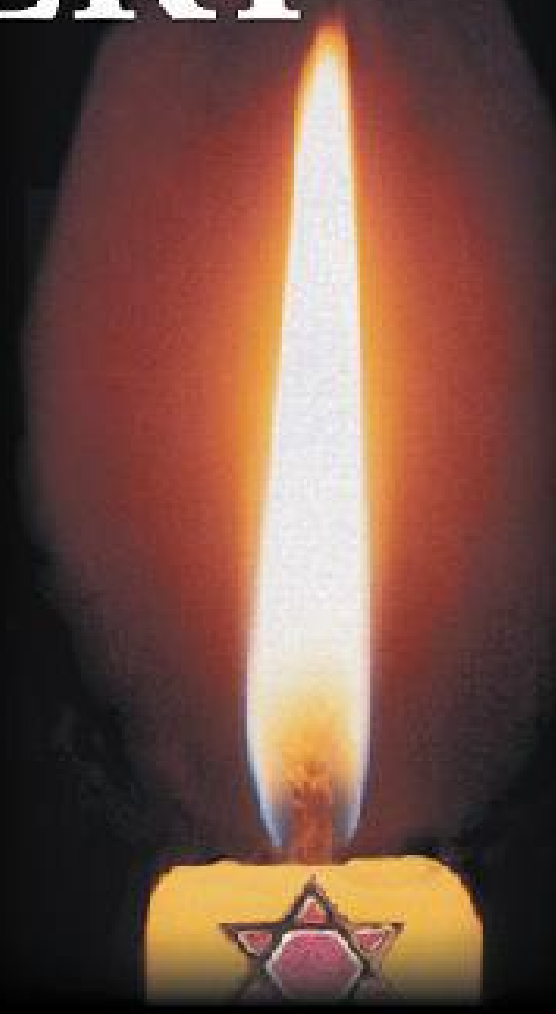
THE DISCOVERY OF THE ARK OF THE COVENANT



BY

ALAN WILSON & BARUM BLACKETT

THE DISCOVERY OF THE ARK OF THE COVENANT

BY
BARAM BLACKETT
&
ALAN WILSON

From their thirty years of researches
into Authentic British History

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THE DISCOVERY OF THE ARK OF THE COVENANT.

INTRODUCTION.

This is the story of how the Ark of the Covenant was traced to its present resting place where it has remained for 2,500 years since being brought into Britain around 504 BC.

There will be those who read this volume and those who have also read ‘The King Arthur Conspiracy’, ‘Moses in the Hieroglyphs’, ‘The Holy Kingdom’, ‘Artorivs Rex Discovered’, and the several books based on the researches of Wilson and Blackett, who will justifiably wonder just how it was possible to obliterate the entire 3000 years of detailed history of a well known nation. The answer is that this is not only possible and fact, but that it has also happened to a great and powerful ancient empire. This remarkable feat of causing a great ancient empire and then the whole history of the British Khumric Nation to disappear as if they never happened and never existed is accomplished whenever there is a group that has enough political power and economic wealth to re-arrange the records and to control and manipulate the education systems and the medium through which records and information are published. Motivating these disappearances are simple economic, social, and religious motives.

The whole process of eliminating the entire history of one particular ancient empire and another particular great and ancient nation basically has only one combined motive force and only one modus operandi and that is the Devil’s Brew of politics and religion. The group that sponsors and arranges these disappearances has no regard for the colossal harm and loss that they cause for other peoples in the destruction of their history, heritage, and culture, and ironically their only concern is to create fake and false identification for themselves and to impose this upon the mind of humanity at large.

Any modern person who reads books will know of a spate of weird publications that border upon the fantastic and when examined are revealed as fantasies. Yet these fantasies somehow have become embedded in the minds of millions as unproven facts. In 1976 a strange book appeared in Britain titled ‘The Holy Blood & The Holy Grail’, and this volume claimed that for almost one thousand years an unknown, unrecorded, untraceable, Jewish Kingdom had existed in the South of France. The idea, or invention, was that members of the Holy Family of Christianity had fled from Jerusalem around AD 35 and had arrived in the South of France where they had set up this invisible kingdom.

This theme then speculated that the descendants of this Holy Family had lived happily ever after in a totally enchanted and invisible manner.

This naturally flies in the face of the records, facts, and evidence, of where the major remnants of the Holy Family did actually go when they fled from Judea. When however did journalistic publishing ever let the truth get in the way of a good story?

The idea of this Jewish Kingdom in Southern France was then attached to the appearance in Western Europe of groups migrating from the East around AD 950, who were known as Cathars. Instead of these Cathars arriving in Hungary and Southern France and apparently in parts of Spain around AD 950 it was proposed that they had been living invisibly in these regions since around AD 35. The Cathars were believers in a Judaic faith, but they were certainly not orthodox Christians, and in due course they became the objective of the appallingly cruel Albigensian Crusade that was aimed at entirely obliterating the Cathars from the face of the earth in AD 1208—1213. The Cathar beliefs were not orthodox Roman Catholic beliefs, nor were they Greek Orthodox or any other major Christian cult beliefs, and so total ethnic cleansing was required. The Cathars were to be eliminated and all record of their destruction and of their existence was to be expunged.

If the Cathars were no longer to be recognized as migrating Khazars of around AD 950 then it was necessary to give them a new identity. If they were now to be a hitherto unknown and unrecorded “Jewish Kingdom” in Southern France that dated back to Apostolic times at around AD 35, then all manner of attractive imaginary possibilities were available. The legends of the Black Madonna in the Marseilles area could be recognized as Mary Magdalene and incorporated into the beginnings of this imaginary dynasty. The Holy Greal legends of Britain could now be stolen from Britain and transferred into this new never was phantom Kingdom. The holy bloodline of the Holy Family could now be proposed to have passed down through successive generations and later it could be imagined to have passed via intermarriage into the line of the Merovingian Kings of France. The whole Matter of Britain could now be removed and taken away to Southern France.

The fact that there is good evidence that Joseph of Arimathea led the Holy Family over into Britain was of no consequence. The fact that Christianity was planted in Britain in AD 35 was of no consequence. The fact that several ancient lines of British royalty and nobility anciently claimed linked descent from the Holy Family in a believable manner also counted for nothing. The

whole matter of the Holy Greal could also be ripped out of Britain in the most cavalier manner. The amazing thing was that no one set up a serious challenge to this great monumental pile of speculation, and this then raises another question of why this aroused no storm of scorn and protest. It took many years before a BBC television programme dissected and demolished this pile of unfounded nonsense.

This brings matters back to the Cathars who were clearly the descendants of migrating Khazars, and also to the question of why anyone would want to conceal their identity as Khazars. The ancient history and heritage of the Khazars were and are a major political embarrassment to their own descendants and in the same way that the history and heritage of the British Khumry is a severe embarrassment to the London governments, this history has to go. It has to be concealed, demolished, and obliterated, and when any surviving vestige is ever detected it has to be ridiculed and mocked at. In the case of the Khumry in Britain it was London politics and Roman religious interests that were the motivating powers that sought to eradicate the entire British-Khumric historical record. In the case of the Khazars the matter is completely different and it is the Khazar descendants themselves who appear anxious to eliminate their own ancient identity, and this ambition to conceal their true origins is facilitated by further destroying the ancient British heritage.

In the 1939—1945 World War II well over six million European Jews were murdered and this is well known. After the end of the war the surviving remnant of the European Jewry sought for a ‘homeland’ of their own where they could live in a Jewish State and no longer be outcast or dislocated and oppressed minorities in what might quite correctly be called ‘other people’s countries’. Perhaps naturally these displaced and brutalised European Jews decided that their should return to their ancient ancestral homelands of Israel and Judea. The problem was that these lands were occupied by Palestinian Arabs who would have to be displaced, and the world has been involved in the subsequent quarrels ever since 1948. If it was understood that some 90 % of the world’s Jewish population are Ashkenazim Jews descended from the ancient Khazars of Eastern Europe and Southern Russia, and only 10 % are descended from the Sephardim Judeans who were evicted from Judea by the Emperor Hadrian around AD 134, then there is a huge problem. Palestine was clearly not their ancestral homeland.

Therefore it would be very unpopular to demonstrate that the ‘lost’ Ten Tribes of Israel—who did not know that they were ‘lost’—were in fact the British Khumry. It would be more directly unpopular to demonstrate the

Khazar existence and descent of the Ashkenazim Jews. This fact is well known to Jewish scholars and yet none of them have raised the matter of the correct identification of the Cathars of Hungary and Southern France in the periods after c AD 900—950. It is also more than puzzling why three authors should publish a book and major publishers should approve it when the most elementary and trivial research shows that the content is totally ill founded. The fact is that the volume "The Holy Blood & the Holy Grail" reputedly sold in excess of sixteen million copies and claimed that the Cathars were not the obvious Khazars but instead they were descendants of the Holy Family fleeing from Jerusalem around AD 35 and un-noticed in Southern France—and presumably in Hungary and elsewhere—for 900 years. None of the Ashkenazim-Khazar Jews have ever objected to their kinsmen and ancestors being misidentified and eliminated.

Possibly the theft of British-Khumric history would be negated if this misidentification of the Cathars or Khazars was exposed, and that would be good news for the British people and bad news for the British ruling establishment and the western churches. The misidentification allows for the true Khazar identity to be concealed. A small avalanche of books that all eagerly pursued the same anti-British and pro Southern France theme followed the first 'best-seller' book on this ridiculous subject. The fake ideas mushroomed and spread and were inflated like balloons. Mary Magdalene was 'identified' in Southern France, and then she was 'identified' as the wife of Jesus the Nazarene, and they were then alleged to have produced children, and then these descendants were alleged to have gone on descending right down to the Khazar Prince Geoffrey of Boullion. Two engineer authors netted some £420,000 for a non-starter book titled The Grave of God, alleging that Jesus the Nazarene was allegedly buried somewhere unknown in a vast area of mountain massif. Another 'researcher' produced a book that was eagerly seized upon by publishers alleging that two small clefts in a cliff were ancient graves and that Jesus the Nazarene had been buried in one of these. The publishing stampede was like the feeding frenzy of a mass of sharks.

At the end of the day the British Khumry remain the Khumry of the Ten Tribes of Israel and the Cathars of Southern France and Hungary remain as Khazar nobility and their adherents emigrating from the collapsing Khazar Empire in Southern Russia and arriving around AD 900-950. The fact is that for strangely linked reasons it is politically and religiously unpopular to write or to say this. The Palestinians will object to the Ashkenazim-Khazar claim that Palestine-Judea-Israel was their ancient homeland, and the London regimes in

Britain will do everything they can to continue to eliminate all ancient pre-Anglo-Saxon record, evidence, and culture.

There will of course be an outcry from the conspirators that there is no such thing as conspiracy, and that all modern conspiracy 'theories' are incorrect. The best defence of a blood-sucking vampire would be that no one believed that vampires existed. In 1846 less than ten per cent of the Welsh population spoke any English at all and all teaching in the schools as in the native Khumric language. In 1846 every Welsh schoolteacher was fired and replaced by a non-Welsh speaking English teacher. Imagine the situation if overnight in every school every American schoolteacher was fired and replaced by say a non English speaking Chinese or Russian. Then what if the only history that was allowed to be taught in the schools was say French history because the American history was politically unacceptable. This happened in Wales in 1846. In the late 1930's and through the 1940's a Benedict Arnold figure named Griffith John Williams made his journeys from Wales to London to spout his latest allegations of discovery in an almost endless stream of falsehoods proclaiming that all the Khumric-Welsh records and histories of South Wales were forged and false. The BBC State monopoly Radio was the only Radio allowed to broadcast in Britain and in true George Orwell 1984 style its pronouncements had to be regarded as gospel truth by the totally tame and misled population. The BBC was and is a huge organization of political state propaganda.

Why was this done? Well, the Khumric records had always been a bed of nails for the Christian churches, and they were equally dangerous to the organization of the State. In 1916, when Britain was engaged in World War I, a group of Irishmen made their celebrated seizure of the Post Office in O'Connell Street in Dublin. The ruthless suppression of this action actually fuelled the flames of Irish resistance and by 1922 the Irish Free State was formed and most of Ireland was no longer part of the United Kingdom. This was a culmination of a long series of manifestations of unrest in the smaller Nations of Scotland, Wales, and Ireland, and the long periods of crushing poverty that large numbers of their populations suffered and endured in the 'slumps' when millions were unemployed brought disaffection. The Russians had established their Communist State and many people talked and thought in ways that their pre-1914-1918 World War forefathers would not have done.

In 1926 in Wales the hot headed Home Secretary, Winston Churchill, sent English cavalry regiments into Wales to forcibly prevent meetings amongst unemployed starving miners. These resulted in the alleged Tonypandy Riots,

where there were absolutely no riots apart from the violent behaviour of the soldiers. A peaceful mass meeting in the town square was literally attacked by baton wielding cavalry. A cousin of Alan Wilson's mother living in Tonypandy was not at the meeting and he walked out of his home in a side street some distance away to go to the corner shop to buy cigarettes, and found himself in the path of three cavalry soldiers charging around the corner. They clubbed him their batons and instead of this ex-army sergeant, who had served all through the 1914-1918 War, peacefully buying a pack of cigarettes, he finished up in hospital and was never ever quite right in the head again.

The London Government was super sensitive to any talk of Khumric-Welsh independence of any kind. They had "lost" most of Ireland and even the most vague thought of "losing" a part of the British mainland brought out their paranoia. There was a spread of Communist ideas in Wales as elsewhere, and in the 1930's many English, Scots, and Welsh, working men volunteered and fought in Spain to support the democratically elected Communist government against the Right Wing rebellion of General Franco. It is hardly surprising that the BBC Radio—obviously there was no Television—was used as the weapon to destroy and obliterate the most authentic, accurate, and provable, and one of the copiously recorded ancient histories in Western Europe. A second World War was looming, European nations were rearming their navies and military, and many people sensed the impending disaster and knew it even though the totally inept London government was blindng itself to the reality. It was no time for London to allow even the slightest chance of any internal problems.

History is the most powerful political propaganda weapon of all and this has been known down the millennia. So they did their best to get rid of the awkward history that did not record what the church and state wished it to record. They nearly succeeded, and the illegal activities perpetrated against Alan Wilson and Baram Blackett in ferocious attempts to cover up the fact that they did what they did would be considered a digusting disgrace in a banana republic. It should surprise no one that major attempts have been made beginning in 1980 to try to transfer authentic British history out of Britain and into the South of France.

History is many things, and most of all it is a major political propaganda weapon. History can be a highly emotive matter and it enshrines the all-important National identity of the people. British History enshrines the very identity of the British Nation, and the Khumric "Welsh" History that preserves a great deal of the blood British identity is of massive importance to all British people of the blood descent. Baram Blackett is a Geordie Northern

Englishman, and Blackett is a famous and very ancient name in the North East, whilst Alan Wilson is half Khumric "Welsh" through his mother's family and half English through his father's North East—Durham area—father's family. Both see themselves as quintisentially British.

Both Baram Blackett and Alan Wilson are alarmed at the rapid loss of their Native British identity amongst the native blood-British population of Britain, as the political onslaught against the British identity has gathered pace in late years of the 20th Century and on through the early 21st Century. They see the urgent necessity to re-state and to reclaim the British Heritage, and they intend to do this by a clear exposition of the accurate authentic British Histories which are the inalienable property and the birthright of all Blood British people. Let there be no doubt—the British Nation is in grave danger of losing its rightful identity unless the National History is preserved and once again taught in the schools.

The root of the problem lies in London and in Westminster where it has been forgotten that the First duty, and the only and the most important duty, of any government is to safeguard and protect the people of the country that it has been elected to govern. That safeguarding of the Native British people includes the preservation of the National British heritage, culture, and history that enshrines and produces the British National Identity.

THE DISCOVERY OF THE ARK OF THE COVENANT
Made by
Alan Wilson & Baram Blackett

Chapter One.

The Black Hole in History.The Unexplained Void.

This is that story of how the Ark of the Covenant was traced to its present resting place in Khumric ‘Wales’ where it has remained safe for 2500 years since being brought to Britain around 500 BC.

Less than one week before this book was due to be sent off for publication an astounding new investigative tool was discovered that completely vindicates the other discoveries made and set out in this book. This unchallengeable scientific technique will undoubtably be of great assistance to other researchers around the world..

The existence of strange Black Holes out in the great distant voids of the universe is a well-known but scarcely understood phenomenon. The Black Holes are believed to be the places where there were once great stars that had collapsed inwards. These collapses are so complete that all local matter is compressed to an almost unimaginable extent, and the gravitational forces are so great that all matter near the Black Hole is drawn into the hole at speeds that exceed the speed of light. Nothing escapes from the Black Holes and nothing can be seen of whatever is inside the Black Hole because even light cannot escape from the fantastic inward spiralling whirlpool effect of the Black Holes enormous gravitational suction.

Whilst astronomers and all those who watch their television programmes and read their books and magazine articles are aware of the galactic Black Holes millions of miles out in space, hardly anyone notices the gigantic Black Hole in British History. The difference between the British historical Black Hole and the astronomical Black Holes is that whilst nothing is known of what is inside the Black Holes out in deep space, there is copious record and knowledge of what was and still is inside the British historical Black Hole. Even the causes of the British historical Black Hole are known and catalogued, but no one is ever permitted to say or to write one word about this monstrous Black Hole in

Britain. This quite incredible British historical Black Hole actually exists in South East Wales.

The British historical Black Hole was created in a centuries long campaign of political and religious correctness that was designed to protect the English monarchy and establishment and to also protect the grotesque fabrications of the Church of Rome in Western Europe. The story is one of disgusting cultural genocide that has no parallel anywhere else on planet Earth.

The remorseless racial and cultural attack has been persistent since around AD 597, and it accelerated into its final onslaughts in the years following AD 1846 and reached a successful climax in the mid-1930's to 1960 period. What has been lost to the Khumric "Welsh" nation and to the British as a whole, and to the wider world in general is an incalculable loss.

British History began with large scale sea borne migrations from ancient Chaldean Syria that are rough dated to around 1560 BC, This was the famous migration led by the Geuantes (Gutian) Albyne, and there is evidence that supports the truth of this record. The second migration was that led by Brutus from the Trojan area of the Dardanelles around 500 BC, and again there is massive evidence for this major British event. The establishment propaganda was that the Trojan War never ever happened and there was no such place as Troy and the whole matter was a fairy tale fiction that sprang from the poetic mind of the Greek poet Melisigenes—Homer. Therefore ALL British ancient History was false, faked, and forged, because any history claiming a Trojan descent had to be imaginary. When Heinrich Schliemann went out and discovered Troy in 1876 this idiotic London, Oxford, Cambridge destructive propaganda should have collapsed. It did not collapse and the efforts to destroy all ancient British heritage, culture, and history were multiplied.

Down through the centuries the attempts to obliterate all authentic ancient British history as preserved in Khumric-"Wales" have persisted with unrelenting ferocity. Both the histories of origins as preserved in the migration of Albyne from Syria around 1560 BC and the migration of Brutus around 504 BC have been summarily dismissed as fables whilst there is ample evidence to show that these records are provably correct history. The fact that the British—Khumry, who are deliberately misnamed as the "Welsh" from the old High German (Angle and Saxon) word "wallische" meaning "strangers", are totally provably the "lost" Ten Tribes of Israel is anathema to the fables and fabrications of the fearful London Establishment and those of the Church of

Rome. All this is detailed in the volume “The King Arthur Conspiracy” and in other volumes as well as in ancient Manuscript evidence.

Matters get worse when British Native accounts of the defeats of the Romans are dismissed and an unreal and invented fiction of around 380 years of imaginary Roman supremacy in Britain is substituted. This serves to conceal the otherwise unavoidable fact that the Apostolic Christian faith arrived in Britain in AD 35-37 as is testified by the leading historians of the Church of Rome in the persons of Cardinal Baronius and Cardinal Alford and well as by copious British Records and tangible physical evidence. Christianity spread out eastwards from Britain and the first Bishop of Rome was Linus the son of King Caradoc I ap Arch of South East Wales. The evidence for the foundation of Apostolic Christianity in Britain following the arrival of the Holy Family from Jerusalem led by St Ilid (St Joseph of Arimathea) is solid and has been many times published. The subsequent planting of the basic original Christian faith in Rome following the arrival in Rome of Caradoc I and his family in AD 51 is incontestable, and therefore the evidence is conveniently ignored. Anti British slander, libel, and assault still piles up in masses in attempts to finally completely obliterate these unwelcome facts.

Christianity of the later invented Roman fashion did not arrive to the immigrant Saxons and Angles on the East coasts of Britain until AD 597 son 560 years later, and this resulted in centuries of religious wars in Britain that were promoted by the Church of Rome in efforts to eradicate the original Apostolic Christianity planted in Khumric western Britain in AD 37, “the last year of Tiberius”.

The nonsense written in the period after 1976 of an imaginary Jewish Kingdom in Southern France that existed unnoticed for 900 years, have further served to becloud these issues and must be like manna from heaven to the apprehensive London Establishment and the Church of Rome. British-Khumric records that accurately list the locations of first century Christian graves cause fear and trembling in both London and Rome, and the only recourse is to attempt to completely obliterate all of the accurate, authentic, provable, ancient British records. Everything has to go.

The knock on effect of this political and religious smear and conceal campaign is to obscure immensely valuable information that exists mainly in the form of ancient inscriptions. The means with which to decipher and translate inscriptions of massive historical and archaeological importance in all parts of Britain, in Etruria—Italy, in Rhaetia—Helvetia Switzerland, in the

Aegean, in Asia Minor, in Palestine, and elsewhere is lost. Proof of the alleged long lost Ten Tribes of Israel—who were unaware that they were lost—has been determinedly ignored.

Apart from the major significances of the early British migrations and the arrival in Britain of the Holy Family from Jerusalem, the most titanic event in all British History has been totally obscured as if it never happened. In AD 562 debris from a comet struck Britain and parts of Ireland with widespread devastating results and caused a near total catastrophe that almost destroyed the powerful ten million strong British state and nation. Because the idiotic dogmas of the Church of Rome held that no stone could ever fall to earth from heaven, and that included, areolites, meteorites, comet debris, and everything else that was seen, recorded. And proven in records worldwide down the millennia, it was again alleged that British histories had to be false, fake, and forged, as no comet debris could strike with the force of a scatter of over 100 Hiroshima atomic bombs as no stones of debris could ever fall from heaven. Even when the Church of Rome was compelled to abandon this unscientific lunacy in AD 1804 no attempt was made to reinstate the deliberately abandoned British records. The fact is that the British records recorded strange phenomena that were otherwise unknown until and much smaller identical event took place in Tunguska in Siberia in 1908.

There was no Anglo-Saxon conquest as is both unrecorded and fondly imagined in England. For seven to eleven years very large areas of Britain remained uninhabitable, and these death zones were remembered in historical records and in the mediaeval Arthurian romances where they were referred to as “the great wastelands”. Angle and Saxon peasants who had infiltrated in numbers along the eastern coasts of what is now England were compelled to return to Heligoland and to Belgium and Holland for some seven to ten years before they again began moving over into the recovering lands that had been devastated and depopulated. This is what happened, but no mention must ever be made of this enormous gigantic catastrophe that almost overwhelmed the Arthurian British State. Instead the pretence is that the highly advanced literate British State as recorded by Greeks and Romans, as well as the native British, is simply downgraded to a false belief structure that claims that the high culture of the British was an uneducated and primitive jungle tribal scatter of primitives. This may suit the monarchists of the London regime and the religionists of Rome and England, but this view is plainly an untrue political and religious fabrication of unprecedented proportions.

The inevitable result is that Arthur I the son of Ceindrech the first wife of Mascen Wledig (Magnus Maximus the Legate) the only son of Crispus who was the eldest son of the British Christian Emperor Constantine the Great and his first wife the British princess Minerva, is obscured although he is extremely well recorded. It follows that Tathal (Theodore) the eldest son of Arthur I is ignored as is his son Teithrin (Theodorus), as is his son King Theithfallt (Theodosius), as is his son King Tewdrig (Theoderic) and his son King Meurig (Maurice) and his son King Arthur II, and ALL subsequent descendants. The scale of the concealment of evidence is literally mind-boggling, and the massive extent of this conspiracy to obliterate all ancient British records in actually a source of strength to the conspirators as the majority of people simply cannot imagine that such a huge total obliteration is possible.

The well recorded European campaigns of Arthur I eldest son of Magnus Maximus and therefore a great-grandson of Constantine the Great are by-passed as if they never happened. The wars of Arthur II, born AD 503 and died 579, are mangled into misdated obscurity by a pathetic comedy of deliberate misdating. The Transatlantic voyage of Madoc Morfran the brother of Arthur II in c 562, and his return in 572, is ignored, as is the proving and checking voyage of the Admiral Gwenon in 573,and the massive fleet voyage of Arthur II, Madoc Morfran, and Amwn Ddu in 574. The colossal catastrophe of the comet debris disasters is completely ignored. The massed evidence of the arrival of the Holy Family from Jerusalem in AD 37 is also pretended not to have happened although several Renaissance artists painted unavoidable clues in a number of well known artistic masterpieces.

The complete logic of the Khumric-Ten Tribes of Israel being in Britain and therefore the Holy Family would obviously head for Britain that was the homeland of ancient kinsmen and a safe haven outside the Roman Empire, is also ignored. This results in an ignoring of the fact that the British Empress Helen of the Cross brought the alleged relic of the cross to Britain in c AD 326 and placed it in a well recorded site. No one would look for the pavilion of the Ark known as the Tabernacle in Britain although the prophet Jeremiah is recorded as taking this portable cabin away from Jerusalem and to a cave in a distant land. In the same way the collected Treasures of Britain that were buried in a secret cave would never be sought in the central areas of the stronghold of the Arthurian Dynasty in South East Wales. Who on earth would look for the Ark of the Covenant in Britain although its journey from Jerusalem around 790 BC is clearly well recorded?

Nothing must be seen or done in South East Wales, as this is the fuse that will set off the historical explosion. The South of France is a decoy area that serves to distract attention from the real sites. There was no phantom Jewish Kingdom existing unseen for 900 years in that area. Instead the Khazar empire that stretched across southern Russia, the Crimea, the Ukraine, into Poland, and into Bulgaria, adopted the Jewish religion in the mid seventh century AD, and when that Empire collapsed around AD 870—900 large Khazar groups who worshipped the Jewish faith, but who were not Jews by race, migrated West into Hungary and Southern France. Three television and newspaper journalists united to pose as historical researchers and began a paper chase that alleged that the Holy Family did not go to Britain as recorded but that instead they set up a monarchy and a kingdom in Southern France. The migrating Khazars in fact became known as the Cathars and they were the innocent victims of the obscenities of the cruel Albigensian Crusades in the early 14th Century AD. None of the wild ideas of the Holy Family in Southern France and a 900 years old Judean Kingdom there are true, and neither is there any truth in the claim that the Meriovingian Kings of France were somehow the descendants of the alleged marriage between Jesus the Nazarene and Mary Magdalene. The Cathars were simply Turko-Finn remnants of the disintegrating Khazar Empire in the east, and their strange neo-Christianity that disturbed the Church of Rome was simply their version of adopted Jewish religion.

Ancient inscriptions and manuscript notations in Western Britain are studiously ignored in this important matter. As has been frequently stated elsewhere the anti-British London Establishment is literally claiming that several hundred well known historians, bards, poets, writers—including a King and some princes—from North, West, East and South Wales, all got together over a period of some 1500 years or more and concocted a vast, massive, colossal, incredible, interlocking gigantic Historical forgery. This has to be the greatest forgery on the Earth, the Solar System, in our galaxy, and in the universe. The forgery is supported by innumerable “forged” place names, by traceable battle sites and vast war dead grave mounds, by over 200 inscribed royal memorial stones, by a gigantic ancient ruined palace and other similar sites, by ancient named and recorded graves, by ancient ruined churches (one at least of the 1st century AD), and all manner of other evidence. The alleged “forgery” is contained in thousands of ancient manuscripts, and all of these must be steadfastly ignored by every academic who wants to keep his nice safe, soft, secure, over-paid job, and his place on the promotion ladder of the idiots.

The position of the London Establishment, and of the denizens of Oxford and Cambridge universities, and others of their ilk, is totally untenable. Everything everywhere is subjected to the same regimes of political and religious correctness that blighted all Western Europe before the Renaissance of Learning in the Fifteenth Century began. There is no difference between the open hostility and censorship and plain bigotry of the Dark Ages in Western Europe and the current 21st Century blatant hypocrisy of the London Juntas. The fact is that British Ancient History has been obliterated in a deliberate campaign of Cultural Genocide.

Whatever happened to the principle of no conviction without fair trial, and to innocent until proven guilty is not known, other than the fact that these indispensable principles have been completely and utterly abandoned. The losers in all this disgusting jerrymandering are all the British people and great numbers of people around the world. Scholars around the world have been denied access to invaluable sources of vital information, and the whole world is poorer as a direct result. There is no evidence of any forgery of ancient British Histories and there is considerable solid evidence of its veracity and also a great deal of evidence of falsehoods involved in the campaign to illegally destroy the birthright and heritage of every blood British citizen. The Black Hole that has engulfed our British cultural heritage needs to be closed.

In order that the uncommitted reader who does not have a personal reputation to defend, can understand what is going on a few salient points need to be made. It is frequently stated that the Normans conquered the English and married the Khumry-"Welsh", and this process went on after AD 1091. This is true to a great extent although in true mediaeval fashion the land grabbing and fighting between the Khumry and the Norman-English went on for another four hundred years. When Robert Fitzhammon the first cousin of William I the Conqueror, seized the coastal strip of Glamorgan in an act of base treachery and betrayal of his ally King Iestyn ap Gwrgan (Justin son of Aurelian) in 1091 the process of integration began.

One marriage was between Blondel de Mapes and Nefydd the daughter of the Lord Gweirydd (George) of Llancarfan just nine miles west of Cardiff. The son of this marriage was Walter Map and the tiny hamlet of Mapston and a very ancient longhouse still exists, as does the village of Llancarfan. At the time the Bishop Uchtryd was at Llandaff Cathedral in Cardiff, and his nephew was Gruffydd ap Arthur, who the English persist in obscuring under the fake name of Geoffrey of Monmouth. These two Walter Map and Gruffydd ap Arthur were the writers who were responsible for the bursting forth of the

Arthurian Stories and Histories out of South East Wales at around AD 1135. The sagas flowing out of the hitherto closed off areas of South East Wales caused a sensation in Western Europe, and the obvious point is that the King Arthur legends sprang from South East Wales. This fact is studiously avoided by almost all would be "Arthurian Researchers". In short the History of South East Wales is a No-Go area.

The London establishment is wedded to the book written by Thomas Mallory (almost certainly Thomas of Maelor) and published by William Caxton as the "Morte D'Arthur" in London in 1478. But Mallory's book is clearly a version lifted from elsewhere and much ink has been expended in pretended researches as to where Mallory might have obtained his basic information and material, and this is again proclaimed a great mystery. The fact is that there is an ancient Khumric-"Welsh" manuscript titled "Y Seint Greal" and the researchers who delve into the provenance of ancient manuscripts seeking the earlier copies of all extant copies have arrived at the date of "the sixth year of Henry I of England "and that is AD 1106 and there can be no doubt whatsoever that Mallory used the AD 1106 "Y Seint Greal" as a quarry from which he carved chunks in order to produce his "Morte D'Arthur" some 372 years later. This of course is bad news for the London establishment and those who dwell in clapped out crumbling ancient buildings in Oxford and Cambridge and elsewhere. So the origins of Mallory's obvious plagiarism are simple ignored as they come from the forbidden No-Go zone in the Black Hole of British history, heritage and culture.

Actually copies of "Y Seint Greal", meaning "The Holy Greal", and containing the texts in both English and Welsh are available from The Welsh Book Council warehouse at Llanbadarn Fawr near Aberystwyth. As is government policy the W B C warehouse is placed 'out in the sticks' in the middle of no-where and well away from any sizeable population and out of sight and knowing. Nonetheless the records are available to all those bewildered "researchers" in Canada, the USA, Hungary, and elsewhere, if they actually want the information.

No one seems to care that the word Greal is correct and Grail in incorrect, and a Greal means a collection of records or writings. The Christian Bible, the Muslim Koran, the USA Declaration of Independence the Bill of Rights, and Constitution, are all Greals. When Moses came down the mountain carrying two inscribed stone tablets he was carrying a Greal. Again this is "too close to the bone" for the ruling juntas in Britain. If anyone seeks the Greal then he has to know what he or she is looking for, and he has to be unafraid of the London

Establishment and the Church of Rome, because that there is a Greal is a fact. We are once again back with the British Historical Black Hole.

In England the national histories were kept in the Bruts (histories) known as The Bruts of England. These were collected and published by the English Manuscript Society in 1908. There were at that time some 167 surviving manuscripts and a further manuscript bringing the total up to 168 was fond in the Library of Harlech Castle in the mid 1990's. These Bruts of England are also studiously avoided by the carefully selective researchers, who are all busy following the establishment line. They contain unpleasant reading for the masters of political and religious correctness. For example the conspiracy plotted by the Church to murder King John and to seize his royal treasures is laid out in detail. Actually, neither King John nor his baggage train went anywhere near the tidal reaches of the Wash and they were not lost in the incoming tides that covered the seaside road twice daily. The Bruts of England and their awkward evidence have been partly detailed in "The King Arthur Conspiracy" published in 2005.

It gets better—or worse according to one's point of view—and in Chapter Seventy Nine there is a clear statement that is very bad news for the establishment, and it concerns King Arthur II of the sixth century AD. One needs to remember that this statement is made in the official Histories of England. King Arthur I the son of Magnus Maximus and his first wife Ceindrech, is being muddled with King Arthur II son of King Meurig (Maurice) and his Queen Onbrawst. Both were over in Gaul for periods and the text actually refers to Arthur II in the period AD 562—570.

"And when Arthur had thus his knights feasted, at April after next sowing time, he came again into Britain, his own land. And after at Whitsuntide next sowing, by council of his Barons he would be crowned King of Glamorgan."

As the Glamorgan-Gwent Kings and they were the de facto Kings of Wales, are indisputably the most detailed recorded ancient Dynasty in Western Europe there can be no doubt whatsoever that everyone in Mediaeval England knew very clearly that the fabled real life King Arthur was a Glamorgan-Gwent King.

So the "experts" in the shambles that pass for universities in Britain studiously avoid even the official Histories of England as well as the vast mass of authentic British record preserved in the Historical Black Hole in South Wales. A massed array of other evidence in the form of manuscripts, inscribed stones, ld neglected mute ruin sites of forts, churches, and battlefields, stone

coffins and skeletons, all bear witness to the truth and reveal the package of politically and religiously correct lies that masquerade as British History.

Amongst many other uncomfortable facts there is also some clear evidence of the death of the crazily revered Thomas a'Becket who was Archbishop of Canterbury. Ask any English student "how many Kings named Henry have ruled England since William the Conqueror in 1066?" and they will invariably say eight. Wrong, there were nine, but the Church did not like one of them and so they simply wrote him out of the histories. Henry VIII of the Six Wives was in fact Henry IX. The real story of Thomas a'Beckett is simple. King Henry II of England was an imperial ruler who ruled almost all of France. He lived in France where he had compelled the French King to divorce his Queen Eleanor of Acquitane so that Henry could marry her himself. England was under the rule of Henry II's Chancellor, who was Thomas a'Beckett with a force of 800 knights, and Thomas a'Beckett was clearly a Viceroy. Henry II had four legitimate sons and the eldest was named Henry and when Henry II suggested to Thomas a'Beckett that he should take over the vacant role of the Archbishop of Canterbury, Thomas a'Beckett fell for it

Thomas a'Beckett was not a priest or clergyman of any kind, and he was simply a ferocious murderous typical mediaeval militarist. One day he was the chancellor and army commander, and the next day he was ordained as a priest, and the very next day after being a priest for 24 hours he was made Archbishop of Canterbury. He was now a unique viceroy and both military and spiritual ruler over England. Then the mighty Henry II sprang his surprise and he ordered the new Archbishop Thomas a'Beckett to crown his eldest son Henry as Henry III of England. The plan was simple and Henry II would rule over most of France were the weather was good, and his eldest son would become the ruler of England as Henry III, and subject to his father.

Thomas a'Beckett recoiled from the idea of losing his control over England and this one-day a priest refused to crown the young Henry as Henry III, and this disgruntled new 'Archbishop' went over to the court of the French King where he got support from that King and from the Church of Rome that saw a very good opportunity to gain a major political and financial advantage in England. In England the Archbishop of York performed the coronation ceremony for Henry II A, and his son became Henry II B of England. This caused the over-ambitious and quite treacherous Thomas a'Beckett to declared that only the archbishop of Canterbury could perform a coronation ceremony in England—which was incorrect historically—and he therefore declared that Henry II B, the younger, was an illegitimate King. This led to turmoil and

inevitably when he returned to Canterbury from France, believing his self to be protected by his borrowed priests robes, the ambitious political adventurer Thomas a'Beckett was duly executed by four of the king's knights in Canterbury Cathedral.

In fact Henry II B, the younger, ruled over England as a crowned King for twenty-two years. The unasked and therefore unanswered question is, which Henry II did some penance to the church for the murder of their bogus Archbishop of Canterbury, whose political ambitions and machinations threatened to topple the English Dynasty. This was no holy man of god who was murdered in his Cathedral, and the Church of Rome was delighted at this wonderful opportunity to interfere with England's affairs and to make a lot of money. There were Nine Kings named Henry. This is simply a selection of the insane inanities that are thrust upon the unsuspecting British nation in order to guarantee Political correctness and Religious correctness, and heaven help the researchers and authors who dare to oppose the propaganda that spews out of the London establishment

Records of King Arthur I, born c AD 45 and died c 400, and records of King Arthur II, born c 503 and died 579, are multitudinous. There is no "King Arthur" mystery there never ever was a "King Arthur" mystery, and the histories of the Glamorgan Kings—particularly Tewdrig-Theoderic, Meurig-Maurice, Arthur II, Morgan Mwynfawr, etc was being taught in the schools as late as 1922. The invisible Iron Curtain or Berlin style intellectual Wall that runs down between England and Wales ensured that nothing from South Wales ever got east into England. Anyone is free to read the volumes "King Arthur, King of Glamorgan & Gwent" and "King Arthur & and the Charters of the Kings", and "Arthur the War King", and "Artorivs Rex Discovered", and "The King Arthur Conspiracy", and "Moses I the Hieroglyphs", where some parts of the British mystery history are shown to be imprisoned invisible and kept from view.

What passes for History as taught in British schools and colleges is a tragic and disastrous comedy of deliberate errors. History is a massive political weapon, and it is the History that gives the British people their true self Identity. Never ever before in all our long history beginning with Albyne around 1560 BC and Brutus around 504 BC, has the self Identity of the British Nation been under such a colossal threat. This is why this volume and all previous and future volumes are being written.

The Devil's Brew.
The Misuse of DNA Techniques with an Incorrect History.

At the present time in late AD 2006 widespread publicity is being given to studies of the ancient population mix of the people of Britain in antiquity. These alleged researches are conducted at a London, England, University, and sadly the researchers are using a totally incorrect historical scenario upon which to base their findings.

Most obvious, the first catastrophe results from the assumption that the ancient peoples of Britain were "Celtic" and as there never were any "Celts" in Britain this is an obvious problem. The idea or theory that the ancient Britain, and in particular the Khumric "Welsh" and the Scots, were Celtic people was first fabricated around 1707—1714 by Edward Lluyd the keeper of the Ashmolean Museum in Oxford. If the ancient British were Celts or Celtic people then ALL ancient British Histories were totally wrong. It is no surprise that the London Establishment was then, and it still is, working frantically to obliterate all ancient British Historical Records in a prolonged campaign of cultural Ethnic Cleansing in Britain.

If the false notion of the ancient British being Celtic people was to succeed then ALL authentic accurate provable, ancient British records had to be discredited and obliterated. This was done in a continuation of a pogrom against British heritage, culture, and history that had begun several centuries earlier. All this is detailed in THE KING ARTHUR CONSPIRACY published in 2005, and further proved in MOSES IN THE HIEROGLYPHS published in 2006. Once the real ancient British Histories from around 1600 BC up to around AD 580 had been disposed of it became necessary to invent a new identity for the British of Khumric "Wales" in particular and also for the Picts and Scots of the north. The ancient British were no longer to be the Ealde Cyrcenas—Old Syrians of mediaeval records and of the inward migrations of around 1600 BC from Syria, nor were they to be the Khumric nation led by Brutus arriving around 500 BC, instead these disinherited outcasts were now to be rechristened as being Celtic and as the "Welsh", and "welsh" comes from the old High German (Anglo-Saxon) word "wallische" meaning "the strangers".

So historical mayhem was created for the sake of political and religious correctness. It did not matter too much in England where the huge mix of peoples could all be persuaded that they were "Anglo-Saxons" and of course the majority were not so descended. Even the non Celtic Irish were so

dominated and controlled that successive generations were also persuaded that they were also “Celtic” people, when their own national histories proclaimed otherwise.

The most vast and important event of all British history were simply eliminated from the records as if they had never ever happened. In AD 562 debris from a Comet struck Britain and parts of Ireland and caused massive devastations. The archaeologists are “always right” and around 50 years ago they were writing that the ancient population of Britain was about 250,000. Later they revised this figure to 500,000 and they were still correct and “always right” in their speculative guesswork. Later the estimated figure for the population of Ancient Britain was revised upwards to around 1,000,000, and the archaeologists were still “always correct”. In the passing years as aerial photography and other modern techniques became available this “correct” figure was further adjusted upwards to 3,00,000 and to 5,000,000 and on up to in excess of 8,000,000 and still rising. The archaeologists always have it “right and correct”

Perhaps Julius Caesar had things right when he wrote that the population of Britain was huge. Perhaps our derided and abused British histories are correct when they carry the same messages.

The strange thing that has happened since AD 1714 is not only the success of the propaganda campaign promoting Anglo-Saxonism through control of the education system, but the advent of that strange and dangerous practice known as Archaeology. The archaeologists blunder around completely ignoring the fact that the sudden emergence of a technically advanced great metal working industry arrived as if from nowhere around 1600 BC at exactly the same time that Albyne led the fleet migrations from ancient Chaldean Syria.

Even more strange is the fact that a second advanced metal working culture burst forth in ancient Britain around 600-500 BC and this coincides with the arrival of Brutus at around 504 BC. This raises another very strange situation as our ancient British Ancestors recorded that the Trojan War took place around 650 BC and not around 1200 BC. The Romans also believed that the Trojan War took place around 650 BC, and so also did the Judeans as recorded by Flavius Josephus writing around AD 70—80. The Franks also stated that their leaders descended from Antenor of Troy and they kept a king list that would stretch back to around 650 BC, but no further. Only the Greeks produced laughable mathematical calculations that placed the Trojan War around 1200 BC.

In fact the Trojan War of circa 650 BC is easily traceable and easily outlined and a volume titled “The Trojan War of 650 BC” has been thoroughly researched and is being prepared for publication.

Add into these muddles the fact that virtually the whole of culturally advanced, civilized, developed, Ancient Britain was destroyed by a scatter of cometary debris causing vast explosions, enormous conflagrations, and deadly diseases around AD 562 and the country was left open to the inward migration of hordes of illiterate Jute, Angle, and Saxon peasants. There was NO Anglo-Saxon conquest that drove all the surviving British from their devastated country westwards into ‘Wales’. People lived cheek by jowl in a patchwork of separated ghettos. All the great cities and villas of Britain were ruined by the blasts of the comet debris.

The fact that the British Nation was shattered by the comet devastations was well recorded by our British ancestors. These records were unpleasant news to the Roman Church that had infiltrated the East of England after the comet disaster, because church dogma insisted that no stone could ever fall from the heavens onto planet Earth. So any record of the comet catastrophe that killed millions of the British and caused most of Britain to be uninhabitable for seven to eleven years had to be suppressed. This meant that the subsequent ocean voyages to America made in search of new lands in which to live, in AD 562, 573, and 574, and the subsequent voyages, all had to be discarded even if the British revealed these secrets to their enemies.

If the fact that Belgic people had begun migrating into eastern coastal areas of Britain as early as 100 BC, and several tribal groups of mercenary soldiers and their families had been imported by Roman influences in the AD 130 to AD 235 era then the mixture of peoples in Britain becomes formidable.

For anyone to launch into DNA studies and to attempt to interpret those studies using the muddled mayhem of the bizarre Anglo-Saxon versions of Ancient British History is either extremely dangerous from a cultural viewpoint, or otherwise an exercise in hilarious nonsense. To illustrate this, in late November of 2006 a Media announcement was made of a headless skeleton found buried in a very large limestone sarcophagus in central London. This was dated at AD 410 and then it was absurdly misnamed as being “Roman”. Now how on earth can anything in Britain be Roman in AD 410? The Romans had been ejected from Britain many years before. Perhaps the archaeologist from the same London University is still bewildered by the

propaganda that the beleaguered Roman Emperor Honorius wrote a letter to the alleged feeble British in AD 411.

The FACT is that King Euddaf—Octavius had fought the lieutenant of the British Constantine the Great from AD 312—322 and had once more ejected the Romans from Britain. King Euddaf ruled alone from AD 322 to 367. Then Arthur I, son of Magnus Maximus and Ceindrech, had led the British armies in Gaul in AD 383, and besieged and took Paris defended by the Lady St Genevieve. Arthur I then defeated the Roman armies of the false emperor Gratian at Soissons and killed Gratian at Lyons. All this and the campaigns of Arthur I, known to the Latins as Andragathius, as far as the battles of 388 at Sica on the Sisica River and at Poetovio in what is now Yugoslavia are well known and recorded, but censored in Britain. In AD 406 the vast confederation of the German tribes of the Sueves, the Alans, and the Vandals, crossed the Rhine and invaded Gaul. The Romans were helpless and Alaric was busy wrecking Italy and ransacking Rome. So in 406 the British King Constantine Coronog (the crowned) a cousin of Arthur I led the British armies into Gaul to divert these huge German tribes away from the Channel. Constantine defeated these invaders and soon the Sueves, Alans, and Vandals were penned down in South West Gaul.

At this time in AD 411 the Roman Emperor Honorius wrote a letter to the citizens of he city of Rhegium in the state of Brittium that is the Toe of Italy towards Sicily. Honorius informed these Italian citizens that Alaric was marching south and towards them, and there as nothing that he, Honorius, could do to help them. They were in their own. Amazing as it will seem to any right minded person, the English establishment has converted the letter sent by Honorius from Rome to the Italian citizens of Rhegium in Brittium in Italy, into a letter allegedly sent to the poor helpless 10,000.000 strong British whose army was in Gaul battering the Vandals, Sueves, and Alans, who had wrecked the western Roman armies and destroyed much of Gaul. If nothing else exposes the falsehoods of London, Oxford, and Cambridge, then this surely does.

DNA researches are of no value whatsoever unless they are made in accordance with a correct historical chronology and scenario.

The Organization of the Chaldean State.
False Trails in the South of France.

The purpose of this book is to give more evidence and proofs of the veracity and authenticity of ancient British Historical records and to offer evidence that

also links with the ancient histories of Ireland. In the volumes titled ‘The King Arthur Conspiracy’ (2005) and ‘Moses in the Hieroglyphs’ (2006), and in five earlier volumes, it was fully demonstrated that the legendary British histories of the migration voyages of Albyne from Chaldean Syria around 1600 BC and of Brutus from Asia Minor around 500 BC, were founded on irrefutable fact. This was mainly done by deciphering the inscriptions left by the migrating ancestors of the British as they moved from Palestine to Armenia, and through Asia Minor to the Dardanelles, before splitting into halves and leaving to settle one half in Etruria-Italy and Rhaetia-Switzerland, and the other half in Britain.

All migrating people down through the millennia carry with them their customs and practices; their laws; their religion, and their language. So it was with the ancient ancestors of the British and the Irish, none of who were Celtic. The British origins can be traced back into ancient Mesopotamia and Syria, and even into Palestine. In the same way ancient Irish record tells of the people moving from the lands of the Euphrates and Tigris rivers and settling on the eastern shores of the Mediterranean, before migrating into North Africa and later moving through the Straits of Gibraltar and Spain, and then over into Ireland.

The researches of Alan Wilson and Baram Blackett were directed towards the tracing of the religious and holy sites of the ancestral British in their lands of origin and in Britain. Early studies had shown that the hermetical principle of “as above, so below” applied rigidly in ancient British mentality. Everything on Earth was directly related to everything that was observed in the heavens. The movements of the planets as they passed through the constellations of the circling stars were interpreted as being identical with forthcoming events on Earth. Ancient genesis stories of origin were also entwined with remembrances of the movements of planets and stars. As religion demands a certain dogma of philosophy that dictated where ritual sites were to be located it was reasoned that all the major religious sites in both Britain and Ireland were laid out to a pattern representing star and planetary conjunctions in the heavens, and that these ritual patterns of arrangement of these sites would match with the arrangement of ancient religious sites in their ancestral lands of origin in ancient Mesopotamia, Syria, and Palestine.

Unfortunately this research has been overshadowed and obstructed by a growing and widespread strange idea that almost all of ancient British and Irish historical records can be abandoned and cast aside in favour of new and invented historical ideas.

Very few modern historians who lecture, write, and otherwise propound history have ever actually heard of the Khazar Empire. They have not heard of the Khazars because they themselves were not taught anything about the Khazars, and none of the modern books that they rely upon ever mention the Khazars. The Khazars are not mentioned because it is politically incorrect to mention them. William Shakespeare wrote a play titled 'Much Ado About Nothing' and this title could well apply to several modern sensational publications. From 1980 to 1983 Alan Wilson and Baram Blackett published three volumes that began to exhibit the much disregarded British historical records of South East Wales. These aroused very little interest as the content of these volumes concerned ancient British records and matters important to the British nation.

In 1982, three authors, two English and one New Zealander, published a volume titled 'The Holy Blood & The Holy Grail'. This volume aroused huge interest and support mainly because it was a misdirection of gigantic proportions that pointed attention and interest away from the areas of truth where records and physical evidence existed in abundance in Britain.

The proposition in the volume written by Baigent, Leigh, and Lincoln, was that a Jewish Kingdom had been founded in Southern France soon after the dawn of the Christian era, and that the rulers of this Jewish Kingdom were descendants of Jewish royalty who had fled Judea around AD33-35 and had set up a new state. This Jewish royal family had almost certainly been of the Holy Family of Jesus the Nazarene. All this had allegedly happened without attracting any historical notice or attention anywhere in Europe or even in the Roman Empire that included Gaul-France. Naturally this quite extraordinary 'revelation' began to move the focus of interest in matters concerning the Holy Grail traditions away from Britain, and from Wales in particular. No one mentioned the Khazars.

Preservation of the bloodline of the Holy Family, and of everything pertaining to it, was now alleged to have been localised into Southern France. The theory was then expanded to allege that the Merovingian Dynasty of the Franks was the Dynasty that carried the true bloodline of the Holy Family. These were allegedly descendants of Mary Magdalene and of her husband Jesus the Nazarene. No attempt was made to deal with the simple matter of tracing the descent of Mary Magdalene, or of explaining copious records elsewhere of Holy Family descents and very well recorded graves elsewhere. All this must have been sweet music to the ears of the London establishment and their well-drilled and controlled academics, and manna from heaven for the

Church of Rome, as almost everyone set off on a wild goose chase in a totally wrong direction, and still no one mentioned the Khazars.

No one bothered to defend British-Welsh record or evidence as the ideas of romantic vistas and long lost hidden dynasties stemming from the Merovingian Dynasty in France took hold. Several 'popular' authors leapt to get onto the bandwagon. The Canadian Geoffrey Ashe, who was always pointedly anti-Welsh, completed a literary triple somersault with twist after writing eight turgid books proclaiming an unrecorded "King Arthur" in the west of England, all based on the well known forgeries AD 1534 of John Leland at Cadbury Hill, the Abbey of Glastonbury founded in AD 941, and Tintagel "castle" where there is no castle. In 1986, hearing that Wilson and Blackett had been persuaded and were about to publish "The Discovery of King Arthur", Ashe suddenly published a book packed with literary froth claiming that "King Arthur" was not a King Arthur after all, and he was instead the titular Prince 'Rhiotafwys'-Rhiothamus, or 'Prince of the Casting Waters'. Instead of being the first factual historically real well recorded "King Arthur" battling against the Romans in AD 383-388 in the person of Arthur I, the eldest son of Magnus Maximus who was the only son of Crispus, the eldest son of Constantine the Great, who killed Gratian at the battle of Sassy—Soissons, this heroic figure was alleged to have hired out as a Breton mercenary titled Rhiothamus, to aid the Emperor Anthemius in AD 467 in his war against the Visigoths.

This new "King Arthur", who was not named Arthur, was not British and he was not even a King, and he did not fight and defeat the Romans at the AD 383 Sassy-Soissons battle. Nor did he conquer the whole of Western Europe, and he did not fight with Theodosius of Constantinople at Poetovio and at Sica on the Sisica River in Yugoslavia in AD 388, as all authentic history clearly states. Instead Ashe alleged that he fought against the Visigoths on the river Loire. Instead of winning a battle he lost it, and he then fled into Germany. So the conquering Arthur I, Arthun, Andragathius, the well-recorded eldest son of Magnus Maximus and his first wife Ceindrech, vanishes from the Histories according to Ashe. The Canadian Ashe was not only re-writing British History on the grand scale, he was also re-writing Roman and Frankish history as well. This extraordinary exercise into inventive imagination was supported by zero evidence, which made it all the more attractive. No academic stirred to expose this literary buffoonery, and no one mentioned the Khazars.

The matter gets worse as consideration is given to what this theory holds. King Arthur II ap Meurig would never have fought against the Angles and Saxons or the Irish. In fact this monumentally recorded British King, whose

grave is traceable, is said to have never even existed. So this new Canadian invented “King Arthur” did not fight any of the twelve battles in Britain named and listed in Nennius, although these battle sites are clearly identifiable. Nor did he fight the epic Battle of Baedan at Baedan Mountain in the Maesteg Valley, nor did he fight the fateful battles at Llongborth on the shores of Llongborth Beach in Cardigan Bay, and at Camlann in Camlann Valley below Camlann Mountain 10 miles south of Dollgelly. According to this wild theory “King Arthur” was not even British, and Britain played no part whatsoever in the Arthurian Histories and Sagas. Still no one mentioned the Khazars.

Out goes the great Nennius history, the Brut Gruffydd ap Arthur, the Brut Tyssilio, and all the other Bruts (Histories) including the Bruts of England. Out go the Lives of the Saints, and the linked Royal and Saintly Genealogies, and out go the Triads, and with them out goes the huge mass of ancient Epic Poetry. Out go all the 200 plus “dark age” inscribed royal stones, and out go the Welsh Annals, and out go a thousand other Manuscripts, and out go the ancient Cathedral and Abbey Charters. In fact out goes everything, including a very precise and accurate description of the grave of Eli Ner the son of Ner, and everything in the entirety of all British ancient historical record is abandoned. Ashe would not know it, nor would Baigent, Leigh, and Lincoln, but Ner means “the lord god” and Eli means “salving” and it can also mean “holy” or “judge”. Still no one ever mentioned the Khazars.

The reader is invited to think about this. The British government publishes Ordnance Survey Maps of many sizes for all the regions of the British Isles. These are generally good quality maps, although there is a persistent policy of removing the names of highly significant ancient Welsh sites from the maps, when these become dangerous to the official invented histories that are force-fed to school children. Any researcher wishing to find an ancient battle site should logically have recourse to these maps. If the researcher was seeking to find the Battle Site of Camlann—the crooked glen—that is stated in Welsh records to be at Mynydd Camlann or Camlann Mountain, then why not look at the maps? Baram Blackett proposed this in 1976. Lo and behold, there, just ten miles south of Dollgelly in Wales there is Mynydd Camlann, and below it to the west is the narrow winding pitching valley of Camlann Valley. Before the battle at Camlann the returning Arthur II had to fight his way ashore on the beaches of Llongborth, and at Cardigan Bay near a headland and a great flat sandy beach is Llongborth Farm. Actually, for some unexplained reason, probably political, it was renamed as Llanborth Farm in 1926, but it is still easily traceable as Llongborth.

This is hardly a strenuous exercise. On the beach beneath the cliffs are very large man made mounds that would be the war cemetery mounds for the dead soldiers killed in the battle. A much-quoted ancient epic poem records and describes how the Prince Geraint was mortally wounded in the Llongborth battle in the surf. A coffin was sent from Britanny for the dying Prince. Just three miles inland from Llongborth Beach is Bedd Geraint Farm—the Grave of Geraint Farm and a large ancient grave mound. There is a mass of other supporting evidence, but the point is surely made. The simple accuracy and authenticity of the ancient British-Welsh records can be exhibited time and time again, and this casts very serious doubt on the integrity of several authors, including John Morris of London University, and on Ashe who claims to have examined every map of Britain he could find.

The same simple accuracy applies to the allegedly 'untraceable' site of the Battle of Baedan—Mons Badonicus in the foreign alien Latin texts. The Dream of Rhonabwy actually gives remarkably accurate topographical information on the location of this other great battle site. In the Maesteg Valley is Mynydd Baedan, right on target and clearly marked on the government Ordnance Survey Maps. Just as at Camlann there are huge grave mounds—war cemeteries—for the dead of the battle. Again there is a plethora of evidence available that supports this site as authentic. The battlefield is named as Maes-cad-llawr meaning 'field of battle area'. No one of average ability, who applies minimal effort and a tiny quantity of integrity, and who writes books on King Arthur, can possibly miss these sites.

It should be noted that Geoffrey Ashe was panicking in the early 1980's when Wilson and Blackett began publishing on Arthur ap Meurig ap Tewdrig, (Arthur son of Maurice son of Theoderic), and his direct male line sixth generation ancestor Arthur I ap Mascen Wledig (Magnus the Legate). Some of Ashe's letters written to publicists and pleading with them not to take any notice of these detailed Wilson and Blackett Researches make very interesting reading indeed.

The position is in fact bizarre to the point of idiocy, but it fits well with the modern trends of total speculation. This lunacy of complete abandonment can be clearly seen in the fact that 'Rhiotafwys' is a titular description that appears to mean—"Prince of the casting waters'—implying a place where fishermen cast their nets. Welsh scholars down the centuries have held that Rhiotafwys fills the role of Rhun Dremrud =The Red Eyed Warrior, who was the son of Rhun the son of Brychan I, the brother of Conan Meriadauc elected King of Britanny in AD 383. The descents of Conan and Brychan I from the western

emperor Victorinus are of course well known in Britain but not apparently in Canada.

Another author who climbed onto this “Star Wars” imaginary French bandwagon was the American author Malcolm Godwin, who is described as “artist, sculptor, designer, author, and recluse,” and apparently he spent seven years meditating in China and India. He then wrote a book “The Holy Grail”—“Its Origins, Secrets, and Meaning Revealed”. Malcolm Godwin thought that the theme and argument put forward by Baigent, Leigh, and Lincoln, was “convincing” and we can all be thankful that an in-depth investigation that was made by BBC 2 Television into the sources used by these ‘researchers’ and authors exploded almost all of the foundations on which their hypothesis was built. In fact the TV investigators demolished the whole basis for “The Holy Blood & The Holy Greal”. None-the-less Godwin’s book proved to be a ’popular’ best seller. No one mentioned the Khazars.

In his book “The Holy Grail” Godwin supported Baigent, Leigh, and Lincoln, and he actually advocated that the German romance poet Wolfram von Eisenbach was correct in placing the entire matter of the Arthurian Sagas of the Greal out of Britain and into the South Western France. He seems not to have understood that Wolfram von Eisenbach was writing about near contemporary figures largely located in Sicily and that he was not writing about any “King Arthur” at all. The matter would be hilarious if it were not for the fact that readers are often persuaded to take this wild speculation seriously. Well, Wolfram, a German living around AD 1300 would know all about ancient British origins, history, heritage, records, and culture, wouldn’t he, and the fact that the Arthurian Sagas exploded out of South East Wales around AD 1135 when two local writers—Walter Map son of Blondel de Mapes and Neffydd the daughter of the Lord Gweirydd of Llancarfan, and Gruffydd ap Arthur (Geoffrey of Monmouth) nephew of the Bishop Uchtryd of Llandaff, exposed a “King Arthur” to the wider world was of no importance. The New King Arthur would be far enough away, and the writer would be so totally ignorant and ill-informed about the mass of evidence available as to be a super expert. Actually Wolfram was clearly writing about very well known and near contemporary European characters and not about either King Arthur. No one mentioned the Khazars.

In the period around 500 BC to AD 900 a powerful nation of Turkish origin named as the Khazars occupied large territories estimated to be around 800,000 to 1,000,000 square miles in the Volga Basin to the North of the Black Sea and the Caspian Sea. These extensive lands contained people of some twenty-five

smaller subject nations. How long this Mongol-Turkish nation had held these lands previously is uncertain, but historians believe that this Khazar Empire was in existence around 50 BC. The ancient Khazar religion involved phallic reverence and was considered to be obscene and decadent. In the seventh century AD the King Bulan, the Khan of this Khazar nation, was under pressure from both the Moslems and the Christians to convert to their respective religions. The Muslim Sultans wanted the Khazars safely into the fold of Islam as their allies to strengthen their political influence against the power of the Christians. For the same reasons the Christian Emperors of Constantinople and the European Kings wanted the Khazars to enter the Christian fold as a bulwark against Islam. The ruling Khan was to an extent "between the rock and the hard place".

With somewhat astute diplomacy the Khan listened to the arguments of monotheistic faiths that were advocated by a Judean, a Muslim, a Christian—St Cyril, and a Greek Aristotelian philosopher. Finally Khan Bulan decided that he would adopt neither Christianity nor Islam, but instead the Khazars would become 'Jews' and adopt the Talmudic faith. So a Turkish nation that is described as ethnically being Mongolian-Finn, and which is no way whatsoever was Judean or 'Jewish' by descent, blood, or tradition, became of the Talmudic faith. This is how Arthur Koestler came to write his volume "The Thirteenth Tribe".

One of the earliest notices of the Khazars in history is in AD 554, when the Sassanid Neo-Persian Emperor Anushirwan the Just conducted a successful military campaign against them, which settled the boundaries around the Oxus River. The Khazars allied with the Avars to attack the old empire of greater Bulgaria in the reign of Isperikh between AD 643-701, driving Bulgar tribes west into Pannonia and even into Italy. In AD 711 Justinian, the Emperor of Constantinople, failed to suppress a serious revolt in the Crimea, which was supported by the Khazars. Then Hisham, the Muslim potentate who was the Umayyad Caliph from 724—743, attacked and defeated the Khazars during his conquest of Georgia, and it is known that some Slav tribal nations were under the protectorate of the Khazars along the Volga River in this era.

The Jewish Encyclopaedia, Volume VI, pages 1—5, refers to the Khazars who were using the Hebrew alphabet to write their own Khazar language, which finally comes down to us today as Yiddish. The Khazar Khans-Kagans or Kings, adopted Judean names and there was—"It was one of the successors of Bulan named Obadiah who regenerated the Kingdom and strengthened the Jewish religion. He invited Jewish scholars to settle in his dominions, and

founded synagogues and schools. The people were instructed in the Bible, the Mishna, and the Talmud, and in the divine service of hazzanim….In their writings the Khazars used the Hebrew letters….The Khazar Language predominated…"

"Obadiah was succeeded by his son Hezekiah, and he in turn was succeeded by his son Manasseh. This Manasseh was followed by Hannukkah a brother of Obadiah, and Hannukkah was succeeded by his son Isaac, and Isaac was succeeded by his son Moses (or Manasseh II), and Moses was followed by his son Nisi, and Nisi by his son Aaron II, etc. We find that this king had twenty-five wives and sixty concubines, all of the royal blood, (so he was not allowing anyone else to breed rival claimants to the throne). This seems to have been the reason for the downfall of the Khazar Kingdom."

"The Russian Varangarians established themselves at Kiev…until the final conquest of the Khazars by the Russians….After a hard fight the Russians conquered the Khazars…. Four years later the Russians conquered all the Khazar territory east of Azov…many members of the Khazarian royal family emigrated to Spain…some went to Hungary, but the great mass of the people remained in their native country."

Between AD 820 and 1100 the Khazar Empire came under ever increasing pressure from the emergent Varangarian state set up by Slavic immigrants from the North at Kiev and later at Moscow, which was to become Russia. The gigantic ebb and flow of migrants and of conquest, coming mainly from the Russians, gradually put inexorable pressures upon the Khazar Empire and it finally disintegrated and was absorbed piecemeal by Russia, Poland, and Romania. The Khazars who lost their hegemony were finally split into isolated groupings surrounded by more powerful immigrant nations. Down through the centuries many Khazar groups migrated westward in the face of these pressures, and they formed Khazar communities of the Jewish faith in Western areas of Poland and Russia. Other large groups migrated towards the Southwest and into the Balkans and Hungary, whilst other large Khazar-Judean faith groups moved further West into Southern France and to the Northern border areas of Spain.

It was the descendants of these ethnic Turkish-Finn people of original Mongolian areas, who had adopted the Jewish religious faith around AD 650, —long, long, after the era of Jesus the Nazarene,—who were the object of fascination by Baigent, Leigh, and Lincoln, in their volume "The Holy Blood & The Holy Grail". As the "Jewish" state in South-western France was a

Khazar state, then the entire hypothesis put forward by these authors fails totally. It was these same Khazar people, identified as Cathars, who were targeted for destruction by the grotesquely named Innocent III, the Bishop of Rome, as the objective of the genocide obscenity of the Albigensian Crusade from AD 1208 to 1213, and then on for 30 years more. Ethnic cleansing, which is the modern term for mass murder and genocide, did not begin with Adolf Hitler and the Nazi Party.

Professor H Graetz, writing on page 141 of his "History of the Jews" states; —"The Khazars professed a coarse religion, which was combined with sensuality and lewdness…After Obadiah came a long series of 'Jewish' Kagans (Kings), for according to a fundamental law of the state only Jewish rulers were permitted to ascend the throne…. For some time the Jews of other countries had no knowledge of the conversion of this powerful Kingdom to Judaism, and when at last a vague rumour to this effect reached them, they were of the opinion that Khazaria was peopled by a remnant of the former Ten Tribes."

The Khazar 'Jews' became known as the Ashkenazim, and so there are two quite distinct groups of Jews. One group is that of the Sephardim Jews, who are the descendants of the Diaspora when the Romans ejected them from their homeland around AD 135, and drove them to the four winds amongst the other nations. These are Jews by blood and by descent and faith. The other group are the vast majority of the Jews found in Europe and America, and they are the Ashkenazim Jews who are the descendants of the ethnic Turkish-Finn people of the Khazars, and these people are of the Jewish faith by choice. They are not Judean descended Jews and they are not of the nation's blood descent and ancestry. It is a huge irony that these tragic people were the innocent victims of the Nazi Holocaust, and yet the majority of them were not genetically or racially of the ancient Judean race that Hitler and his gang sought to extirpate.

The thrashing around and the media hype of publishing, press, radio, and TV, about the absurd "The Holy Blood & The Holy Grail", all finishes up with a non-starter. There were people of the "Jewish faith" living in principalities in Southern France and the Northern Spanish borders. Their royal family leaders had begun the process of diplomatic intermarriage with other existing noble families in these areas as soon as they arrived in these areas, and their most important prince at the time of the First Crusade that set out to capture Jerusalem was Geoffrey de Bouillon, who did aspire to be a King of Jerusalem, and he was a Khazar-Cathar as were all his people. Geoffrey de Bouillon was not a lineal descendant of Mary Magdalene and Jesus the Nazarene. This whole

farrago has nothing whatsoever to do with the British Kings named Arthur and it has nothing to do with the Greal stories and their intent.

Why is this being demonstrated? There is an obvious, indeed an unmistakeable Mind-Set in England and in Scotland, that determinedly avoids and ignores virtually all British Historical and Traditional ancient and ‘dark age’ records. There was no ‘dark age’; the evidence was simply thrown out in the cause of political and religious correctness and narrow-minded jingoistic regional nationalism. This Mind-Set has spread outwards like a virus and it infects the thinking of researchers in other countries. Solid evidence in Britain, forget that, ignore it, pretend it isn’t there. South of France, wonderful, marvellous, just the place, and very suitably non-British. Far away places; Hungary further away than France great idea and “King Arthur” can be a Hungarian. The ancient Scythians in Southern Russia, a great idea and “King Arthur” might be a thoroughly pagan Scythian nomad. Finally Mongolian horsemen as revealed by meditation to an American in China, even better, great stuff, easily disproved but sensational. The huge advantage of these looney theories rests in the fact of them not being British, or Khumric-Welsh, which is much worse. Historical problems cannot be solved when the first move is to abandon and reject around 95% of the available evidence, simply because it offends a prejudiced Mind-Set. The current modern trend of publishing sensational theories, which generally incorporate around 1% of the available records and the evidence, has somehow to be reversed.

The attempt to transfer the Arthurian Histories—repeat Histories—and the intrinsically linked Holy Greal Records and Legends out of Britain and into Southern France has in fact been followed by equally bizarre attempts to relocate “King Arthur” (they make no attempt to identify which one) out of Britain and into Hungary and even away into Mongolia. All this may be very convenient to conceal the fact that the majority of the world’s Jewish population are the descendants of Khazar Ashkenazim people from Western Asia and Eastern Europe, and they are not descendants of the original Judean people. Genuine and authentic British history, heritage, and culture, is not however available to be misused in this political manoeuvring.

The Arthurian historical stories of Britain are vital to the understanding of the ancient ritual sites and the great Star Maps made of huge mounds set out across the British landscapes. They are vital to the preservation of, and the understanding of, British heritage history, and culture. Without Arthur and the Mabinogi Tales the secrets of the Mound Star Maps cannot be read, and the treasures of Britain cannot be found. The same old worn and tired trick of

simply declaring all ancient British Records and evidence to be false and forged is very clearly evident and it just will not work any more. These incredible attempts to transfer virtually the whole of our authentic and provable British Histories out of Britain altogether by removing crucial and core sections are a step too far.

It is time to again READ the records and to test them, and to see where they leads us, and what they lead us to. Our British ancestors built huge mounds on hilltops and they laid them out to mirror the pattern of the major Stars and Constellations in the Heavens, and they named them for the Stars and Constellations. Not the more recent Roman and Greek names but the original Star names that correspond with ancient Hebrew, Arab, and Egyptian callings.

The Organization of the Ancient Chaldean State.

What was for centuries known as "The Matter of Britain" was in fact simply the History of Britain and all that it enshrined and bound up in the Matter of Britain were the stories of Albyne, and of Brutus, and of "King Arthur." Down the centuries the Arthurian stories have gradually been 'interpreted' and romanticised, or perhaps to put it more accurately, the stories have been mangled and distorted beyond recognition. In the 'fools rush' to recreate "King Arthur" as a Breton mercenary who fought for instead of against a Roman Emperor in AD 467 (a Canadian notion), or as a wandering Roman (an AD 2004 Hollywood USA idiocy), or as a Mongolian leader who traversed Asia and Europe to come to the aid of the British (an American mystic disaster), or as a Hun chieftain (a ludicrous Hungarian fantasy), or whatever, the catastrophe is complete. Every one of these clearly lunatic ideas was gratefully received by the media, including and certainly by London publishers. Everyone forgot that the Arthurian stories burst out of South East Wales following the Norman infiltration of the coastal areas there in AD 1091. Everyone forgot that several hundred modern Welsh publications between AD 1760 and 1904 (and later) all very clearly proclaimed "King Arthur the son of King Meurig (Maurice), and the grandson of King Tewdrig (Theoderic)", and they equally forgot the massed array of Welsh Manuscript evidence that supports this identification. "King Arthur" can be imagined as a Scot—very popular—and another Mickey Mouse notion, as an "Englishman"—another total non starter, a minor Breton nobleman, a Frenchman, a Roman, in fact he can be anything—just as long as he is NOT Welsh. Everyone also forgot that The Bruts of England, the official histories written between circa AD 1140—1450 all 169 surviving manuscripts proclaim that King Arthur "would be crowned King of Glamorgan."

It all has to do with the English monarchy and their claims to precedence. The sordid culmination of a series of four wars launched against the small principality of Gwynedd or North West Wales, by Edward I, resulted in Edward I proclaiming his second son Edward (II) to be the new Prince. This required that everyone should forget the Dynasty of Welsh Kings who had ruled from their fortress kingdom in South East Wales from the time of Brutus around 500 BC to AD 1300, when Edward I of England captured and killed Morgan who had been proclaimed King in c 1294. Henceforth the Kingdom of Wales was to become "the principality," and henceforth every head of State in Wales was to be English. This required that all the ancient history had to be disregarded as if it had never ever happened.

The situation has always been a major problem for the English State and this is how it works. King Iestyn ap Gwrgan who was deposed in AD 1091 left fourteen sons and several daughters from two marriages, and Iestyn-Justin was a direct lineal descendant of King Arthur II son of King Meurig. Then King Arthur II was a direct descendant of King Arthur I who was the eldest son of the Emperor Magnus Maximus and his first wife Ceindrech. Next, Magnus Maximus was the only son of Crispus Flavius Caesar Nobilis who was the eldest son of the British Emperor Constantine the Great and his first wife Minerva. In turn Constantine the Great was the son of the Emperor Constantius Chlorus who died in Britain and his British wife, the Empress Helen of the Cross. This descent from the Empress Helen, a daughter of Coel, gave Constantine the Great a direct descent from the Holy Family. Constantine emphasised his descent and his primacy in the Christian churches when he called the great Council of Nicea in AD 324 and there Constantine sat on a throne and the collection of Bishops all sat in a circle around him. The problem for the English State was that these fourteen sons and the several daughters of Iestyn ap Gwrgan all proceeded to leave heirs and there are a huge number of the heirs of Iestyn back to Arthur II, back to Arthur I, back through Magnus, Crispus, and Constantine, and on through the Empress Helen, and back to the Holy Family that arrived in Britain in AD 35-37. So there are a large number of people who are descendants of King Arthur II, and King Arthur I, walking around in Britain today and quite a number in the USA, Australia, New Zealand, and Canada, and so on.

As the immigrant English became Roman Catholics and for a thousand years and more the Khumric-Welsh remained Apostolic Christians the difficulties increase. It is not difficult for anyone with average intelligence to see that the obliteration of this line of Emperors and Kings stretching back to Brutus around 504 BC was an absolute necessity to ensure political and religious correctness in the uneasy English dominated Britain. The attempt to transfer "King Arthur" out of Khumric-British provenance by the Abbot Henry, a cousin of King Henry II of England, and to stage a ridiculous fake 'discovery' at Glastonbury Abbey, that was founded in AD 941, did not work, and finally it became necessary to declare the whole corpus of history to be fake and forged, and to take over the Khumric education system that was teaching the truth. All this is detailed in "The King Arthur Conspiracy" and numbers of Khumric-Welsh authors have written and preserved this saga of cultural genocide. This is where we are today with a magnificent history preserved by a nation that has occupied its lands since two immigrations 3700 years ago (c 1670 BC) and 2500 years ago (504 BC).

The accurate authentic Records still exist—although large quantities were deliberately destroyed down the centuries—but it is a dangerous undertaking to research these records and even more dangerous to publish about them in a positive manner. Finally with complete disregard of the political and religious prohibitions and the cult of political and religious correctness that chains and enslaves the mind in the United Kingdom the researches of Alan Wilson and Baram Blackett are being made available.

In amongst all this the essential principle of ‘As Above, So Below’ has been ignored, and the fact that the Matter of Britain existed on two planes is never recognized. The plainly clear and obvious Matter is that the Mabinogi Tales and the latter Arthurian Tales are Solar and Stellar stories. The strange Knights on their even more strange quests were Planets moving through the heavens on their orbits around the Sun, and travelling through the various constellations of the heavens. The ‘knights’ sailed in the heavenly Boats shown in the Denderah ‘zodiac’ in Egypt, like the constellation of Argo, and they crossed rivers like the Milky Way, and they visited heavenly Queens and Princesses like Cassiopeia and Andromeda, and they fought great serpents and dragons like Hydra and Draco and Serpens. The questing Knights fought with great dangerous opponent knights who were massive comets or wandering planets intruding into the Solar System. This is what the ancient Tales are all about.

Of course there was Arthur I the son of Magnus Maximus and his first wife Ceindrech, and of course there was his sixth generation direct descendant Arthur II, the son of King Meurig and Queen Onbrawst, and whilst the great Planets were the heroes ‘Above’ these real life Kings were the heroes ‘Below’, who re-enacted the perceived dramas of the heavens. Everything works on the clear principle of “As Above, So Below”.

The ancient Histories of Britain begin with the migration into Britain of Albyne from ancient Syria around 1600 BC. A vast fleet set sail from the empire of Dioclecian-Dungi the most powerful Emperor of the Third dynasty of Ur, and came to Britain to found a new nation and this was remembered down the millennia. Migrating people always transferred their customs, their religion, culture, and language, with them when they removed themselves to new lands. This makes logical sense to examine what was customary in ancient Chaldea to see whether those customs and practices were transferred from the ancient Syrian empire of Ur into ancient Britain. There is also a second chance to evaluate any possible transferences as there are also Historical Records of the Irish that state that their ancestors also came from the ancient Near East. The Irish migration was from the upper reaches of the River Tigris and it

moved south overland to the Delta area of Egypt before travelling along the Mediterranean coastlands of North Africa to the Straits of Gibraltar. From the Straits the ancestors of the Irish crossed over to Ireland by sea.

Past research has established that there was a widespread and consistent practice that has become known as the Hermetic principle of ‘As Above So Below’. This means very simply that what was believed to have happened in the heavens was mirrored by events that happened down below on Planet Earth. It later developed to involve the practice of Astronomy and Astrology, whereby diviners claimed to be able to forecast events here on Earth by observing events of Planetary and Star movements and conjunctions in the heavens and particularly by observing the arrival of comets and the prediction of Lunar and Solar eclipses.

Values and properties were allotted to well-defined areas of the heavens and Planets and Stars were defined as being either propitious or malign, and sometimes as fickle or neutral. As Albyne came from Ancient Syria, which was far larger than the Syria of today, a start can be made by an examination of the ground plan of the ancient world of the Empire of Ur.

The Four Quarters of the Chaldean World.

The “world” of the ancient Chaldeans was divided into four clearly specified and named areas, each of which was allotted specific characteristics and properties in order to make “star gazing and astrological predictions possible. These land areas on Earth mirrored areas of the night skies.

Gutium
Land of Magic & Demons
& Religion.

Amurru
Land of Small States
Farmers & Yeomen

Elam
Land of Soldiers &
the Military

Akkad
Land of Government &
Prosperity

The early Kings of ancient Mesopotamia who achieved supremacy over their neighbours in their known ‘world’ of the valleys and plains lying along and between the Euphrates and Tigris rivers grandiloquently styled themselves as Kings of the Four Quarters of the World. This earthly plan of things in this localised geography was then reflected in their ideas about the organization of

the stars and planets in the heavens, and this manifested itself in their religion and worship of the stars and planets in the heavens. Tied in with the style of Chaldean worship was the notion that the Moon was somehow a mirror image of this Chaldean world, and the Moon was quartered, and these quarters were arranged to match the four lands that comprised the Four Quarters of the Euphrates and Tigris world.

To the North West lay Gutium, the land of Magic, Demons, and Religion. To the West or South West lay Amurru the land of Farmers and Yeomen, in many small states. To the East or North East lay Elam, the land of Warriors and the military element. To the South and South East lay Akkad, the land of Prosperity and of Government. These four divisions are exact parallel divisions of mythology associated with the division of Ireland into Connaught in the North West matching with Gutium as the land of Magic, Demons, and Religion. Then Munster in the South West matches with Amurru as the land of Farmers and Yeomen. This then is followed by Ulster in the North East matching Elam as the land of the Soldiers, and finally Leinster in the South East matches Akkad as the land of Government and prosperity.

These same parallels then apply to the mythology of Wales, with Gwynedd in the North West as the land of Magic, Demons, and Religion, and matching with Connaught and Gutium. Then Dyfed in South West Wales is the land of Farmers and Yeomen, and this precisely matches with the role allotted to Munster and Amurru. The parallel continues with Powys in the North East of Wales as the land of Soldiers matching with Ulster and Elam. Finally Morganwg-Essyllwg (Abounding with prospects) in the South East is the Land of Government and Prosperity, and this again matches geographically with Leinster and Akkad.

Fire worship was the principle involvement of the state religious cults, and in keeping with state organization there were the necessary four major religious centres that were associated with the four major religious festivals of the year. Each ‘world’ quarter had a direct identification with one specific religious centre, and with a major god and his goddess wife.

This produced a system of major religious cult centres involving the major cities of ancient Mesopotamia where the necessary cult centres were located. These cult centre cities were 1 Ur, 2 Erech, 3 Larsa, 4 Lagash. The city of Ur represented the major civil government centre, and the place of the great weather god Ea, the god of fresh water and seawater. North West of Ur was Larsa the great centre of the Sun god. South West of Larsa was the city of

Erech, the centre of worship of Anu the mighty Sky god. Back up to the North East of Larsa was the city of Lagash, the ceremonial religious site of the dreaded Nergal the god of death, and his feared consort Eresh-ki-gal. As this scheme provides a trinity that contains the Sea, the Sky, and the Earth, it should therefore be logical that the city of Lagash—central to this scheme of cosmic order—should be the place of the great Shamash the sun god.

It is all very straightforward and in some ways it is simple. Every deity of Earth was represented by a corresponding deity in the heavens and was identified as a Star or as a Planet. The positions of the planets, that were seen as "moving stars", in relation to each other and to significant fixed stars at times that were remembered as being of huge significance to events on planet Earth were recorded, and the places of the important temple sites were located on Earth, were positioned so as to match the positions of the Planets and major Stars at the time of that huge event. The great Flood that was remembered by every ancient civilization and nation and theatrically dramatised in the Hebrew records of Noah and his ark, would have been one such event.

North West

* City of Lagash
City of Nergal
Associated with Mars

* City of Larsa
Shamash the Sun god

* City of Ur
Ea the Weather god

* **City of** Erech
Anu the Sky god

In modern times there has been a continuing lopsided tendency to extol the wonders of the mythology of Ireland as preserved in traditions and various manuscripts, and to tentatively link them with the surviving Khumric-'Welsh' traditions, whilst at the same time persistently mocking and denigrating the Khumric sources. Remarkably, and predictably, there is an automatic willingness to accept Irish sources as late as the sixteenth and seventeenth centuries, and at the same time to utterly mistrust and to disregard comparable and older Khumric sources. This is primarily because the Irish sources have no bearing on the claims of royal dynastic houses in Britain, and also because the Christian religion was established in Wales in Britain around AD 35-37 long before the church of Rome was founded, and Christianity reached Ireland from Wales via St Patrick son of Mawon around AD 424. So Ireland presents no

problem or threat to the Church of Rome, but Wales presents an enormous threat to the Roman claims. This makes Khumric 'Welsh' Manuscript evidence and physical evidence extremely embarrassing to both church and state.

The lunacy of the situation extends to all levels. Professor John Morris of London University writing in his "Age of Arthur" waxes lyrical over the possibilities of the Irish remembrances of history between circa AD 100-400, and yet in this same volume he attacks and completely discounts the comparable and more voluminous Khumric records that are drawn from the same sources without any good reason whatsoever. Remarkably when the two sources are placed together they knit and entwine with remarkable accuracy. Together they provide a most credible tale. Morris actually exhibits nothing at all about "King Arthur" and he clearly knew even less. His work is biased and unbalanced, and it has had catastrophic results that confused and degraded research generally for several decades.

Predictably when Alwyn Rees and Brinley Rees wrote their volume "Celtic Heritage" which they claimed was designed to exhibit both Welsh and Irish mythological and historical cultures, the emphasis was vastly biased towards Irish sources and evidences. Why they titled their book "Celtic Heritage" when neither the Irish nor the Welsh are in any way Celts or Celtic is hard to understand, as anyone doing basic fundamental research would quickly discover. They attempted to link what they termed Indo-Aryan sources from the cradle of ancient Chaldea and their spread into India, and then curiously back to predominantly linked relics in Ireland. How one gets to Ireland by going east from Mesopotamia to India and then to Ireland or Wales is not explained. Nor is the complete historical absence of "Celts" in India, Chaldea, Wales, and Ireland, ever explained.

Whilst Messrs Rees were going in circles trying to establish a "Celtic" Chaldean state in ancient Mesopotamia and in India, they did however come up with a regurgitation of some well-established data on Ireland, and surprisingly they even mentioned Wales. They clearly showed how and why the Four Provinces of Ireland are referred to as the Five Provinces. They also clearly exhibited the order and organization of the high kingship, and they exhibited the great ancient sites of Irish religion and culture. Ireland as we have seen, was split into four great Provinces. In the North East lay Ulster; in the North West lay Connaught; in the South West lay Munster; and in the South East lay Leinster. In the centre of Ireland lay the tiny ritual province of Meath.

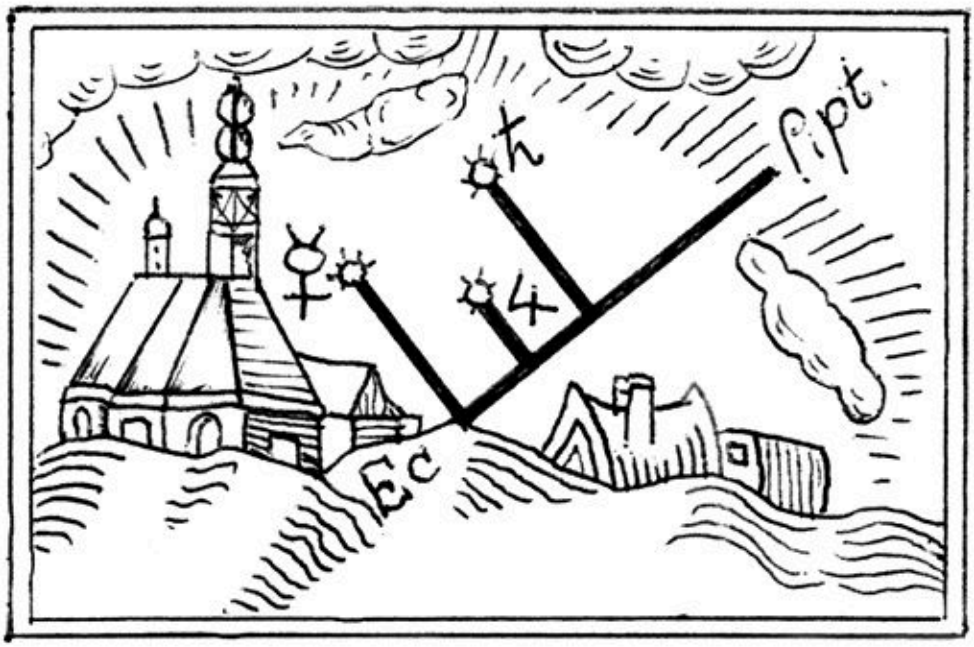
The ritual centres of all four of the great provinces all lay in the tiny neutral Meath. The high kingship of Ireland was also entirely associated with Meath.

Unfortunately messrs Rees & Rees totally missed the point and they totally failed to even think that the ancient Chaldean state was also ritually organized and mapped out in the same manner. They never dreamed that there might be similar patterns in ancient Canaan that became Palestine, and Judea and Israel. It certainly never occurred to them to look at British 'England' founded by Albyne in circa 1600 BC. They did however get as far as the four great seasonal annual Fire Ceremonies of Ireland, each of which was associated with one of the four great ritual centres of Ireland situated in Meath. These festivals were those of Beltane, Samhain, Imbolc, and Lugnasad. It never ever occurred to them to seek out the Khumric Welsh equivalents.

The Riddle of the Layout of Ancient Temple Groupings.

The major problem involved with the sorting out of ancient puzzles is not the difficulty imposed by the supposed ancient mysteries themselves, but the negotiation of the miasmas and fogs, and the obstructions and misreadings, the distortions, and the omissions, set up by the men of politics and religion. Nothing can be said or done that in any way offends the "true" religion. This creates a huge problem as almost all religion is unproven and often at variance with the recorded historical facts. Most writers avoid the obvious, which is, that in common with all other ancient cultures, the Hebrews had a Solar and Stellar religious mythological history.

This was clearly remembered by Johannes Kepler the Imperial Mathematician and Astronomer Royal when he observed the conjunction of the planets Jupiter and Saturn in the constellation of Pisces in the 17th December 1603. With his early model telescope Kepler had sat high in the Hradcyn in Prague watching as the two planets seemed to close together to appear as one very bright new "star". Later Kepler recalled the writings of the Jewish rabbinical writer Abarbanel, who stated that Jewish astrologers believed that there was an unusual influence ascribed to conjunctions of Saturn and Jupiter in the constellation of Pisces. They thought that a Messiah, an anointed one, would appear at just such a time.



The Conjunction of Planets observed by Johanes Kepler in Prague when he searched for the Christmas "star".

Kepler deduced from this theory that the "star" believed to have heralded the birth of Jesus the Nazarene was in fact a conjunction of the planets Saturn and Jupiter in the constellation of Pisces the Fish. This birth, he calculated, would have happened in 6 BC. This possibility has since been the subject of much retrospective calculation and discussion. Present mathematical endeavours show that around the end of February in 7 BC this same event began to form when Jupiter moved out of the constellation of Aquarius the Water Carrier, and appeared to approach Saturn in the constellation of Pisces. The Sun was also up in Pisces at that time and the Pisces constellation was covered in morning Sunlight.

"It was not until the 12th April that both planets rose in Pisces heliacal with a difference of 8 degrees of longitude." Helizacal means the first visible rising of a star or planet at daybreak. "On may the 29th visible for two hours in the early morning sky, the first (apparent) close encounter took place in the 21st degree of Pisces, with a difference of 0 degrees longitude and of 0.89 degrees of latitude."

So it goes on with the second close encounter occurring on 3rd October in the 18th degree of Pisces, and the third encounter on the 4th December in the

16th degree of Pisces. By January of the year 6 BC Jupiter had moved out of Pisces and into Aries the Ram, whose son was the Lamb. Not surprisingly Jesus the Nazarene was known as the Lamb of God.

All this has been gone over ad nauseum, but what is interesting is a sketch drawn by Kepler, that shows the conjunction of three planets in December of 1603. We find the Sun in the background, with Mercury at the high right, and Jupiter at the lower centre, and Saturn at high left. This configuration appears to show the same layout of the temple schemes that existed in Chaldea and spread to ancient Ireland and Britain, and perhaps eastwards to India, and always with fire ceremonies. There can be no doubt about this. We find all five necessary entities with 1. The constellation of Pisces the Fish for Ea the creator god, depicted in statuary as a Man-fish, 2.the Sun or Shamash, 3. Mercury or Nebo-Nabu the messenger set in place by Ea, 4. Saturn or Bel Enlil, and 5. Jupiter or Bel Merodach—Baal Marduk. Everything fits into place precisely.

Every ancient nation everywhere would know that the 2000 years association of the Sun with Aries the Ram was over, and that a new great era of the Sun in Pisces the Fish was about to begin for around another 2000 years. Everyone would have observed the apparent meeting of Saturn-Kronos-Bel Enlil, or whatever the planet was named as, and Jupiter-Zeus-Bel-Merodach, and in company with Mercury-Hermes-Nebo being in close attendance.

Around 650 BC a Phoenician priest named Sanchoniathon was commissioned by his King to write a history. Over 500 years later Philo of Byblos used and re-recorded the works of Sanchuniathon, who himself had copied older texts and inscriptions. These were widely quoted in many instances. Immanuel Velikovsky made much of the record that Astarte was the “fallen star”, and that Astarte was Venus. Somehow he forgot to mention the bald and emphatic statement of Sanchuniathon, quoted by Philo, that in Judea the Planet Saturn was known as Israel. This makes sense with Saturn being Israel and his son Jacob being Jupiter, the “son” of Saturn, and the twelve sons of Jacob being the twelve signs of a Hebrew Zodiac. It also fits well with the Pharaoh Djoser being a Viceroy, and still a son of a god in Egypt.

The belief in the association of Jesus the Nazarene with a moving and very bright “star” is indisputable, and as stated, much research has gone into attempts to show that this “star” was in reality the conjunction of Saturn and Jupiter, and possibly Mercury. There is also a huge Christian association with Fish and with Water, which in turn are associated with Pisces the Fish, and Mercury in his role as Nebo a form of Ea the Man-Fish instructor god of

Chaldea. Ea was a half-Man and half-Fish entity, and a form of the god Dagan-Dagon, the Man-Fish god of the Philistines and others. Mercury is of course liquid metal and Ea as a Water-Fish god is associated with liquids, and according to Chaldean records it was Ea who established Mercury into its safe orbit.

Arranging spectacular enormous catches of Fish—walking on Water—calming the Water of a stormy sea—feeding multitudes with five tiny Fish—turning Water into wine—curing blindness with Water from a muddy pool—the recruitment of Fishermen as disciples—baptism with Water—preaching from a boat—the use of the Fish as a cult sign, and so on, leads towards a recognition of everything pointing towards the symbolism associated with this solar event. Ea the Man-Fish god is Yah = Yahweh = Jehovah under another name, and the pattern in unmistakeable

The pattern of the conjunction drawn by Kepler in AD 1603 is:—

* Saturn

* Sun

* Mercury

* Jupiter

Mercury in ancient Chaldea was Nebo and closely associated with Ea, for Ea instructed mankind and Nebo brought his messages from the gods to Mankind. Here we have the basic order of the temple layouts, which as a pattern spread from Chaldea to India in the east, and to Judea, and to Ireland and Britain in the west. Other locations will doubtless be found in due course, and these researches spread into Egypt.

As the three characters in the Biblical story of Shadrach, Meshack, and Abednego, can easily be identified as Shadrach-Shamash-the Sun or Saturn, Meshack-Merodach-Jupiter, and Abednego-Mercury (Ea + Nebo), we can see how they were alleged to have been together in the “fiery furnace” of the Sun, and how they all walked out safely. The three planets were in close conjunction and “in” the Sun. So also the three wise men from the east are probably the same three planetary entities of our solar system.

This of course brings matters to a huge range of other evidences. The constellation of the mighty giant Orion-Urien, the Hunter, who was believed to have been born from the urine of Saturn, Jupiter, and Mercury, alias Kronos, Zeus, and Hermes. This again indicates a conjunction of planets. The Greek

story is one where these three gods arrived at the hut of a very poor man, and this peasant recognized whom the gods were. So he slaughtered his only bull to offer to these visitors and in return they offered him any gift that he wanted. The man asked for a son and so the three gods urinated into the bulls hide and it was buried for nine months, and then the man dug up the hide and found the newborn Orion.

The result of all this is that temples were not built haphazardly in convenient places, but instead they were built in specified locations that matched with the orientation of the planets of the gods and the stars at specific conjunctions. A vast plan or map of the heavens was recreated on the ground.

The Comparison of the Obvious.

As stated earlier, the major problem involved in sorting out ancient puzzles is not the difficulty imposed by the supposed ancient mysteries themselves, but the negotiation of the miasma and fogs, and the obstructions and the misreadings, the distortions, and the omissions, set up by men of religion. Nothing can be said or done which in any way offends the "true" religion. This creates a huge problem as most religion is unproven and often at variance with the recorded historical facts.

When Johannes Kepler the Imperial Mathematician and Astronomer Royal observed the conjunction of the planets Jupiter and Saturn in the constellation of Pisces on the 17th December 1603, Kepler deduced from this theory that the "star" believed to have heralded the birth of Jesus the Nazarene was in fact a conjunction of the planets Saturn and Jupiter in the constellation of Pisces the Fishes. This, he calculated, would have happened in 6 BC.

The problem with all this is that the British Emperor Constantine the Great changed the date of the "official" birthday of Jesus the Nazarene from the 1st March to the 25th December in order to conveniently associate matters with the date of Sol Invictus. The ancient British believed that god lived in the Sun, which was his house and abode, and not that the god was the Sun itself. Therefore conjunctions around the 25th December may not be of any great importance.

So Kepler drew his sketch that shows the conjunction of three planets in December of 1603. We find the Sun shown in the background, with Mercury at the high right and Jupiter at the lower centre, and Saturn at high left. This configuration shows the same layout as the temple schemes that existed in Chaldea and which spread to ancient Ireland and Britain, and perhaps

eastwards to India and always with the fire ceremonies. There can be no doubt about this. We find all five necessary entities in place with 1.the constellation of Pisces the Fishes, for the creator god Ea, who was depicted on ancient statuary as a Man-Fish, 2 the Sun or Shamash, 3. Mercury or Nebo-Nabu the heavenly messenger set in place by Ea, 4. Saturn or Bel-Enlil, and 5. Jupiter or Bel Merodach—Baal Marduk. Everything fits into place precisely.

Every ancient nation everywhere would know that for approximately two thousand years from c.6000 to 4000 BC the Sun was in the constellation that we know as Gemini-the Twins, (Cain and Abel, etc), and then for around 2000 years from c.4000 to 2000 BC the Sun was in the constellation of Taurus the Bull and everyone worshipped the Bull god. Then from c.2000 BC to AD 1,the Sun was in the constellation of Aries the Ram, and around AD 1 the 2000 years association of the Sun with Aries the Ram was over, and that a new great era of the Sun in Pisces the Fishes was about to begin for around another 2000 years. Everyone would observe the apparent meeting of Saturn-Kronos-Bel Enlil, whatever they knew the planet as, with the planet Jupiter-Zeus-Bel Merodach, and in company with the planet Mercury-Hermes-Nebo being in close attendance. Before spending 2000 years in Aries the Ram from 2000 BC to AD 1 and Ram gods like the Egyptian Amun were popular, the Sun was in Taurus the Bull constellation from around 4000 BC to 2000 BC and Bull gods were popular, and before that the Sun was in Gemini the Twins or Cain and Abel, from 6000 BC to 4000 BC. So as the era of the Bull gods was replaced by the era of the Ram or Lamb gods, (in Egypt Amun was the Ram), so now the era of the Fishes began until around AD 2000.

Matters get rather uncomfortable for religious enthusiasts if it is remembered that around 650 BC a Phoenician priest named as Sanchuniathon was commissioned by his King to write a history. Over 500 years later Philo of Byblos used and re-recorded the work of Sanchuniathon, who had himself copied older historical texts and inscriptions. These were widely quoted in many instances Immanuel Velikovsky made much of the record that Astarte was the “fallen star”, and Astarte was Venus. Somehow he forgot to mention the bald emphatic statement of Sanchunaithon quoted by Philo, that in Judea the planet Saturn was known as Israel. This makes sense with Saturn being Israel, and Jacob being Jupiter the “son” of Saturn, and the twelve sons of Jacob being identified with the twelve signs of a Hebrew Zodiac. It also fits well with the Pharaoh Djoser being a viceroy, and yet he was still the son of a “god” in Egypt.

The association of Jesus the Nazarene with a moving and very bright "star" is indisputable, and as stated much research has gone into attempts to show that this "star" might have been the conjunction of Saturn and Jupiter, and possibly Mercury. This would point towards the birth of Orion. Equally there was a huge association of the new god with the Fishes and with Water, which are in turn associated with Pisces the Fishes, with Ea the Man-Fish, Water god, and instructor of ancient Chaldea, and with Mercury-Nebo the messenger of Ea, with Ea being a half-Man and half-Fish entity and a form of the god Dagan-Dagon of the Philistines and other nations. Mercury is of course liquid metal and the association with Ea the Water-Fish god who established the planet Mercury into a safe orbit.

The early Christian use of the Fish symbol as a recognition sign, and so on leads towards a recognition of everything pointing towards the symbolism associated with this solar event. Ea the Man-Fish god was also Yah = Yahweh = Jehovah, under another early name, and the pattern is unmistakeable.

The pattern of the conjunction that was drawn by Kepler in AD 1603 is:—

Saturn *

* Sun

Mercury *

* Jupiter

Mercury in Chaldea as Nebo a form of Ea, for Ea instructed Mankind and Nebo brought the messages from the gods to Mankind. Here we have the basic order and orientation of the temple layouts that as a pattern spread from Chaldea to India in the east, and to Judea and elsewhere in the Near East, and then west to Britain and Ireland. Other locations will doubtless be found in due course.

The three characters in the Biblical story of Shadrach, Meshack, and Abednego, can easily be identified as he Planets Shamash—the Sun or Saturn, Merodach—Jupiter, and Ea +Nebo—Ea + Mercury, alleged to have been together in the "fiery furnace" of the Sun, and how they all walked out safely. The three planets were in close conjunction and "in" the Sun. It is not impossible that the three wise men from the east who are imagined as the Magi were probably these same three solar system planetary entities. What is important is that these important conjunctions and the position of all the stars and planets at that time would have provided the master plan for the orientation

and the layout of temple sites that conformed to a pre-ordained set pattern, with temple sites on Earth matching as a mirror image of planet and star dispositions in the heavens. “As above, so below.”

The Consistent Layout of Temple Groupings.

Sections of the 1924 Cambridge Ancient History make fascinating reading. The passages where authors deal with the ancient place names around Jerusalem exhibit the dilemma of these scholars as they walked the tightrope of trying to tell the truth without offending the men of religion and incurring their wrath. This is a very difficult task indeed. Dozens of religious sites that are identifiable with ancient deities are named, and there is a concentration of these sites around Jerusalem itself. A Biblical quotation of Jerusalem that announces that:—“Thy father was a Hittite and thy mother was an Amorite” is shown to have meaning. The establishment of the area as a venerated religious location precedes the arrival of Abraham, as meetings between Melchizadek—Melishipak, the priest king of Jerusalem, and Abraham demonstrate. Tracing back to the temple built by Solomon is to only go half way.

“Llach” is a “ray of light” and Llachmu was the Chaldean deity expressing “the first light” in the primeval void. The Thought in the nothingness of the void created Light, and with the Light there was also the Dark. Bethlehem is identified in this volume as Beth-Llachmu for “the House of Light”. It is extraordinary that a story of a star shining down a ray of light on this town should never have been connected with the name. We may even have “Berth-Llachau”, which in Khumric is “Bright-Gleams”. Where else should a strange very bright and unusual star shed its light?

We have to remember that the Jewish people never accepted the Christian version of events, and if the tale is not Jewish, then the question has to be “what is it”? Perhaps the obvious is that it is ancient Chaldean. The Cambridge Ancient history that we quote states:—“but even in Israel the presence of other gods could not be concealed. As many gods as cities existed protested Jeremiah:—and we can trace, apart from the evidence of the personal names and obscure references—Adonis …Tammuz… Ashima of Samaria…Beth-El… etc.” A major understatement of the facts.

The Syrian-Palestinian goddess Astarte was an alias of Ishtar, and this goddess was the consort of the high god, and Astarte and Asherahs images have been unearthed all over the area. The name survives in the place names of Ashtaroth (the Astartes) and in Anathoth (the Anaths). West of Jerusalem was Nebo-Nob, and close to Beth-Lehem was Beth-Ninurta. In addition these

Cambridge scholars noted that there were “horses of the sun and their chariots in the temple of Jerusalem” (2 Kings, xxiii), and they went on to relate how Shamash the Sun god is shown on the Malatia rock carving as standing on a horse. They identified Beth-shemesh as Beth-Shamash, and as “the House of the Sun”.

In relation to all this and more, the Cambridge Ancient History likened the Samson story to that of the Epic of Gilgamesh, and the story of Jepthath’s daughter as a parallel with the Greek story of Iphigenia the daughter of Agamemnon, and Esau’s tale is likened to that of the Phoenician Usoos. They noted and remarked on the Ram horned god of Elephantine in Egypt, where for centuries a Jewish mercenary military garrison served at the place of the Ram Horned god Khnum. They noted the wives of Khnum, which a Greek inscription identifies as Hera and Hestia (the wives of Zeus) and they compared Hera with Sarah, and Hestia with Hagar, the wives of Abraham.

Is it not worth noting that Carchemish is clearly the Caer (castle) of Chemosh the Syrian god? Is not Bethany simply Beth-Anu, or the House of Anu the Chaldean Sky god? What are we to infer from the risen god summoning a meeting at the place of Bethany-Beth Anu—the House of the Sky god? It bears a remarkable resemblance to the meeting summoned at the Place of Anu in Chaldean traditions where he new young god Bel-Merodach, the son of Ea (Yahweh) was appointed as the supreme god

The Early Religious Orientations in Palestine.

If we ignore the speculations and hypotheses of the religionists and see the facts as they actually are, we can get a picture of the religious city and temple site orientations of ancient Palestine—Canaan. We can begin with Jerusalem as the starting point, with the ancient city under the authority of Melchizadek, or Meli-Shipak in Babylonian-Chaldean terms, and we quickly get a very clear picture. We can proceed to the northwest, to the ancient town of Beth-Horon that was an important religious sanctuary town. This gives us two locations.

From Beth Horon we can move due southwest to Ajalon-Aijaon which is another ancient sanctuary town. Then we can turn and go due northeast passing through Beth Horon and we arrive at Beth-El, which was yet another ancient sanctuary town. This provides the basic conventional geographical layout. Even then the scheme is not quite complete, for if we turn due north from the final site of Beth-El we arrive at Shiloh-Shiloah, where the Hebrews kept their Ark of the Covenant. It is soon apparent that we can find all five sites of the major deity sites correctly aligned and identified by names.

The concept is simplicity itself. In this modern world the majority of folk hardly ever see the stars and planets because these light in the heavens are obscured by the ground level glare of streetlights and traffic. Our ancestors never had this problem and they could gaze at the familiar sight of the heavens and the average ordinary person knew far more of the disposition of the stars and constellations than the modern generations. The ancient saw how the major stars were positioned in the skies, and they saw the stars as ‘gods’ and as the abodes of gods, and so they laid out the plan of the positioning of the temples of these ‘gods’ to match the arrangement of the stars in the heavens. The planet ‘gods’ were then positioned at sites where planets were seen in the skies at important moments of time, and their temples were then built accordingly at the correct places in the gigantic Star Maps on the ground.

		* Shiloah Ishum Mars
		* Bethel Saturn
	*Beth Horon Herem Jupiter	
* Bethshemesh Shamash—Sun god	Jerusalem * Ya’u =Yah Jehovah	* Bethany Beth Anu Sky god

Modern scholarship and research has clearly demonstrated that the Hebrews were not in early times originally worshipping “one true god”. Faithful religionists would have us believe otherwise, but if we deal in facts and evidence and not in wishful emotional thinking, then we need to admit that monotheism was not the early standard practice at all. The evidence of the Jewish military colony stationed at Elephantine in Egypt shows how and what Jewish people worshipped before the destruction of the Jerusalem temple by Nebuchadnezzar, and before the mass deportation of these people to Babylon.

The Elephantine temple of the Jewish garrison had five doors, and five doors indicates one door for each of the five gods who are identified in Aramaic papyrus writings recovered from Elephantine and dated at around 500-400 BC. The Jewish military colony at Elephantine is believed to have been established around 595 BC from Jews fleeing from the Babylonian Emperor Nebuchadnezzar, and these Elephantine Jews were well established when Cambyses the Persian conquered Egypt in 525 BC.

The Elephantine Jews worshipped their god Ya'u, who they recognised as "the god of heaven". They divided the temple funds into equal amounts between Ya'u, Anath, and Beth-El, and they also allotted small sums to Ishmun and Herem. Oaths were taken on Herem and Beth-El. A Cowley of Oxford in his 1923 volume on "Aramaic Papyri of the Fifth Century BC" makes all this very clear. Cowley identified five gods as Ya'u, and Anath, and Bethel, and Ishmun, and Herem. In Palestine Beth-El is literally Bethel, and Beth Horon is passably Beth Herem. At Ajalon it is possible to locate Anath, which leaves Ishmun-Ishum to Shiloah, and Ya'u = Ea to his temple at Jerusalem.

The main temple layout pattern appears to comprise 1, Bethshemesh for Shamash, the Chaldean Sun god, and 2. Jerusalem for Yahweh =Ea the Chaldean Water and Weather god, in close company with Bethany for Anu, the Chaldean Sky god, and 3. Beth Horon for Herem, and 4, Bethel for the god El or Bel-Enlil, and finally, 5, Shiloah for the god Ishum who appears to be either Polaris or Nergal-Mars. It all makes sense with Bethlehem south of Jerusalem simply being Beth Llachmu for the god and goddess pair Lachmu and Lachamu.

The goddess Anath is known from Syria and the Samaritans worshipped this deity as Ashima, and the Jewish prophet Amos tells of this in Ch 8, Verse 14. As the triple headed deity known as "Ash" this god appears in Egypt at this period, and then amazingly is recorded in Frankish legendary history as being consulted by a King of the Franks when that nation was still in Scythia. Anath or Ashima is thought to be "the Queen of Heaven", and as such was the consort of Ya'u. It may be that we have the Chaldean Anu and his wife located at Ajalon. This would place Herem as Horus and as the Jupiter figure at Beth Horn—Beth Herem. This gives the basic pattern or layout of the temple sites on Earth set out to a plan that mirrors the position of planets and stars in the heavens at an important time.

Without getting too heavily involved in the complexities of the ancient deities at this time, Anu was at one time a Moon god named Nannar or "light producer" and he was therefore also known as Sin and later he was the Sky god. In these guises he was the husband of Ishtar as Nin-Uruwa, the "lady of Ur", also known as Nin-gala. Ishtar was also known as Nin and was the counterpart of Isis in Egypt. This makes Anu a possible alter ego of Osiris, and therefore highly likely an exploded planet that now exists in vestigial form as an asteroid belt. What emerges is a pattern for the major gods who were Ea and Anu, the Water & Weather gods, and the Moon god that affects the ocean tides: Shamash = the Sun god: Bel Merodach = the giant planet Jupiter: El—Bel Enlil

= the planet Saturn: and the fifth entity that is maybe the Earth god or Nergal = Mars located at Shiloah. The position of Shiloah in this pattern is such that it could represent Polaris, and when we see Polaris exactly where it should be we know that all is well and that the Earth is stable on its axis. Stability on Earth is guaranteed when Polaris does not appear to shift in the heavens. This is at the core of the "covenant" and that is why the Ark of the Hebrew Covenant was at Shiloah, due North of Jerusalem.

Modern copies of the ancient Slavonic and Ethoiopic "Books of Enoch" are readily available and perhaps the most telling statement is that ascribed to Noah when he anticipated the great Flood—"and he saw that the Earth had declined." This means that the Earth's crust had slid from its position and that the North and South Poles were now in different places. It is a fact that the North Poles was anciently in several different places that include 1, South of the tip of Greenland, 2, in Hudson's Bay, 3, in Minnesota, and so on. So the shift or break up of the Artic and Antarctic ice caps is no small matter.

Anyone who has read the Bible will know that down through the centuries both the Israelis and the Jews were constantly avoiding the dictat of the prophets and the priests of Yahweh at Jerusalem and slipping away to worship other deities than Yahweh. The Histories of the books of the Kings I & II, Chronicles I & II, and the many accounts of the Hebrew prophets all exhibit a constant steam of lamentations, threats, caustic admonitions, and even pleas, that the Kings and the people should not worship any gods and goddesses other than the god Yahweh. Time and again military defeats and natural catastrophes were attributed to the sin of the people in worshipping other deities. Even the invasions and the subjugation of the people by the mighty Assyrians and by the all-powerful Chaldean Nebuchadnezzar, were represented as punishments meted out by Yahweh as retribution against the people for their lack of religious faith, and for worshipping other gods. That Nebuchadnezzar was claimed to have been the instrument ordained by Yahweh to punish Yahweh's own chosen people is extraordinary to the point of absurdity. It is in fact clear that monotheism amongst the Jews was not established until after their return from exile in Babylon in 546 BC.

Religion has always been the major money-spinner and the major source of power and domination over the minds of people. All religions have always persisted in attempting to establish monopoly positions by destroying or outlawing any other religion. This gives the triumphant monopoly religion and total monopoly of the donations and funds exacted from the followers who can be terrorised with threats of personal retribution from the god and even

corporate retributions and destructions against the entire population unless the people do exactly what the religionists want and demand. From time immemorial the priests appropriated the normal family celebrations of birth, death, and marriage, and exploited these moneymaking opportunities to the full. They even invented the blackmail terror of hell as a place of endless torments for the souls of those who failed to submit.

What we now know is why the different cities all had different gods and goddesses allocated to them. It was not a case of the population of a city deciding that they preferred this or that deity, and instead it was simply a matter of conforming to the ancient Hermetic principle of "As Above, So Below". The pattern of the positions of the Sun, the Planets, and the Stars, in the heavens at very important times dictated precisely where each deity associated with the Sun, Planets, and Stars must have his or her temple located on Earth. If this pattern persisted amongst the ancient nations of Mesopotamia, Chaldea, Assyria, Palestine, and elsewhere, then logically the migrating British and Irish who had their origins in these ancient civilisations would have transferred these customs to their new homelands 3600 years ago in Britain and at a later date into Ireland.

If we recall that the two great ancient migrations into Britain came from the near east in antiquity then we have cause for this investigation. First came Albyne with fleets from ancient Syria around 1600 BC, bringing with them the culture of the ancient world. Then came the second great armada of Brutus sailing from Western Asia Minor around 504 BC heralding the arrival of the Trojans and the "lost" Ten Tribes of Israel, who again brought their ancient culture into Britain. That the transfer of the ancient cultures of Syria and Mesopotamia, and later that of Israel, into Britain occurred is a certainty. It therefore becomes necessary to search out these ancient religious sites in Britain.

The Historical Comparisons of the Obvious.

In this exploration of ancient British History that begins with the investigation of the British History of Albyne sailing to Britain with a great fleet from Syria around 1600 BC, there are many comparative exercises. Not least in this series of parallels is the search for the British alter ego of the major Chaldean god Bel-Merodach or the Baal Marduk. As has been shown in "The King Arthur Conspiracy" there is evidence that supports the British records of ancestry back to Ur of the Chaldeans and also to Western Asia Minor. In line with this reasoning it is utterly logical that the ancient British ancestral Ealde-

Cyrcenas = Old Syrians brought with them their records of philosophy, religion, and general technical culture, that would include ore mining and metal working, agricultural husbandry, cattle farming, housing, weaving of textiles, and sciences including astronomy and mathematics. That they preserved this body of knowledge is evident from the writings of Strabo c 50 BC and Julius Caesar c 55 BC, and others, including Ammianus Marcellinus.

Modern archaeology is also demonstrating that the ancient British were of a technically and culturally highly advanced civilisation. They were remarkable metal workers and highly skilled mathematicians as the layout of ancient egg-shaped stone "circles" is amply demonstrated in the researches of Professor Alexander Thom.

What is quite obvious is that the stories in the religious mythology of the ancient near east in what are now Iran, Iraq, Syria, and Asia Minor, are clearly mirrored in the stories of our ancient British ancestors. To illustrate this with just one example at this stage, in the Mabinogi of Bronwen and Mathollwch there is a strange passage where the gigantic Bran (the Crow) is severely injured in the fighting and Bran occupies the role of the Great Weather God of Heaven. Bran is wounded and he realises that his wound is mortal and so he orders his followers to cut off his head and to preserve it, and by so doing to preserve stability. This episode follows the great war fought between Bran, the fresh water god of the heavens, the rain, the rivers, springs, fountains, and lakes, and his followers of the Island of the Mighty, waged against Mathollwch and his dark legions. The war was caused by the planned aggression of Efnissyen-Foresight against Mathollwch's—the Flood's—"horses", that are the waves.

The story has its ancient Chaldean parallel that was dug up from the ruined forgotten cities of ancient Babylonia—Mesopotamia, inscribed on baked clay tablets in the cuneiform script recounting stories of the great god Bel-Merodach. In the versions of the Seven Tablets of the Epic of Creation it was told how the mighty Bel-Merodach or Baal Marduk, did battle with the evil forces of destruction and chaos. In this version of the tale the powers of chaos were led by Apsu-Rishtu and his awesomely powerful consort Tiamat, who together with Mummu, the messenger of Apsu, plotted the destruction of the entire created universe of Ea the Creator god. This trio wished to restore the tranquillity of the pre-creation formless nothingness.

In the story Ea the All-Wise one was aware of their iniquity, and using his magic powers he attacks Apsu-Rishtu and Mummu-Mercury, with all his

magical powers. Ea succeeds in killing Apsu-Rishtu, which means that an intruding planet entering our solar system was destroyed.

Perhaps Saturn was the agency of destruction, and Ea succeeds in binding and controlling Mummu. That means that Ea succeeded in getting Mercury into a safe orbit where collisions with the other Planets are avoided. This then gives time for the gods of the Babylonian pantheon to confer and to ask Ea to produce the mighty Bel Merodach to oppose the enraged Tiamat the consort of the dead and disintegrated Apsu-Rishtu. None of the gods is able to withstand the enormous Tiamat, and even Ea is forced to withdraw from her anger. So Bel-Merodach is summoned into being as a son of Ea, and curiously although he is a "son" or creation of Ea, Bel-Merodach is said to be born of Lachmu and Lachamu in Apsu. In short Bel-Merodach is brought into being in this context by Ea as a great Planet of our solar system that was far distant from the Sun. This huge planet Bel-Merodach moves closer to the Sun from the vast empty still silences of quiet outer space where the distances made him appear to be small. This great planet Bel-Merodach—Jupiter was probably disturbed in its outer orbit by the great intruder planets Apsu-Rishtu and Tiamat, and so a "son" of Ea known as Niburu was now ready to combat ="collide with" the huge Tiamat.

So Bel-Merodach was born in the Hall of Ea, the great primordial deep of the great waters of the ocean of the firmament, where the heavens were conceived of as a vast expanse of limitless oceans. Neither Ea, nor any other god could combat the terrible female power of Tiamat, and the sky god Anu was as helpless as Ea, and all the powers of Day and Night were equally helpless. Furious over the death of her consort Apsu and the binding of her messenger Mummu, the terrifying awesome Tiamat raised a host of devils to fight with the gods. Foremost amongst these was Tiamat's brutish son Kingu, and as they advanced the council of the gods was filled with dread.

The story tells how Kingu, who shared the desires of Tiamat, counselled her saying—"Apsu and Mummu have been overcome, we cannot repose. You will be their avenger O tempestuous one." Tiamat heard the words of the "bright and evil god," and answered saying:—"On my strength you can trust. So let the war be fought." And so the hosts of chaos and the great outer unknown were gathered together, and day and night they plotted and raged against the high gods, storming with fury as they prepared for battle, none of them taking any rest. So Tiamat—Mother Chuber—provided many terrible weapons and exalted the monstrous Kingu, and delivered to him the Tablets of Fate.

In the face of this enormous threat the wise Ea went to his father Anshar and told him how Tiamat had turned against her own offspring. None of the gods could oppose Tiamat, and Ea and Anu had to withdraw in fear. Then Anshar and the other gods exalted Bel-Merodach the son of Ea, and they armed the fearless Merodach with weapons to enable him to overcome the dragons Tiamat and Kingu. They gave him a magic garment that appeared and disappeared giving invisibility at command, and also the invincible trident of lightening and the thunderstone. Merodach himself then created the seven winds of evil, of sandstorm, of uncontrollable typhoon, of whirlwind, of fourfold wind, of sevenfold wind, and the wind with no equal. Then Merodach rode out to battle in the great storm chariot drawn by charging steeds with foam flecked mouths and he defeated Tiamat and all her dread dragons.

The Four Provinces (Quarters) of the Welsh Kingdom with the Tiny Fifth and their ritual significance

The Four Provinces (Quarters) of the Welsh Kingdom with the Tiny Fifth and their ritual significance

The fact that these evil forces were dragons immediately identifies them as great comets streaming into our solar system and also as errant planets arriving into our solar system from the depths of outer space. What we have is a parallel with the Mabinogi Tale of Bronwen where three terrible red haired strangers enter the realms of the Island of the Mighty, and these three are obviously versions of Apsu Rishtu, and Tiamat, and their son Kingu. It means that three intruder planets entered our Solar system threatening the existence of all the existing planets and everything on them. The Mabinogi relates how one of these three is killed, and the others are controlled if not killed. Amazing, as it may seem, there are two inner rings of asteroid belts in our solar system between Mars and Jupiter, and two outer rings of asteroids. The inner rings of asteroids comprise red rocks, and they may be the debris that remains after these Red planets exploded. The fact that there is not enough debris in these asteroid belts to make up sizeable planets is explained by the fact that some 90 % of the planet would vaporise when it exploded, as the astronomer Tom Van Flandern has demonstrated.

In the Creation Stories on the Seven Tablets from Babylon, the god Bel Merodach then becomes the great weather god of heaven after his great victory over chaos. Reconstruction from fragments of clay tablets has enabled scholars to complete the story, and Bel Merodach offers to have his own head cut off so that humankind can be saved by his sacrifice and by his blood. His advisors counsel against this and recommend that Merodach should cut off the head of the captured Kingu, son of Tiamat, and this was done and so all life was saved. The historian Berrosus writing around 300 BC offers that the head of Bel Merodach was cut off to save life on Earth, and there are therefore some contradictions of detail and alternative versions of the story in later ages. Quite possibly a swiftly moving planet would resemble a comet with a large tail, and so when the planet settled into a new orbit it would cease to have a tail = body, and only the ‘head’ would remain. These contradictions do not affect the theme of a great Chaldean-Babylonian god (the son of the Creator god) being badly injured and offering his head to be cut off as a sacrifice to be the savour of all mankind, which is the theme that is mirrored in the story of the great weather and storm god Bran of Britain being voluntarily beheaded as a saviour who is voluntarily sacrificed to save humankind. As the god Ea is undoubtedly one and the same with the Hebrew Yahweh-Jehovah, and Jesus the Nazarene, who was also the alleged son of the god Yahweh, and who was also claimed to have been sacrificed as a saviour for mankind, the parallels are clearly obvious. The magic garment given to Merodach parallels the cloak of invisibility given to

Owein in the Mabinogi of the Countess of the Fountain. The Fountain of the British-Khumric tales is of course the fountain of life.

The Ancient Organization of the Chaldean State.

The Four Quarters of the Babylonian World.

Gutium
Land of Magic
and Religion

Amurru
Land of Small states
Farmers & Yeomen

Elam
Land of Soldiers
the Military

Akkad
Land of Government
Prosperity

Early Kings of ancient Mesopotamia, who achieved supremacy over their neighbours in their known ‘world’ of the valleys and plains lying along and between the Euphrates and Tigris rivers, grandiloquently styled themselves as Kings of the Four Quarters of the World. This Earthly plan of things in this localised geography was then reflected in their ideas about the organization of the stars and planets in the heavens, and this manifested itself in their religion and worship of the stars and planets in the heavens. Tied in with the style of Chaldean worship was the notion that the Moon itself was somehow a mirror image of this Chaldean world, and the Moon was quartered, and these quarters were arranged to match the four lands that comprised the Four Quarters of the Euphrates and Tigris world.

To the North West lay Gutium, the land of Magic, Demons, and Religion. To the West or South West lay Amurru, the land of Farmers and Yeomen, in many small states. To the East or North East lay Elam, the land of Warriors and a military element. To the South and South East lay Akkad, the land of Prosperity and Government.

These four divisions are exact parallel divisions of mythology associated with the division of Ireland into Connaught in the North West matching Gutium as the land of Magic, Demons, and Religion. Munster in the South West is matching to Amurru as the land of Farmers and Yeomen. This is then followed by Ulster in the North East matching Elam as the land of the Soldiers.

Finally Leinster in the South East matches Akkad as the land of Government and Prosperity.

This same parallel then applies to the mythology of Wales, with Gwynedd in the North West as the land of Magic, Demons, and religion, and matching with Connaught and Gutium. Then Dyfed in the South West is the land of Farmers and Yeomen, and this precisely matches to role allotted to Munster and Amurru. The parallel continues with Powys in the North East as the land of Soldiers, again matching with Ulster and Elam. Finally Morganwg-Essyllwg in the South East is the land of Government and Prosperity, and this again matches geographically with Leinster and Akkad. Fire worship was the principal involvement of the state religious cults, and in keeping with state organization there were the necessary four major religious centres that were associated with the four major religious festivals of the year. Each world "quarter" had a direct identification with one specific religious centre, and with a major god and his goddess wife.

This produced a system of major religious cult centres involving the major cities where the necessary cult temples were located. These cities were 1, Ur, 2, Erech, 3, Larsa, 4. Lagash. The city of Ur represented the major civil government centre. North West of Ur was Larsa, the great centre of the Sun god. South West of Larsa was the city of Erech, the centre of worship of Anu the mighty Sky god. Back up North East of Larsa was the city of Lagash the ceremonial religious site of the dreaded Nergal the god of death and his feared consort Eresh-ki-gal. As this scheme provides a trinity that contains the Sea, the Sky, and the Earth, it should therefore be logical that the city of Larsa—that is central to this scheme of cosmic order—should be the place of the great Shamash the Sun god.

North

* City of LAGASH
Nergal
Mars & Earth

* City of LARSA
Shamash
Sun god

*City of ERECH
Anu
Sky God

* City of UR
Ea
Water & Sea God

South

As stated, in modern times there has been a continuing lopsided tendency to extol the wonders of the mythology of Ireland preserved in various manuscripts and to at least tentatively link them with the surviving Khumric-Welsh traditions. Remarkably, yet quite predictably, there is an automatic willingness to accept Irish sources as late as the sixteenth and seventeenth century, and at the same time to utterly mistrust and even to disregard comparable Welsh sources. This is mainly because the Irish sources have no bearing on the claims of royal dynastic houses in Britain, and also because the Christian religion was established in Wales in Britain around AD 35—37, long before the Church of Rome was founded by the British Emperor Constantine the Great and his mother the dowager Empress Helen of the Cross, and Christianity only reached Ireland from Wales via St Patrick son of Mawon around AD 324. So Ireland presents no problem to the church of Rome, but Khumric-"Welsh" accurate, correct, and authentic, history presents an enormous threat to Roman claims. This makes the Khumric "Welsh" Manuscript evidence and the physical evidence extremely embarrassing to both church and state.

The star representations that are identifiable on the ground as huge earth mounds, and supplemented by cromlechs, dolmens, and other monuments, as also vital in locating the pre-Christian necropolises of the ancient British Kings. This is never attempted by academics as the political dogma that there never ever were and Khumric-British Kings has to be obeyed in the universities that are hilariously described as "centers of excellence" by the government. The Khumric-Welsh KINGDOM is relegated to a minor principality located in North West Wales and its foundation is removed from Brutus the First King around 500 BC followed by a list of descendant Kings up to AD 1300, to a vague Lord Cunedda around AD 435 located in Gwynedd, the small barren mountainous area of North West Wales. The whole ancient British-Khumric Kingdom and all its Kings has to vanish and all their ancient memorial stones have to be grotesquely 're-dated' by between 400-500 years so that they match with ludicrous English imagined "history". As a parallel why would anyone go in search for Egyptian Pharaohs if the London junta declared that there never ever were any Pharaohs, and why would anyone seek out the ancient British Kings when the London regime had declared these real persons to be unreal and non-existent?

The matter of British Historical research is bedeviled by political and religious correctness and by politics and religious bias of a disgraceful nature.

Chapter Two.

TheHermetic Principle.As Above So Below.

In the beginning there was darkness and nothing but the void. Then there was a thought and the thought was light.'

This is how our Ancient British Ancestors viewed the origin or creation of all things. Their views were transplanted ideas which they brought with them from their ancient lands of origin in the two great fleet migrations of the Voyage of Albyne from ancient Chaldean Syria around 1600 BC, and the Coming of Brutus from "Trojan" Western Asia Minor around 504 BC. The basic evidence for these Historical Voyages is laid out in "The King Arthur Conspiracy" sub-titled "Arthur, America, & the Comet", and clearly there is a great deal more to be done. One Australian colleague believes that a study in comparative Jurisprudence based on the ancient Chaldean and Hebrew legal codes and the ancient British legal codes would prove profitable. The British legal codes of Dyfnwal Moelmud (Donald the Bald) of circa 400 BC, and the later code drawn up by the Prince Blegywyrd, a son of King Morgan Mawr, around AD 920 are extant, and available. This later code with its variant forms of Gwentian, Dyfed, and Gwynedd, arrangements, is generally referred to as the Laws of Howell Dda (the Good).

The researchers Alan Wilson and Baram Blackett decided that they would attempt to investigate much more basic and simple elementary matters. All through their years of research they had found references to planets, stars, and constellations, in ancient British texts, and it had become increasingly clear that our ancient British ancestors always appeared to be working to well-defined patterns. The most obvious example of these patterns lies in the location of royal grave mounds in the early Christian era in Britain. In Wales the royal tomb mound is invariably set up at the angle to the South West corner of the church. This is the ancient helmsman's position. In parts of England ritual mound and ditch circles are placed immediately east of the later churches.

In yet another re-statement of the obvious, the name for the main section of a Christian church is still the Nave. As Nave is simply the Latin 'nave' meaning 'a ship', and from which we get the words Navali or Naval, and Navy, this needs examination. First, Maelgwn of Llandaff-Cardiff in South East Wales, who was almost certainly a brother of King Meurig ap Tewdrig, describes the

grave of Joseph of Arimathea, and places it in the Southern bifurcated angle of the church. This means that Joseph of Arimathea was buried in the South West corner of the church. If a line is drawn down the centre of the Nave of the church from the altar at the East end to the West, then the bifurcated angle is found by a line drawn from the centre of the altar to the South West corner of the Nave. If the church Nave was in fact a ship, then this would be the helmsman's position. In the Northern hemisphere before the invention of rudders, ancient ships were steered by placing a very large oar over the starboard side at the stern of the ship. If the bow of the ship pointed to the East then the stern would be in the West, and the helmsman's position to steer the ship would be in the South West corner of the ship—Nave. This is plainly obvious, and it points the way to locating the grave of old Joseph of Arimathea.

It needs no great powers of observation to see that the grave of King Ceri ap Caid, (died circa AD 80) that is specified in the Songs of the Graves, is a mound set inside a boat shaped mound. A mound set in an earthen ship, and so in a Nave. In the same way the ancient churchyard at Tintagel in Cornwall is unmistakeably boat or ship shaped. The grave of King Meurig Uthyrpendragon is said by Gryffydd ap Arthur to be inside the Great Circle at Caer Caradoc. There is a Great Circle at Caer Caradoc, the Castle of Caradoc, but it is in fact very definitely boat shaped. This "ship-circle" is made of a surrounding mound and ditch, and the bow lies pointing directly to the East. It is some 190 yards long, and about 70 yards wide at the place of maximum width. The width at this point has been extended in antiquity to accommodate the large grave mound. At the stern of this great earth mound and ditch ship-Nave, there is a large tumulus grave mound in the Helmsman's position on the Starboard-South side. So the 130 foot long by 30 foot wide grave mound attributed to Uthyrpendragon—King Meurig ap Tewdrig—Maurice son of Theoderic, occupies the Helmsman's position. There is a definite pattern.

Large numbers of royal tomb mounds are found outside ancient churches and they are invariably set at the angle projected from the South West corner of the church. In short go to the South West corner of the church and there precisely South West of the Nave (ship) there will be the great grave mound. This corresponds to the same Helmsman's position, steering the ship at the starboard side of the stern. The South West angle may well have a much more ancient provenance than this in the Christian era.

What interested Wilson and Blackett was the plainly obvious fact that almost all the ancient tales and stories of the Khumric people were Solar or Stellar Stories. This is no surprise as it is universally accepted that the first and most

important science of almost every ancient nation was that of Astronomy, and the art of Astrology was inevitably linked to and interwoven with the science of Astronomy. Ancient people all over planet earth inevitably recognized that not only did the sun appear to circle the heavens above the earth by day, but also that the sun's path through the skies varied. In the northern hemisphere when the sun was high in the sky and towards the north the warm seasons of spring and summer heralded crop planting times, plant growth, harvesting, and longer warmer days. When the sun appeared to move southwards the length of the days shortened, the plant life regressed, and the climate grew colder. It was necessary to know with what stability, and with what precise timing and frequency, these changes would occur in order to regulate planned agricultural production. It was necessary to know how long food stocks would need to be harboured through winter in order to sustain life through the winters.

Inevitably these same ancestral communities saw how the moon slowly circled the earth, and how it changed from eclipse to crescent, to half moon, to three quarter moon, and finally to a full shining moon. High and low tides may then have been recognized as coinciding with the phases of the moon, and so study of the long slow steady cycles of the moon, which tended to coincide with apparent sun movements over a nineteen years cycle, began.

Even the most cursory observation of the heavens showed how the stars appeared to move in a circular motion swinging around in the heavens above the earth. That the stars were virtually immobile and that the earth itself was spinning was not apparent, and even when it was finally recognized the fact was not accepted for centuries. It must have soon been apparent that the sun itself appeared to rise in a slightly different point in the heavens as the night stars faded and gave way to invisibility in the daylight. In fact the sun precesses through a different constellation of the star groupings, which we know as the Zodiac at approximately every two thousand years.

Inevitably the fact that some few stars appeared to move through the night skies in predictable circles would have caught the attention of the ancients. These "stars" were not recognized as planets and were referred to as the mobile stars as opposed to the mass of fixed stars. Occasionally these moving stars would appear to draw close to each other in conjunction and to also draw near to bright fixed stars. With prediction of the length of the cycle of the year, of harvesting times, of eclipses of the sun or moon, and so on, it was almost natural that the motions of the great heavenly clock which presided over the changing seasons and destinies of life on earth, should also have become associated with the predictions of Astrology. Did a passing comet portend the

death or birth of a great king? Did it mean an impending catastrophe? What did an eclipse or a conjunction of two or three planets-mobile stars foretell?

For whatever reasons it was used Astronomy was the leading and most important ancient scientific activity. In every civilization the sun the moon and the planets became the homes of, or the personifications of, the gods. Anything that existed could be a god. For example, water was particularly important for all life on earth and so water became an important god with an extended family. A fountain was relatively tranquil, pleasant, beneficent, and life giving, but howling thunderstorms, heavy rain, freezing snow, frost, hurricanes, or tornadoes, followed by raging floods, was as it still is a terrifying event. Calm seas could become storm tossed destructive furies just as the smooth flowing rivers could turn into dangerous floodwaters. So the water god could be just like any human being, sometimes friendly, sometimes happy and generous, sometimes slow and sad, and sometimes tranquil and at rest, but at other times the same water god could be dangerous, temperamental, unapproachable, sometimes angry and sometimes raging and furious.

People died and so there had to be a god of death, and as corpses were buried there had to be ruling gods and goddesses of the underworld. Winds howled and blew, or they were often mere breezes, and so there was a great weather god with subsidiary family of gods of different winds. Women gave birth to babies and so there was a god or goddess of childbirth. Men invented things and calculated, so there were gods of invention and wisdom. Light could be a god and so could heat, cold could be a god and so could darkness. Just like the people who they governed the gods intermarried as husband and wife. Everywhere there were pantheons of gods who were arranged into hierarchies of power and influence, and the Astronomers studied the movements of and conjunctions of the Sun, the Moon, the Planets and the Stars, and their resulting mathematical calculations and observations were used for foretelling what might happen, and also more often for explaining what had already happened.

It was a universal development that the gods would need to have homes where their faithful worshippers could go to make gifts and offerings to these deities to thank them for good weather, good health, and safe childbirth, good harvests, success in wars, or to beg them to cure sicknesses, or the stop plagues, and to generally propitiate them and to ask them not to be angry and destructive with heat waves, floods, droughts, famines, pestilences, and so on. These great houses of the gods then needed servants to administer the proper rituals and so the world’s first, and most enduring, and most profitable protection rackets came into being with the priesthoods. Marriages needed

priests blessings so that they might be successful, births needed blessings so that a good life was promised, deaths particularly needed priestly blessing to avoid endless years of suffering for the soul of the dead, and military expeditions, commercial and agricultural enterprises all needed to be offered the protection and assistance of the god or gods.

This then raises a very basic question. In ancient civilizations the different deities had their temples in different cities. Each deity had a different function to perform in the scheme of things. The god of war would take care of military affairs, the god of tradesmen would oversee new building enterprises or trading journeys, and the god of health and medicine would perform those requisite functions, whilst the weather god would take care of agriculture and perhaps livestock farming, and so on. But just how did they decide which god would have his or her temple in which ancient city? Why would one city in ancient Mesopotamia have the temple of Shamash the Sun god, and another have the temple of Nergal the god of Death, and another have Ea the great Weather god of Heaven? Did the people say, “Hey, we prefer Shamash,” or “No, we want Ishtar,” or “We like old Bel Enlil the best.” This is doubtful, and it is much more likely that there was a fixed pattern associated with astronomy and the stars, which dictated precisely where each major temple had to be built in order to conform to religious practices and ideas.

It is a fact of life that migrating peoples invariably carry their traditions, their customs, languages, their histories, their alphabets, and their religions, with them into their new lands. As the British Histories of origin trace back to voyages from ancient Syrian Chaldea around 1600 BC and from “Trojan” Western Asia Minor around 504 BC, it is more than a probability that major religious sites were located in ancient Britain according to a pre-determined pattern. If this was the case then the patterns identified in the ruins of ancient Chaldean and Assyrian civilizations should be mirrored in Britain and Ireland. The thinking of Alan Wilson and Baram Blackett was that if one site in a known pattern layout could be identified, then all the others could then be identified, as they would all be precisely orientated around and in relation to the first identified location.

The fact of these historical ancient sea borne migrations is well demonstrated in “The King Arthur Conspiracy” sub titled “Arthur, America, & the Comet”, and therefore this is a remarkably simple and quite logical proposition. There was evidence of the hermetical principle of “as above so below” operating in ancient Britain as will be demonstrated, and the two objectives of this project were to (a) establish the patterns in the ancient

countries of origin, (b) to attempt to relate these original patterns to sites which were laid out to the same pattern in Britain, (c) to attempt to map the full extent of stellar and solar patterns on the ground in Britain, (d) to then establish the correct content and meaning of ancient stellar and solar stories preserved in Britain, (e) to follow routes as specified in those ancient stories. Basically the project would check to see if the pattern of great mounds and standing stones of Britain were a mirror image map of the major stars and constellations of the heavens laid out across the country. This is what Alan Wilson and Baram Blackett had begun to suspect from unexpected evidence emerging from their general detailed historical and topographical researches.

Ancient Astronomy had always been inextricably entangled with Astrology and both had been emeshed in the requirements and strictures of religious dogma. If ancient Chaldean and "Trojan" Israelite combined religious theology mixed with astronomy and astrology had been imported into ancient Britain, then the identical patterns might emerge. In addition new locations might be discovered.

This was yet another extraordinary adventure into the shrouded, over-laid, hidden, and overgrown, long forgotten British past. Long forgotten, and for far too long ignored, but not unrecorded. The Mabinogion or "Children's Tales" were not Mabinogion before Lady Charlotte Guest renamed them by adding the "on". They were originally the Mabinogi intending "Origins" in the sense of the beginning of Genesis, and something quite different from "Children's Tales", and their content was to prove to be astounding. Ancient British tales of princes and knights adventuring through different lands and into the kingdoms and principalities of Kings, Queens, Earls and Countesses, emerge instead as the peregrinations of planets through the "courts" of the constellations of the heavens. If a planet could be tracked through the constellations, then the same journey could be followed on the ground if the great mounds representing the stars and constellations in the Star Map constructed on the ground could be identified.

It was a return to the 'The British Invisible Kingdom', with fifty-seven million people living throughout, moving about, and travelling around, this plainly visible past, and yet without one of them ever seeing any of it. No one ever thought that if the ancient British, the Ealde-Cyrcenas-the Old Syrians, came from Chaldea with Albyne around 1600 BC, then the Seven Tablets of Creation discovered in the ruins of Babylon, and now in the British Museum, and the many times discovered versions of the Chaldean Epic of Gilgamesh, could be compared with the thirteen Mabinogi Tales of Britain and the later

Arthurian stories. At least no one thought of making this parallel before Baram Blackett and Alan Wilson.

Naturally it is necessary to ignore and forget the academic idiocy and total incompetence that results from the 'politically correct' lunatic ideas that the ancient Khumric-Welsh were "Celts" and "Celtic" people.

The Twelve Tribes of Israel.

Every nation and tribe of Planet Earth appears to have preserved its own version of the theory of Creation and Origins based upon the remembered traditions of the nation. Comparisons of these ancient memories and the order of the pantheons they exhibit are straightforward enough in most cases, but problems arise when the obstacle of religious fanaticism is encountered. Religion, the great and ancient enemy of knowledge and progress, blocks the way to proper investigation and evaluation, and the situation is compounded when invariably the religionists have gained control over the national record of heritage and of origins and creation. This applies particularly to the ancient Hebrew-Judaic pantheons, which, by a tragic accident of history, were adopted and generally thrust upon other nations of Europe to supplant and replace the national heritages of those nations. The Hebrew-Judaic ancestral traditions are emphatically not the native traditions of other nations, yet the religionists have for two millennia censored and obliterated the ancient truths preserved by all other European nations in order to promote their religious cults. The main tactic is to barbarise and vilify the ancient native heritage and to pretend that the Judaic ideas are somehow superior, which is of course untrue.

Here the multiple figures of powers and deities of the ancient Hebrew pantheon are blindly presented to the Western world as real life cults, real life human beings, and real life personalities. The grip of this particular set of religious cults, which were forced upon the Western world, has obscured and frustrated the truth for almost two millennia, confusing almost every accurate scenario of the ancient past. Hebrew-Judaic history and tradition is emphatically the property of the Judaic people, and it is not the heritage or truth of other nations. The British in particular have their own national record and cultural heritage traditions, and have no need whatsoever of the less accurate and inferior borrowed foreign and alien traditions of another nation.

Probably the best and easiest illustration of the absurdity of the situation is to analyse parts of this. If we take the Hebrew patriarchal figure of Jacob, we are told in the Bible that Jacob actually had a midnight wrestling match with god, and he lost a hard fight by a narrow margin. Now if we stop and consider that a

Man on Earth is by comparison far smaller than a speck of sand on a huge beach, and then Planet Earth in our Galaxy is comparatively smaller than a speck of sand in the Sahara desert, and then our entire vast Galaxy is much smaller than a speck of sand in the Sahara of the great Universe, we have to start to think. If the god created this unimaginable vastness in six working days before taking a day off, is it in any way imaginable or feasible that a tent dwelling nomad fought a wrestling match with this mighty deity? This is not credible. It may have been credible in the Dark Ages and in mediaeval times, but now it is definitely not credible. Jacob reportedly came away with a damaged thigh and always limped after the conflict. Was there a tribal chieftain named Jacob? Yes there was. Did he have a single-handed fight with god? No he didn't. Jacob appears to be a multiple identity character with solar-stellar attributes and a human dimension as well. He was mythical and he was real, and the dictat of "As Above, So Below" applies.

The absurdity of the situation is perhaps demonstrated with the story of the mythical Jacob. He had twelve sons and these twelve sons provide the alleged twelve founders of the Tribes of the Hebrews. These Twelve sons are presented as human persons and as the founders of these twelve tribes in human form. Maybe there were twelve sons who were used to mirror image the state and shape of the heavens in the almost universal idea of "as above, so below", and maybe not. What the twelve "sons" really are, are the twelve signs of the constellations of the Hebrew Zodiac. If the division of the Hebrew people into twelve tribes by Moses was by birth date signs, then perhaps some sense begins to emerge, for it was Moses who formed the tribal arrangements for what was later to become the quite distinct Israeli and Jewish nations. He appears to have done this in the simplest possible manner under circumstances of great stress, and he arranged the people by their birth dates.

All this emerges very clearly and is illustrated in the mythology of the storybook known as Genesis. The problem, which arises once the twelve founders of the twelve tribes are identified as Star Signs, is clearly the question of—"what or who were their 'parents' and 'ancestors'? Who or what was Jacob,—their father—and who or what were his 'parents' and his 'ancestors'? In the Hebrew history books they are represented as human beings, yet any examination of their doings and natures shows that maybe they were not. We appear to be presented with a hotchpotch mixture of half remembered myths and legends, all of which were converted into a national ancestral story. In normal circumstances it matters little what anyone deduces from the histories of a nation, and certainly the London establishment has spent centuries

wrongly slandering correct British Histories which were preserved in Khumric "Wales". Unfortunately when what is called "orthodox" dogmatic religion comes into the picture, then all sense, logic, reason, and the need for proof and evidence, all goes out of the window. There is always an irrational emotional reaction from orthodox Christian churches when the matter of these ancient pantheons based upon Stars, Constellations, and Planets, and the powers of natural phenomena, is raised. The emotional religious desire is to see these objects as long dead human beings and to resist rational analysis.

Basically it was, and still is, wrong to have obliterated British heritage, culture, tradition, and history, and to have replaced it with a foreign and alien set of traditions and historical muddles. If Christianity demands the obliteration of all other national heritages and traditions, as it has for centuries, then the price is too high.

As stated there is a direct reference to the solar nature of the founders of the twelve Tribes of the Hebrews in Chapter 49, verses 1—28, of the Book of Genesis. Here there is a long poem that clearly describes the true nature of the twelve "sons" of Jacob. Each is clearly portrayed as a stellar Zodiac figure, and this immediately demonstrates that Moses—a genuine traceable historical figure—was dividing his new nation into Tribes by the association of individuals with Star Signs. This is what emerges:—

Name	Nature	Zodiac Sign.
Ruben	The Flood	Aquarius the Water Carrier
Simeon Levi	The Twins	Gemini
Judah	A Lion	Leo
Zebulon	a Sea Creature	Cetus
Issachar	Donkey-Horse	Equileius Pegasus ?
Dan	A Serpent	Serpens
Gad	Vengeance	Hercules
Asher	A farmer	Arcturus
Joseph	Half Man, Half Horse	Sagittarius
Benjamin	A Wolf	Lupus Mars
Naphtali	A Deer	Monocerus

There is no mention of any of the Star Signs associated with the gods of Egypt and of the Chaldeans, which Moses firmly proscribed. The Ram

represented by Aries would give association with Amun-Ra. And Cygnus the Goose or Swan that forms the other part of Amun-Ra's insignia is also ignored. Taurus the Bull and perhaps representative of the four Bull gods of Egypt, and the Baal gods of Chaldea, Assyria, and Israel, is also omitted, and only comes into play with Manasseh and Ephraim the half Egyptian sons of Joseph. Venus as the representation of Ishtar and Isis is also absent.

In fact the priestly twins Simeon and Levi are represented as the twins of Gemini—the Castor and Pollux of the Greeks—are described as "they who cripple bulls"—and Gemini is the Zodiac Sign immediately next to Taurus the Bull in the heavens. The description of Joseph as a Wild Donkey with bow and arrows matches the notion of the half-man and half-horse archer armed with his bow and arrows. If these twelve tribal "ancestors" of the Hebrews are simply Star Signs, then what of their own "ancestors"? It seems that we are faced with an ancestral pantheon, and this is no different to the ancient conceptions of the Mesopotamians and Egyptians, and others in the East, and then also of the Khumry (Welsh), the Irish, and the Teutonic nations, who moved to the West. To give a flavour of what this is all about, the Christian writers cite the name of Gemini the Twins as Thaumin in Hebrew meaning "united", and the old Coptic name of Gemini as Pi-Mahi also means "the united". The Arabic star of Gemini as Al Tauman is also said to bear the same meaning of "united".

The beginning is a good place to start, and we find that Adam is represented as the first "man", and Eve was his "wife". They have three sons", who are Abel—the Bear, Cain—the Cameleopard, and Seth—the Farmer, and ancestor of humankind. It takes no great stretch of the imagination to see Adam as Cephus the King of Heaven, and Eve, as Cassiopeia the Queen. Cephus, as a constellation contains the star Alpha—the First,—that was once in ages long past the Pole Star. The known movement of the Earth which preceses to point the North pole towards a new Pole Star has been handed down to us as the casting out of Adam and Eve from their heavenly Garden of Eden. Here we should bear in mind the principle of "as above, so below", and there is evidence of a "casting out" on the Earthly plane as well. The great Serpent that was responsible for the downfall of Adam and Eve is still visible in the Heavens as Draco, wound around Polaris our present Pole Star, the ancient great Tree of the heavens.

From this it is easy to identify Abel—the Bear with Ursa Major the Great Bear, and to match Cain, the outcast, with the Cameleopard. As the new Pole Star is further 'North', so a new circle of constellations in a new zodiac came into play. The Cameleopard moved out from the central area of the heavens—

matching Cain being “driven out”. In the same way Arcturus the Farmer Sign is easily identifiable as Seth, the third “son” of Adam and Eve,—Cephus and Cassiopeia, and the imagined father of the human race. The casting out of Adam and Eve was in the heavenly sense simply the inexorable shift of the polar position away from the star Alpha in Cephus to our new and present Polaris. The centre of the heavens as seen from Planet Earth had changed.

If it can now be accepted that we are dealing with the same type of evolutionary pantheon as is found in many other national remembrances, then we can look further at the other “characters” in the pantheon story. The most likely candidate for examination is old Abraham and his line of descendants. Time and again this family fails to produce natural offspring, and they constantly need divine heavenly intervention to produce the quite inevitable son and heir, but never a daughter. Even more strange, the females are constantly well past the age of child bearing when they produce these ‘sons of god’, and there is obviously a non-human situation involved in this. Equally the family intermarriage is remarkable.

If Abraham or Jacob limped, just like Vulcan of the Romans, just like Ea of Chaldean Mesopotamia, and just as Hephaestius of the Greeks, then he matches with Gwydyon of the Khumry-Welsh. Therefore Abraham should be part of a trilogy, and he is, as he has two “brothers” in Harran and Nahor. The fact that Philo of Byblos quoted from the works of the Phoenician historian Sanchuniathon who wrote around 500 BC, and stated that in Judea the ‘patriarch’ Isaac was known as the planet Saturn, needs to be taken into account.

Interest in Sanchuniathon’s notations was aroused by scholars following a theory that the sacred stone of the Biblical Jacob, and the story of his having a dream whilst sleeping on this sacred stone called Beth-El. Different commentators have differing ideas about this stone, and some connect it to early Hellenic pillar stone and tree worship (Journal of Hellenic Studies, vol xxi, 1901, p. 132-135, A.J.Evans.). Basically Jacob used the stone as a pillow, and various writers allude to the practice of pouring oil on the sacred stones used in pillar worship and so on. The Beth-El stone has been seen as a parallel with the Baetyl-os, which was the stone swallowed by the Greek deity Kronos, believing it was his son Zeus. In other words the Baetyl-os stone was the sacred stone of the Cretan Zeus. The strange part of the matter is that according to Sanchuniathon writing around 500 BC—“Kronos whom the Phoenicians call Israel”—which means that the deity Kronos (Chronos) = Saturn is none other

than Israel who is Jacob, and this makes his son Zeus-Jupiter to be none other than Judah.

The theory was that the Irish & Scots were somehow the Ten Tribes of Israel, and that they took Jacob's stone to Ireland with them. Then the Irish Kings were crowned on a stone called Lia Fail at Tara and it was theorised that this was the Biblical Jacob's stone. It was then theorised that the Scone stone upon which Scottish kings were crowned, following their migration into northern Britain after the catastrophe of the comet debris in AD 562 was the stone from Tara which was in turn Jacob's stone. If the Khumric Welsh had come up with less than 1 % of this theorising they would have been ridiculed.

Next, it was held that Kronos had "auxiliaries" who were called "Elohim" meaning "If god be with me", and then that the Beth-El stones came from Heaven and were as such endowed with life. Kronos was then said to have had a son named Jehud and Jehud is obviously almost Jehudah or Judah, and the Greek Jupiter is simply a variant of Judah-Jehudah. The story of Kronos' murder of his own children is seen as a variant or parallel of Abraham's attempt to kill his son Isaac as a religious sacrifice. In addition the offer made by Judah of himself as a hostage or surety for the safety of Benjamin is quoted. The only point of interest in all this is the ancient notion recorded by Sanchuniathon that Israel was known as Kronos—Saturn, and therefore there is a distinct Solar, and possibly a Stellar, aspect to ancient Hebrew remembrances.

The Signs of the British,

The Khumry in Wales claim to have had armorial insignia or coats of arms long before the idea caught on in the rest of Europe. Not surprisingly and inevitably this has been sneered at in the customary Yah-Boo manner. If however we examine the basic signs used in the Khumric system of armorial designs we find something very strange. Remembering that the Khumry of Wales sailed from the Dardanelles in Western Turkey around 504 BC under Brutus, after crossing through Turkey from an area of Northern Iran and Armenia as the "Kimmeroi" = Khumry of the Greeks. These same Khumry =Kimmeroi (when did the Greeks ever get anything right?) began their journey from Northern Assyrian territories around 687 BC when the Assyrian Emperor Sennacherib was assassinated, and the Empire of Assyria was wracked with a great civil war, and the archives of the Assyrian Emperors discovered by Layard and Rassam correctly call them the Khumry. The Assyrians further recorded that these Khumry were the people they deported from Israel around 720 BC.

This we have seen dealt with exhaustively in “The King Arthur, America Conspiracy”. What it does do is to link large areas of Britain with the Ten Tribes, who never got “lost”, but who were disbelieved when they identified themselves. So how is it that the twelve signs of ancient Khumric-Welsh armorial insignia are exactly the same Signs of those of the Twelve tribes of the Hebrews?

We find Serpens as the Three Entwined Adders for the tribe of Dan, and Serpens is in the main sign of Scorpio the Scorpion. We find the Lion of Judah in the constellation of Leo, and the Horses Head of Issachar in Equilius and Pegasus. Then there is the Ship of Zebulon, and Ruben is represented by the sign of Aquarius, and Simeon is Pisces the Fish. Benjamin is the Wolf’s Head, and Asher is the Sheaves of Corn—plenty. The two half Egyptian sons of Joseph named Manasseh and Ephraim are the Bull’s Head of Taurus, and the Stag’s Head is for Naphtali the Deer. Levi appears to be the Sword of Perseus the Warrior, and Joseph is the Spear and the Castles. There is even the Fruitful Bough that is generally misrepresented and misread as a Young Bull for Joseph. Which matches with which can be debated, but the whole set of Signs of Khumric heraldic arms are identical with the list of insignia as set out in Genesis Chapter 49, verses 1—28.

This is surely no accident. In the same way the ancient colour code of the British which is Black = North, White-Silver = South, Red = East, Yellow-Gold = West, Blue = Death, and Green = Life, form the exact same set of colours used in the design and construction of Heraldic Coats of Arms down through the centuries. These are no accidents.

What it really indicates is that the whole of the ancient Chaldean Ealde Cyrcenas, the Old Syrians, of what is now England, and the “Trojan”—Khumric inheritance of the ancient British is bound up with, based upon, and designed around, the movements of Planets, Stars, and heavenly Constellations, and the ancient Hermetic principle of “as above, so below” applies constantly. If we are ever going to read the records and the messages preserved for us by our British ancestors then we have to understand this.

The Organization of the Chaldean State.

In order to begin to understand ancient Britain and Ireland, first Alan Wilson and Baram Blackett had to journey back in time and distance to the ancient lands of the East around the great rivers of the Euphrates and the Tigris. The British history of origins held that Albyne migrated from ancient Syria in the time of Dioclecian who can be identified with Dungi the greatest emperor of

the Third Dynasty of Ur. Therefore ancient customs and ideas in Britain might trace back into ancient Chaldea.

The Syria of the ancients was much larger than the Syria which we identify today, and included Coele Syria and other areas. Similarly the Irish legend of origin traces the people back to areas around the upper reaches of the rivers Tigris and Euphrates, before they began their own epic journey of migration.

The Nineteenth century explorers, investigators, historians, and early archaeologists, found something very strange in the ancient lands of Mesopotamia, which were variously identified as Sumeria, Akkadia, Mesopotamia, Chaldea, and Babylonia. The whole country was divided into four large zones, and these zones were arranged so as to parallel on earth in Chaldea the arrangement of the stars in the heavens above.

Not only were these four large areas symbolically arranged to match ideas of zones the heavens, they were arranged by order of main or focal activities. To the North lay Gutium, the land theologically associated with Magic, Demons, and Religion. To the East lay Elam the land associated with Warriors and the Military element. To the West lay the land of many small states named Amurru, and associated with Yeomen, Farmers, and lesser subjects. Finally in the South lay the lands of Akkad, which were associated with prosperity, trade, and Government. This did not necessarily mean that everyone in these four huge zoned areas of Chaldean civilization between and around the Tigris and Euphrates rivers followed these four professions or life styles, and the designations were symbolic rather than actual.

Following this pattern of the layout of things on the earth matching the layout and the order of things in the heavens, the Great Kings of the Chaldeans routinely styled themselves as “Kings of the Four Quarters of the Earth”. This title intended Gutium, Elam, Amurru, and Akkad.

This earthly plan was then reflected in the Chaldean notions of religious worship, which was, in common with virtually every other ancient society, associated with the heavens. The moon worship cults saw the Moon itself as a mirror image of the Chaldean lands on planet Earth, which made up the Chaldean “world”. So the Moon was seen as quartered with the four quarters of the Moon each being severally allocated to the appropriate area of the lands, which comprised the Four Quarters of the Chaldean world. This is how things appear to have been.

In keeping with this religious philosophy there was a principal involvement with the State organization of the four major religious cults. There were four

major religious centres which were each associated with the celebration of the four major religious festivals of the year. Each of the “world quarters” had an involvement in, and identification with, one of these four centres. Fire worship, or at least the involvement of fire in this worship, is believed to have been a major part of the religious rituals.

Each of these major religious centres was associated with a specific ‘world quarter’, and each then had its own major deity located at a major city. These major gods had their temple “homes” or as we might put it Houses of God, at their own appropriate city centre sites. With each major god was his goddess wife. This immediately raises the basic question of whether powerful cities simply selected whichever god they preferred, or whether the god’s temple and the city were sited at a defined location in accordance with an all embracing religious plan. This is such a simple question that it appears that no one has ever before asked it.

In this organization of the ancient cities of the state religion, there were 1.Ur, 2, Erech, 3, Larsa, 4, Lagash. Of these four cities Ur represented the Akkad area and the major Civil Government centre, and Ur was associated with the great Water God Ea, who was the all-sustaining ever-necessary life force. To the North West of Ur lay Larsa, which was the great ritual centre of the Sun god Shamash. South West of Larsa was positioned the city of Erech, which was the centre of worship of the mighty Sky god named Anu. Back up to the North East of Larsa was the fourth major city of Lagash, which was the ceremonial site of the dreaded Nergal, the god of war and death, and his fearsome consort Eresh-ki-gal. So there is a basic “T” shape to the orientation of these four great ancient cities and their religious cult centres, The “T” is inclined onto its side with the cross bar lying from the North East to the South West, and the upright shaft of the “T” from Ur to Larsa is inclined to slope from the South East to the North West.

This scheme provided for an effective grouping of all the major elements of Chaldean religion, with the four festivals arranged to coincide with the four seasons of the year determined by the equinoxes and solstices which were considered to be appropriate for each of these major deities. Immediately there is an obvious similarity of these festivals with the annual celebration of these four calendar events right down through the millennia and into modern times throughout Britain and Ireland, all of which are associated with fire ceremonies. The great ceremonial winter fires of the autumnal equinox—which have now been sanitised by religionist pressure on politicians as Guy Fawkes Night when millions of bonfires are lit from one end of Britain to the other—

and the May Day fires all over Britain and Ireland, remembered as Beltane in Scotland is clear evidence of this.

The city of Ur was the home of Ea, the all-wise creator god who was alleged to have emerged from the sea. Ea went on to become Aa, and Yah or Jah, and finally Yahweh or Jehovah. Ea had a wife Damkina, and sons, one of who was named Apsu. Remarkably Apsu was out fishing one day when a great storm arose, and so Apsu broke the wings of the storm bird and calmed the waters, and for this action he was put on trial. He was warned not to eat or drink the bread and water of reconciliation offered to him as these were poisoned. Ea was also worshipped at Eridu. There is a clear logic in the arrangement of these major deities, as Ea was the provider of water, the essential life giving force without which there is no life. Ea was actually thought to have had a base where there was everlasting fire under the primordial deep, and that both the Sun and the Moon, were produced from these great fires beneath the primordial waters. There is a certain logic in this, as heat causes steam to rise from the water of the oceans, the steam forms clouds, and the clouds then bring rain.

Larsa was the city home of Shamash the sun god without whom there is no growth of plants or crops, and therefore no food to eat. Shamash could also be destructive with excessive heat bringing drought and pestilences. Obviously Shamash as the sun is yet another fire god, and a dangerous or friendly god who needed to be propitiated.

Anu the Sky god, located at his home city of Erech, was clearly important as the rain clouds, which annually brought the waters of life to the lands and to flood the rivers Euphrates and Tigris, floated in his domain. So also did the storm clouds and tempest winds emanate from the realm of Anu in the Skies and therefore he was a god who could affect life, and he had to be propitiated.

Nergal the god of Death, sitting at home in Lagash, was a god who definitely had to be given all the necessary respect. Nergal had the attributes of the later Greek Ares and the Roman Mars, the god of War, could take life not only through drought and famine, and through floods, plagues, and pestilences, but he could also bring death with wars, and raids from neighbouring nations whose lands were less fertile. Fires of purification were also necessary in the worship of Nergal.

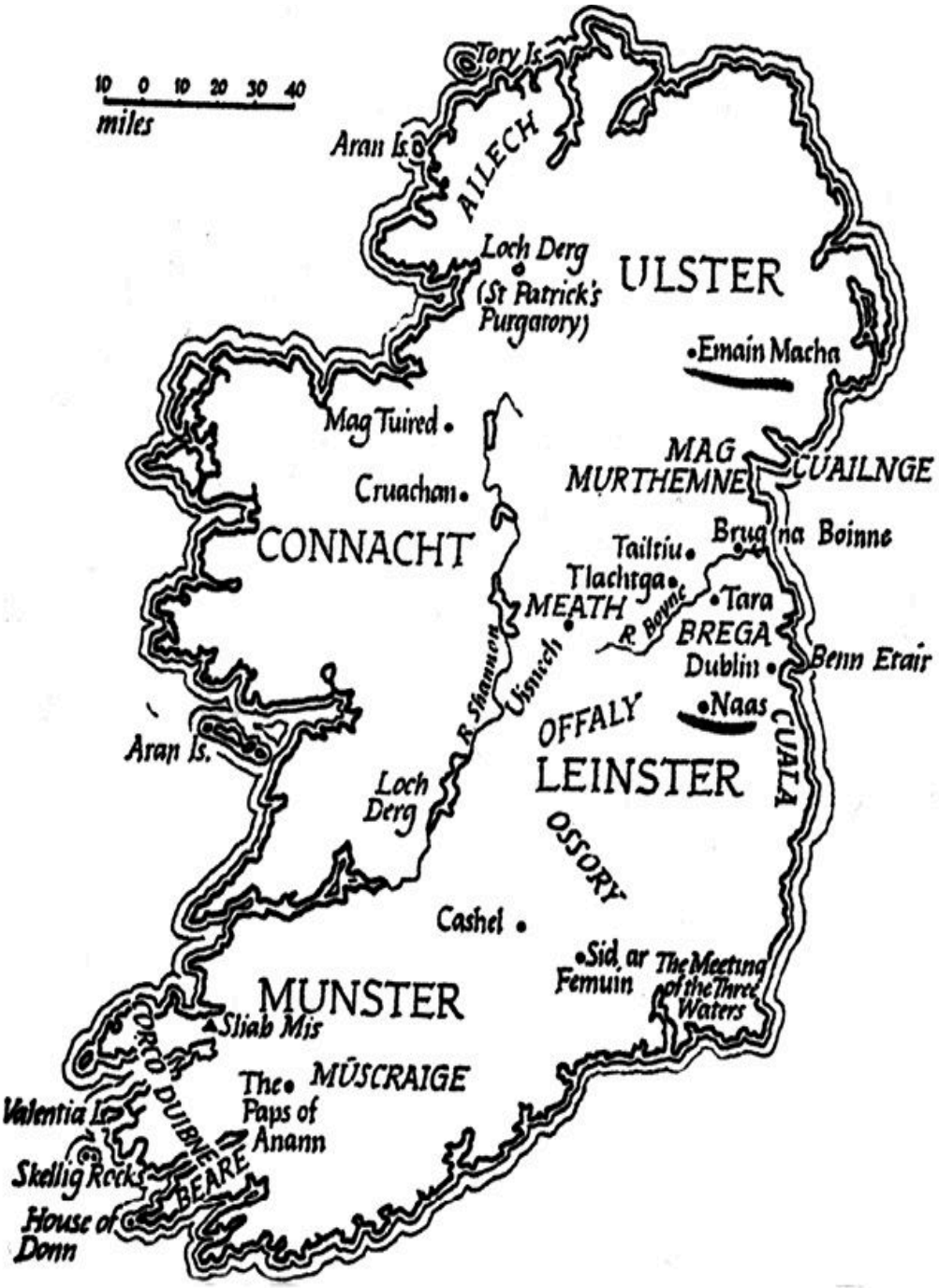
With the sea of the Persian Gulf lying to the South East the positioning of the god of the Waters, named Ea, at Ur at the South East base of the inclined “T” layout of these four major ritual centres is logical. The positioning of the Sun god Shamash at Larsa at the centre point where the upright vertical shaft of

the “T” joins the horizontal cross bar is also logical. Shamash holds the balance between the Sky god Anu to his South West, who can bring life giving rain clouds and mild air, or alternatively storms and tempests; and Nergal the god of military matters and death, who can sit quietly at peace, or bring violent conflict or death and destruction to his North East.

What we have is a definite cultural pattern of dividing the entire land into four ritually designated regions for religious purposes, and the celebration of festivals associated with the gods of these regions at regular seasonal intervals established by the calendar which itself resulted from astronomical observations. The very clear principle of “As above, so below” which related matters on earth to those in the heavens above is clearly indicated if not proven.

The Ancient Ritual Divisions of Ireland.

The stark realities preserved in the ancient and re-copied Welsh Manuscripts have proved to be so massively unpopular with outside political and religious interests that they have been totally disregarded and neglected. The records of Christianity arriving in Britain in AD 35 (Cardinal Baronius), or in AD 37 (Nennius) are not disputed in Rome, but they are avoided as far as is possible. The records of a Jewish princess Anna marrying with a British Prince early in the First Century AD, and the many other early British Apostolic Christian messages which conflict with theoretical dogmas, which have developed over the centuries are even more embarrassing. A “true” faith and religion cannot tolerate evidence that totally contradicts its “truths”. Equally unpleasant to some political institutions are the provable origins of the Old British, and the multitude of provable descendants of its ancient Kings who are alive today. The result is that most of the valuable ancient information contained in these texts has been completely obscured, and it is a very unpopular area to research. Delving too deeply into British Ancient History is a sure and certain way to destroy any promising early academic career, and guarantees that the unfortunate academic who unwittingly strays into these forbidden areas of research will lose the safe, secure, comfortable, lazy, soft, well-paid life, and be forced out into the real world where it is necessary to compete and to work for a living.



The Four / Five Provinces of Ireland that are Leinster, Ulster, Munster, and Connaght, and the tiny ritual centre of Meath.

Fortunately, ancient Irish History, which should have been irreparably damaged by the huge Ossian Forgeries fabricated by McPherson in the Nineteenth Century, is still held in high esteem. Possibly this is because the

dead hand of London, Oxford, and Cambridge, can no longer strangle and stifle the sense and reality out of matters in the independent Republic of Eire.

The result is that in our modern times there has been a continuing tendency to extol the wonders of the mythology of Ireland as preserved in various manuscripts, and to at least tentatively link some of them with the surviving Welsh traditions. Remarkably, and yet predictably, there is a continuing willingness to accept Irish sources as late as the Sixteenth and Seventeenth Centuries, and at the same time to utterly mistrust and to totally disregard comparable and even older Welsh sources. This mainly because the Irish records have no bearing upon the claims of royal dynastic houses in Britain, whilst the Welsh manuscripts are clearly embarrassing. It is also because Apostolic Christianity arrived in South Wales in AD 35-37, and it was not effectively transmitted into Ireland until circa AD 434, when St Patrick son of Mawon from Glamorgan went over to Christianise the Irish. So the histories of Ireland do not pose the same threats to Rome and to London.

The lunacy of the situation extends to all levels. John Morris of Oxford writing in his ludicrously mis-titled “Age of Arthur”, about which he researched little and knew less, waxed enthusiastic over the probabilities of accuracy of Irish remembrances of history between circa AD 100 to 400. In this same volume he then completely discounted the comparable Welsh sources. This is quite remarkable, as when the two sets of evidence are placed together they knit and entwine with convincing accuracy. Together they provide a most credible historical tale. This has to be dealt with elsewhere.

It was predictable that when Alwyn Rees and Brinley Rees wrote their volume “Celtic Heritage”—which completely disregards the fact that neither the Irish nor the Welsh are or ever were Celts or Celtic—the stated design was to exhibit both Irish and Welsh alleged mythological and historical cultures, yet the study is almost exclusively one of Irish mythology, legend, and history. The Welsh traditions are barely mentioned or surveyed. Presumably Alwyn Rees and Brinley Rees were steering well clear of the dangerous reefs and shoals of the prohibited British records.

The major tracing theme is to actually seek links back to the illusory “Celtic” Europe, and further East to India and elsewhere. The fact that there is no known evidence that people in Sumerian-Akkadian-Mesopotamian-Chaldea or India were ever “Celtic” seems not to be recognized, but this is easily avoided by ignoring the Irish and Welsh traditions of original migrations. The crude modern idea that the ancient British and Irish were “Celts” and “Celtic”

depends upon the unsupported archaeological theory that there was an unrecorded pan-European “Celtic” hegemony, and that these people spread westwards across Europe like the waves of an incoming tide advancing slowly up a beach. The actual traditional histories of Britain and Wales, and of Ireland are totally avoided. That there is a yawning gap of great magnitude between Britain and Ireland in the West and India in the Far East seems not to be even considered.

To seek Irish origins up along the Northern Tigris is to seek credibility for the Irish history of origins, which postulates a non-Celtic migration from that area. To seek for British origins in the area of Chaldea is to seek credibility for the ancient British histories, which affirm non-Celtic migrations from (a) Syrian Chaldea and (b)”Trojan” Western Asia Minor. The evidence which emerges by following historical sources proves that neither the Irish or the Khumric-Welsh were “Celtic” peoples.

The constant theme in the work of Alwyn and Brinley Rees is to attempt to draw comparisons between Ireland and ancient India, with Wales generally being seen as peripheral to all this. A major theme is that there was in ancient times a great “Celtic” civilization or confederation of states. This ancient near eastern “Celtic” state has never ever been noticed before, despite the detailed researches of many, including Keating and others. Immediately there is a false labelling of the places of origin, and whereas it might be correct to write of the Syrian Chaldean state or later even the “Hittite”-Chaldean state, it is something of a leap in the dark to suppose an ancient “Celtic” Chaldea, or wherever, somewhere between the Mediterranean and India. What has constantly emerged throughout these researches, and as is clearly exhibited in “The King Arthur Conspiracy” sub-titled “Arthur, America, and the Comet” and elsewhere, is that neither the Irish nor the Welsh were ever anciently “Celtic” peoples, and to accommodate this ill-founded and idiotic theory, which is totally without substantive evidence of any kind, the national histories of both Ireland and Wales have to be abandoned.

What Alwyn and Brinley Rees do show is that ancient Ireland was divided into four great provinces, yet these were constantly referred to as the Five Provinces. They clearly exhibit the order and organization of the Irish high kingship. They also exhibit the great national centres and sites of Irish ancient religion and culture. There is also a conflicting theory, which explains away the Five Provinces by splitting Munster into East Munster and West Munster, to make up five with Leinster, Ulster, and Connaught. This theory is however generally discounted as a later interpolation by most researchers.

There is a more than adequate answer to the apparent problem of the Four Provinces being referred to as the Five Provinces. Ireland was ritually split into these four very well known Provinces. In the North East was Ulster, and to the North West was Connaught, and in the South West lay Munster, and in the South East was Leinster. The meeting point of these four great provinces in the centre of Ireland is the tiny central fifth Province of Meath. This is how the Four Provinces become Five, simply by the inclusion of the relatively tiny central ritual area of Meath. This is shown in Diagram X.

This arrangement of the Four Quarters of Ireland would appear to match the religious ritual division of the land in ancient Sumerian-Mesopotamian-Chaldea. This central area would be the zone of the gods and not necessarily part of the domain of the high king. This arrangement of a central neutral cultural religious area where the major cult centres of all Four Provinces were located is in fact clearly traceable. The ancient organization of the Irish State was therefore a very precise and formal matter, and the order of the civil government was clearly and precisely linked to the order of the state religion. Exactly as in ancient Chaldea the Earthly state was seen as a mirror image of the state's Sky religion. The heavens were split into four quarters around the pole star Polaris, and the state was similarly arranged. Qualities, which were attributed to stars and constellations in the central heavens and around the perimeter of the zodiac, were reflected in religious assignations attributed to the four larger earthly provinces surrounding Meath.

Leinster in the South East matches with Akkad in the South-South East of Chaldea and is again associated with prosperity, rich farming and government. Munster in the South West matches with ancient Amurru in the West South West, and is associated with farmers, yeomen, and serfs. Connaught in the North West matches with Gutium in the North as the abode of religion, demons and magic, and Ulster in the North East is always associated with Soldiers, which matches with Elam to the East North East. These are the ritual attributes, which persist throughout Irish mythology. Meath itself appears as a sacred and a neutral area where the great national shrines or centres of religion and government were located.

This organization of the great national cult centres set around defined quartered areas are well established in Ireland, and as demonstrated by Messrs Rees & Rees, they are well recorded in far off Indian culture. The Indian designations of the specific attributes of the four quarters do not however match with those of Ireland. Priests differ with Battle in the North, Warriors differ with Prosperity in the East, Farmers differ with Music in the South, and

Serfs differ with Learning in the West. Apart from the arrangement of four attributes placed North, South, East, and West, and of a central kingship, there is no similarity with the Indian and Irish models. Unfortunately this was hardly noticed by Messrs Rees and Rees.

This same arrangement equally appears in the order and organization of the ancient Chaldean centres of civilization, and the Irish and Chaldean models match. In the province of the high king in Meath the four great ritual centres of Ireland are located. Each of the Four Provinces had a religious centre allocated to it, and each one of these four centres is associated with one of the great national religious festivals. All this is well proven and the four festivals are in Ireland those of Beltane, Samhain, Imbolc, and Lugnasad.

The spring festival of Beltane to mark the end of winter falls on the May Eve of the 1st of May, and remains a great festival day throughout Europe. Lugnasad on the 1st August has been neatly converted into Lamas Day. Samhain, the great autumnal fire festival day, is celebrated on the eve of the 1st November. The festival of Imbolc is on the eve of 1st February and again this has been neatly converted into St Bridget's Day. The Welsh simply named these days as the Calends, the 1st May being the Calends of May, and 1st November being the Calends of Winter and so on.

The celebration of these great fire festivals by the people persisted down through the ages and the London government and the church have beavered away patiently to eradicate them. Most notable is the conversion of the Samhain fire festival of the 1st November being converted into Guy Fawkes Night on the 5th November when bonfires are lit in every city, town, village, and hamlet, and backyard, throughout Britain. On the night of 5th November hundreds of thousands of bonfires burn in backyards and on wasteland, and millions of firecrackers are sent into the sky. Guy Fawkes tried to blow up the King and Parliament, and he was successful in smuggling a huge quantity of gunpowder into the cellars below the building, and he nearly succeeded. Unfortunately for Guy Fawkes and his fellow conspirators, a friend leaked his plan to the government and the gunpowder plot was discovered. The government then seized the opportunity of sanitising the great Samhain festival by declaring it to be the mark of the peoples joy at the failure of Guy Fawkes attempt to get rid of politicians. No longer did some Protestants burn effigies of the Bishop of Rome on the Samhain fires, instead the rag and straw dummies were re-christened as effigies of Guy Fawkes. It boggles the imagination that

the people would joyfully celebrate the escape of politicians, but the Winter Calends of Samhain have inevitably become Guy Fawkes Night.

There are other features of this division of the matching division of the heavens and the lands and the seasons into four quarters, which have persisted. This quadrilateral arrangement of organizing the entire state is reflected in the ancient Irish board game of Brannub. This game was played on a board marked out in seven by seven squares like a chess or checkers board. The central square was the place of the high king, and the four squares surrounding this central square horizontally and vertically were those of the provincial kings. It is probable that this game of Brannub is the same as the Welsh game of Tawlbwrdd, which in turn may also be related to the Welsh game of Gwyddbwll. As Gwyddbwll is "Star Knowledge", and is the game played between King Arthur and the Prince Owen in the Mabinogi of The Dream of Rhonabwy, there may be clues as to the nature of the game. Alwyn Rees and Brinley Rees were of the opinion that there might be a parallel with the ancient Swedish game of Tablut about which more is known. As will be seen, close examination of the Dream of Rhonabwy does point unmistakably to the game of Gwyddbwll having direct solar and stellar associations.

The Ancient Ritual Divisions of Wales.

In the matter of Chaldean-British—Irish comparisons it was immediately obvious to Baram Blackett and Alan Wilson that the ancient arrangement of Wales was almost identical to those of Ireland and Chaldea. The ancient Kingdom of Wales has always been divided into four great Provinces. Wales is in fact neatly quartered, just as is Ireland and ancient Chaldea. In the North East is Powys, matching with Ulster in Ireland and with Elam in ancient Chaldea. Over to the North West lies Gwynedd, which matches with Connaught and Gutium. In the South West is Dyfed, which parallels Munster and Amurru. Finally in the South East is Essyllwg (grotesquely misnamed as "Siluria" by the Romans) and later known as Morganwg, which in turn matches with Leinster and Akkad.

In precisely the same way as Ulster and Elam are identified in ritual tales and with heavenly attributes associated with Soldiers, so also in Welsh lore Powys is always designated as the quarter of the Soldiers. Gwynedd matches with Connaught and Gutium in being always the quarter associated with magic, demons, and religion. These parallels continue with Dyfed being the area associated with yeomen, farmers, and even serfs, which matches with the astrological religious roles of Munster and Amurru. Finally Essyllwg-

Morganwg is precisely matched as the area of government, wealth, commerce and trade, with its counterparts of Leinster and Akkad. It is possible that other researchers did not fail to notice these parallels, and Baram Blackett and Alan Wilson are of the opinion that many academic careers may have been protected from disaster by simply ignoring the obvious.

The four quarters of Wales, or more likely the four principalities of the Kingdom, also have the counterpart of Meath in Ireland. In a West central area of Wales there is the area of Gwrtheyrnion, a title that is so obvious that it is persistently missed. Gwr means Man or Men, and Teyrn means Monarch, and so Gwrtheyrnion simply means The Place of the Monarch of Men. It might be construed as The Place of the Man who is the Monarch, but either way the result is the same. Just as the square of the High King on the Brannub and Tawllbwrdd game boards is in the centre, so also County Meath is geographically East of centre between North and South in Ireland and Gwrtheyrnion is geographically West of central in Wales. In the heavens the place of the High King would perhaps be Polaris or Cephus.

Gwrtheyrnion has significance as it lies where to two longest and largest rivers in Wales, the Severn and the Wye, rise and have their beginnings. In this central area where North Wales meets South Wales, another significance noted by Rees & Rees is that to the West of these river springs is the five peaked mountain Pumlumon. The four great provinces of Gwynedd, Powys, Dyfed, and Essyllwg, plus the one small religious-political ritual province of Gwrtheyrnion, make a total of five.

The title of Gwrtheyrn appears quite prominently in the first half of the fourth Century AD and is usually misunderstood to be a name. In Welsh versions of the history the title Gwrtheyrn—Monarch of Men appears, and in English versions of history Gwrtheyrn becomes Vortigern, which is explained as High Ruler. Baram Blackett and Alan Wilson were the first modern researchers to explore the actual identity of this very bad king who lies concealed beneath these Titles. The vast majority of other researchers appear to have never even realised that many of the ancient “names” of British Kings, which are found in the ancient texts are quite obviously titles, and not names at all.

The situation becomes even more desperate when university scholars seek to gain some form of academic social acceptability by routinely ignoring everything that they see about them in Wales. The fail to examine the names of the great tumulus mounds which are scattered across the hilltops, and so they

fail to see that these names have precisely the same meanings as the titular names given by the ancient Arabs and the Hebrews to the brightest stars and constellations in the heavens. Again this is something that is much harder to miss than to find. The plain fact is that our British ancestors were creating and "drawing" great Maps of the major stars and constellations in the heavens by building huge mounds to correspond with the arrangement of the stars in the heavens. We still have these giant star maps laid out on the ground and stretching for miles across the landscape.

The guiding principle adopted by our ancestors appears to be the ancient Hermetical doctrine of "As Above, So Below", and this makes it obvious that the pattern of the stars in the night sky is being mirrored upon the ground by the great mounds. The most obvious and most extensive of these several massive star maps is the one which is spread across the face of Essyllwg or South East Wales. Essyllwg means "abounding in prospects", and the Romans mangled this into "Siluria" and misnamed the people as "Silurians". This is the major "No-Go" area of British Ancient History, the territory of King Arthur II son of King Meurig, and grandson of King Tewdrig, and so on and on. It is this territory which is the key zone which the ancient Scholars and Bards chose as the place about which to write their simply encoded messages to enable future generations like ours to be able to trace the out maps and to understand the journeys taken by planets and comets through the constellations of the heavens. Logically these journeys are the journeys of the "heroes" of the ancient Quest stories, and their destinations are of great importance.

All we need to do is to read our ancient Histories, and then prove them beyond all shadow of any doubt by back tracking along the ancient migration trails. We are then inescapably presented with the direct parallels of the originals of the Mabinogi-Origins stories in the lands of our ancestral origins, in the shape of Seven Tablets of Creation dug up in Babylon, and the Epic of Gilgamesh.

No one or no group in the ancient world selected any particular god as their city's patron deity. There was no choice in the matter at all, and the location of the ritual temple sites of the various gods was pre-ordained, and decided by astronomy and the beliefs of "as above, so below". The dreaded Nergal, the lord of war and the underworld dead, was at Cuthath in ancient Babylonia, not because the people living there wanted Nergal, but because that was where his temple had to be, and nowhere else.

The whole matter has been utterly confused by Wales having been converted from a Kingdom into a Principality by the constant political chicanery of their English neighbours, and their correct national identity and origins obliterated. Once the lunatic notion, for which there is no evidence whatsoever, of the nation being “Celts” or “Celtic” is discarded, and sanity is again restored, then the mass of evidence can be examined.

The fact that both the Irish and the Khumric-Welsh Kingdoms were ritually organized on the same astronomical-religious pattern as that of ancient Chaldea automatically prompted several further lines of exploration. It was necessary to try to discover if the whole of Britain was laid out in a pattern of ancient quartering with ritual religious central areas. It was also necessary to try to establish the whereabouts of the major religious sites in Wales, and in Britain as a whole, which would match with the ritual sites in Meath associated with the powers, “gods”, who governed the Samhain, Imbolc, Lugnasad, and Beltane festivals.

Alwyn and Brinley Rees skip briefly and dismissively through the History of Brutus arriving from Western Asia Minor, around 504 BC and totally omit any mention of the earlier Albyne migration from Syria in the misty 1600 BC era. They have the customary complete orientation towards North Wales and actually have the audacity to state that the completely authentic, totally accurate, and provable South East Wales records are forged, which is, as we all know is totally untrue. By doing this they automatically severed themselves from any chance of tracing British ancient ancestral links to historically nominated lands of origin. The choice of mainly Indian tradition for parallels and comparisons, with some occasional mentions of China and Madagascar, is amazing given that the ancient Irish and British Historical traditions actually nominate probably Urartu in the Near East, and definitely Chaldean-Syrian territories and also Palestine as specific places of origin.

The project in which Alan Wilson and Baram Blackett had engaged themselves was however specifically directed towards Site Location, that is the identification of Sites, and their significance, in Wales in the first instance, and in Britain as a whole as a secondary ambition. The identification of the sites allows for the various tours and journeys of Peredur—Steel-Shirt, alias “Sir Percival” (Jupiter), of Geraint—Strength (Mars), and of Owen son of Urien, “Sir Owen son of Sir Uriens” (Orion), as Planets orbiting on their peregrinations through the Heavenly constellations, to be followed on the ground to their specified destinations.

It is not denied that when tracing these solar journeys of Planets passing through the constellations in the skies as mirrored by earthbound journeys around the Star-Mounds on the ground, it was anticipated that these trails would (a) demonstrate that planets have in the remote past changed their orbits, and (b) these stories were specifically intended to record these changes, and (c) these trails would lead to significant concealed sites. There was a major element of a treasure hunt in all this and the prizes were the Ark of the Covenant that was brought to Britain from the Dardanelles around 504 BC, the Cross from Jerusalem that the Empress Helen brought to Britain in AD 326, the Tabernacle that the prophet Jeremiah removed from Jerusalem to a sealed cave, and "all the treasures of Britain" described as being buried in the Anglo-Saxon Chronicles, and so on.

The fact that some planets of our solar system have changed their orbits, and that other planets have been destroyed is a theme preserved in every ancient history and yet most astronomers and historians resolutely ignore this fact. The outstanding example is of course the disintegration of the planet Osiris in Egyptian records. The record of the planet Bel Merodach-Zeus-Jupiter displacing his "father" planet Bel-Enlil-Chronos-Saturn is common currency in all ancient lore, as is the record of planet Venus in near collisions with planet Ares-Mars.

The fact that some of the planets of our Solar System have changed their orbits may at first appear to be somewhat startling, but it is in fact a very old and widely recorded fact. Anyone reading the works of the Roman writer Ovid will quickly see that Ovid was under no illusions about planetary instability. Neither was Melisigenes—Homer. In reading a brief notation on the semi legendary ancient King named Ogyges a clear pointer in these notes emerged: —

"Ogyges a celebrated monarch, the most ancient of those that reigned in Greece. He was a son of Terra, or as some suppose of Neptune, and married Thebe the daughter of Jupiter. He reigned in Boeotia, which from him is sometimes called Ogygia, and his power also extended over Attica. It is supposed that he was of Egyptian or Phoenician extraction; but his origin, as well as the age in which he lived, and the duration of his reign, are so obscure and unknown, that the epithet Ogygian is often applied to everything of dark antiquity. In the reign of Ogyges there was a deluge, which so inundated the territories of Attica that they remained uninhabited for 200 years. This, though it is very uncertain is supposed to have happened about 1764 years before the Christian era, and previous to the deluge of Deucalion. According to some

writers, it was owing to the overflowing of one of the rivers of the country. The reign of Ogyges was also marked by an uncommon appearance in the heavens, and as it is reported, the planet Venus changed her colour, diameter, figure, and her course."

The references given are Varro, de R.R. 3, c. i. and Pausanius 9, c. 5, and Augustine, de Civitas D. 18. etc.

Varro is Terentius Varro a Latin writer who was celebrated for his great learning, who is credited with writing 500 books all of which are now lost except a treatise de Re Rustica, and La Lingua Latina in five books that he wrote when 80 years old and dedicated to Cicero. He was the lieutenant of Pompey in his wars of conquest and he won a naval crown. He narrowly escaped from Julius Caesar and had quite a life.

Quite simply the notion Venus had changed direction and orbit and was different in size, colour, and shape was a well-known fact. The shape change might well be that Venus moved like a comet and had an elongated tail. This would account for other ancient ideas where Venus was described as being "bearded". Immanuel Velikovsky wrote a book on this phenomenal situation in the 1950's, and titled it "World's in Collision."

This is not to suggest that there were no academic Abominable No-Men around in ancient times. Anaximander taught that the Earth was a Cylinder in form and that the Earth moved. Then his disciple Anaximenes taught that the Earth was flat, and that the Sun and Moon were made from the Earth, and above the flat plain of the Earth was a hemispherical conclave and the stars were fixed like nails onto this heavenly dome. Aristarchus from Samos got into deep trouble when he asserted that the Earth was a sphere that revolved on its axis and that the Earth moved around the Sun, and this nearly cost him his life. He also maintained that the Sun was 19 times more distant from Earth than the Moon was 56 semi-diameters of Earth distant from Earth and little more that one third in size. In addition the Sun was at least six to seven times greater in diameter that the Earth. All this almost cost him his life and he was accused of disturbing the peace of the gods.

Actually a Pythagorean philosopher, Philolaus of Crotona, was the first who supported the diurnal motion of the earth around its axis and its annual orbiting motion around the Sun in c 374 BC Cicero in his Acadia 4. c. 39 wrote that a philosopher named Nicetas of Syracuse had this opinion, and he also ascribed it to Plato: and from this the idea grew that Copernicus started using that opinion, which he went on to prove. The basic point of all this is that the ancients were just as clever and intelligent as we are, or as we like to think that

we are, and they were well capable of seeing, and understanding, and recording exactly what they saw happening in the heavens accurately.

Chapter Three.

The Arthurian Research Involvement.

The International Arthurian Research Foundation was established in 1976, based upon and using work done on a casual basis by Alan Wilson since 1956. Explained simply, the investigations centred around the Histories of the British Kings generally preserved in South East Wales. This is perhaps the most detailed and accurate collection of ancient records in Western Europe. Not surprisingly all these Histories are routinely avoided by all university employees, and the rare mentions made of them are invariably designed to denigrate these records.

History in Britain has long been a political football to be kicked about in any direction as required. Successive regimes have finally arrived at the stage where the British History is regarded as a piece of plasticene to be moulded, bent, and twisted, into any shape desired. The Church of Rome and its branch in England was opposed to British History, which exhibited the arrival of Christianity in Britain in AD 35 or 37, from where it spread Eastwards to Rome and through Gaul. The fact is that Rome was not the fountain or the centre of Western Christianity. The secular politics of England demanded the total obliteration of all early British History simply because the separate histories of Khumric-"Wales", of Ireland, and of Scotland, were powerful national, and therefore divisive, influences which worked to oppose the obsessively desired objective of a centralized London controlled unified single State.

The detail is well known but rarely publicised. For centuries since AD 600 a ceaseless stream of attacks was made by the English upon the Khumry, and it is long ago that the racist policies of attempting to obliterate differences were established. The original form of Christianity practised in Wales also had to be eliminated. The Khumric legal system had to be destroyed. The Khumric language had to be destroyed, and with it the heritage of History, and Culture. The same policies were applied to Ireland, after the Norman invasion and conquest by Richard Strongbow, and they were also applied, as far as was possible, equally to Scotland. This is not said to reopen old wounds and sores, but simply because we live today with the consequences of those actions of cultural genocide.

The incredible chameleon like London regime which for centuries openly practised barbaric cultural genocide against the Khumric Welsh and Irish, now preaches “multiracialism” in Britain (whatever that is) and fawns over Stone Age and mediaeval out-of-date foreign cultures, and alien religions, languages, and cultures.

Suffice it to say that as early as the reign of Richard II of England prohibitions were attempted against writing in Khumric, and during the reign of Henry IV the use of, and even the making or importation of, all writing materials was forbidden in Wales. This failed because the Khumry were still able to revert to their ancestral Straight Stroke Coelbren Alphabet and to simply cut messages on sticks, which of course the English could neither recognize nor read. Khumric men were prohibited from holding any office—bailiff, reeve, juror, and sheriff—that is, anything and everything. All Court cases were heard in entirely English, which none of the Khumry could understand, and with predictable outcomes of verdicts. In this way a mentality developed which held that non-English persons and Khumric speakers to be ignorant and inferior. Their language and culture was thought to be inferior, and subsequently their histories, and all this is well known.

Whilst printing was practised in England from AD 1474 when William Caxton set up his printing press in London, the English Parliament passed laws making it illegal to print in Wales until 1692. In a thousand different ways the process of eradication was carried out. It was not until the mid 19th Century that the real and final onslaught on all Khumric History, Culture Heritage, and Language began. In 1846 a corrupt Parliamentary manoeuvre resulted in every single schoolteacher in Wales being sacked and replaced by an Englishman. In an almost entirely 100% Khumric speaking monoglot country not one single word of the Native Language was allowed to be spoken by anyone in any school on pain of severe punishment. A block of wood hung on a thick rope was hung around the neck of any child inadvertently speaking a word of the language of his home and family, his village and his country. The block was passed on to the next, and then to the next victim, and whoever was caught with it at the day’s end was severely beaten.

The result is still one of imbalance. It is absolutely forbidden for one single word of the most ancient British language to be spoken in the British (?) Parliament. This has some comic results. In 1996 Mr Paul Flynn the Member of Parliament for Newport in Gwent, South East Wales rose and made a few comments, and began reading from a book. The Speaker of the House of Commons—a former theatre chorus girl—rose to the bait, and shouting and

bawling in her best fishwife manner she proclaimed that as Mr Flynn well knew—"not one single word of that Language is to be spoken in this House". Amid laughter Mr Paul Flynn patiently explained what almost everyone else knew, that the book he was reading from was Chaucer, written in 14th century Old English. The previous year, 1995, an Israeli Prime Minister was assassinated, and Members of Parliament queued up to eulogize this foreign politician. This was a curious performance, because, in his younger days this man was a thug and a terrorist. He was a member of a terrorist gang, which kidnapped British soldiers and after holding them prisoner for a while, they then murdered them in cold blood. Amongst all these crocodile tears, a Jewish Member of Parliament got up to speak, and he proceeded to make a long unintelligible series of statements and quotations in the Jewish language, and the Speaker of the House of Commons sat silent and did nothing.

Without labouring the point the train has reached the end of the tracks, for it is now perfectly all right to speak in a non-British foreign tongue at some length, in the British? Parliament, but it is not permissible to use one single word of the ancient 4000 years old original British Language. This typifies the endless series of double standards that are routinely applied to all ancient Khumric history and heritage in what is dubiously termed the "United ? Kingdom".

It is laughable that in the 1914—1918 World War the British military recruited large numbers of educated Welshmen, schoolteachers, and clerks. All British military messages were first translated into the despised and hated Khumric Language and then encoded. At the other end of the line the messages were decoded into Khumric and then translated into English. The Germans never got anywhere near deciphering one single British message. Yet London governments had plotted and schemed for centuries to determinedly try to obliterate this same British Language. Alan Wilson remembers how the old headmaster at his school was said to have been a spy in the 1914-1918 war, when actually he was encoding and decoding military messages. In a copycat exercise the United States military used the Navajo Native American language to encode and decode their secret messages during World War II, and again there is the paradox of 18th and 19th century persecution and cultural demolition of smaller Native American nations and then the vital recourse to that despised culture.

Extraordinary as is may seem the Khumry had been playing the same game of coded messages for long centuries with the English. Secret messages, which

are of the most extraordinary significance, proliferate through the ancient records, and they contain a plethora of extraordinary information, which is very accurate and very definitely both religiously and politically “incorrect”.

The Tudor monarchy can be used to give a hint of the politics involved. Henry Tudor, a quarter Welsh claimant to the English throne, landed in West Wales from Britanny in 1495 with a tiny handful of followers, he sat in an Inn nervously waiting to see what would happen. Military contingents arrived from Gwent and Glamorgan in South East Wales and Henry Tudor was uncertain whether they would arrest him or aid him. Somehow it is forgotten that it was a centuries old custom for the Khumry to hire out in large local regiments as mercenaries in Europe, particularly to the English and to France, and to Italian city-states. At Crecy in AD 1346, and at the famous “English” victory of the Black Prince at Poitiers in AD 1356 where his small army of 5,000 defeated some 50,000 French was actually won by 2300 Khumric archers with 1000 Irish infantry standing firm with them. The same thing happened at Agincourt in 1415 where Henry V with a similar tiny force raised by Gruffydd Gam was able to defeat another French mass of around 60,000. It was Gruffydd Gam who Henry V sent forward to assess the strength of the French army and who gave the famous laconic report,—“There are enough to kill, enough to run away, and enough to capture for ransom”. In 1485 the men coming to join Henry Tudor were almost all Khumric professional mercenaries and not levies. If they won then Henry Tudor would give them the rich pickings of Manors and farms in England, and this is what happened.

It is forgotten that the nobility and barons of England in the reign of King John refused to fight for the King outside Britain. So John, who owned huge tracts of France, was in great difficulty when facing a formidable military coalition led by the French King, because his English subjects would not fight for him in France. The situation is revealed in Shakespeare’s “Henry V” where Henry cries out that the Englishmen home safely in bed will rue the day that they were not with him in the forthcoming battle at Agincourt on St Crispins Day. Earlier Edward I defeated the Scots with Irish infantry and a host of Welsh archers.

The problem Henry Tudor had was that the local great lord in West Wales, one Rhys, had been bullied into signing an agreement on oath to Richard III that he would only allow Henry Tudor to pass through his land “over his body”. So when confronted with a growing army of experienced soldiers with Henry Tudor, Rhys had a problem. He and Henry Tudor came up with a typical Khumric solution. The oath simply specified that Henry could only pass by

over Rhys' "body", and not dead body. The Lord Rhys rode his horse into a river and under a bridge, and Henry rode over the bridge thus fulfilling Rhys' obligation of oath to the English King. He joined Henry and the war was as good as won,—10,000 men were left at the Welsh border—and Henry Tudor went forward with 5,500 picked experienced soldiers and defeated and killed Richard III at Cuddington just over a mile from Bosworth. The Welsh had now conquered England and that was about to destroy them.

The Tudor heirs did the Khumry no good at all. In 1536 Henry VIII got Parliament to literally annex all Wales, and in 1546 English settlers in the five counties of the Welsh Marches petitioned their Parliament that Gloucester, Hereford, Worcester, Cheshire, and Shropshire, should be annexed out of Welsh territory and made part of England. It is odd that English Parliaments proclaim Hitler's annexation of the Sudetan Land and Poland illegal, and strange that they were furious when German settlers in Chezkoslovakia successfully petitioned Hitler to seize those Sudeten lands. They themselves set the precedent in 1546.

In 1604 the last Tudor, Elizabeth I, died, and the English throne passed by virtue of the marriage of Henry Tudor's sister Margaret to the Scottish King. The descendant of this marriage was James VI Stuart, of Scotland, who became, James I of England. The Stuart pedigree, originally Stewart or Steward from their position, traced back to King Gruffydd ap Llewellyn of Gwynedd, so the Tudor history from the mountains of far North West Wales had to be preserved and it also had to be inflated to conceal the senior line of ancient Khumric Kings in the South East. The same situation applied when in 1714 German George I of Hanover became the King of England by virtue of an ancestral marriage with the Stuarts of Scotland. The policy of obliterating most Khumric-British history and inflating the Tudor heritage to try to fill the void was continued. This situation solidified and worsened. To paraphrase George Orwell—"when you have rewritten and reinvented history it is then necessary to forget that you have done so."

Henry VII Tudor started the rot by appointing himself as the head of a commission of Heraldry and listing every ancestor he had. The book of his 2 parents, 4 grand parents, 8,—16,—32,—64,—128,—256,—512,—1024,—2048,—4096,—8192,—etc, etc, ancestors, is still available. Henry Tudor re-orientated all Khumric history around his Gwynedd—North West Wales ancestors, and everything else had to go. Even so a small statue of St Arthmael =Iron-Bear = Arthur II, dressed in full armour, is in his mortuary chapel in Westminster.

The result is chaos and the jingoistic racism of Anglo-Saxon superiority preached by the Professor & Bishop Stubbs of Oxford University and the equally fanatical Edwin Guest at Cambridge some 150 years ago, saw the false notion of ancient Irish and Khumric barbarity fully established. Strange that when King Alfred, who is curiously modernly termed “the Great”, ruled Southern England in AD 871—899, he found that not one single person in his English Kingdom could read or write. So he sent to Wales for Asser, alias Geraint y Ffard Glas, and he sent to Ireland for John Erigerna, whose long manuscript still lays untranslated in Dublin, and he sent for John Scottius, to set up learning at Oxford in his illiterate land.

At the end of the day the squabbles, the stupidities, and the jealousies, of our various ancestors have left us all with a fine old mess on our hands in Britain. By throwing out all ancient British History, Bishop Stubbs, Edwin Guest, and their adherents had effectively thrown out Brutus and the Khumric-Trojan origins, and along with this, inevitably, the great Lloegres or English record of the earlier Geauntes leader Albyne. Out as well went all the ancient Kings and this included “King Arthur”, in the well known real identities of Arthur I son of Mascen or Magnus Maximus, and his direct descendant Arthur II son of Meurig. It also was necessary to vilify the great British Queen Empress, Helen of the Cross, and her son the British Emperor Constantine the Great. The simplistic racist propaganda tumbled everything; the Hanoverian monarchy was German—the Jutes, Angles, and Saxons were German tribes—therefore Anglo-Saxonism had to be exalted. Julius Caesar was claimed to have won when he suffered catastrophic defeats. Roman defeats in later centuries were translated into ghostly victories, and everything originally British had to be denigrated. Britain finished up with the policy and practice of “England uber alles” which is what is always has been for centuries anyway.

Today it is common for politicians to speak of Anglo-American agreements and Anglo-Irish agreements, instead of British-American or British-Irish agreements. Who are these Anglos? They are not Khumric-Welsh, nor Scots, nor Northern Irish, nor Manx, nor Cornish, nor Midland Mercians, nor Worcester Hwiccae, nor Southern and South West Ealde Cyrcenas—Old Syrians or Gewissae, nor North West Lancastrian and Cumbrian Khumry, nor are they Yorkshire and Derbyshire Danes. This demonstrates the Establishment mind, which devastates Ancient British History.

The fact that ancient Britain had some 10 million war-like inhabitants, who it was very difficult to easily explain away as effeminate clods, who were defeated by three boatloads of Saxons, was simply avoided. The fact that

almost the entire country was devastated by colossal impacts of comet debris in circa AD 562 was simply ignored and left out of the newly invented histories. The new histories claimed that tiny primitive and barbaric reduced British populations existed, in place of the highly developed, advanced, and scholastic culture, which was reported in antiquity by Greek, Roman, and British writers.

One of the leading fabricators of the new History was one Edwin Guest, who although he did not offer himself as a candidate for the position of Master at Caius College, in Oxford, he was none-the-less nominated and elected by his friends. His technique was a little more insidious than that of Stubbs, and he in making what he claimed were researches into the origins of the British, began by simply discarding the Albyne and Brutus-Trojan Histories and by completely ignoring at least 95% of the Native Khumric Histories. The parallel would be to ignore all Greek records and traditions and then to attempt a history of the Greeks, or alternatively to ignore all Hebrew, Judean, and Israel records, or to ignore all Roman records, and to then start from this position on the histories of the Jews or of Rome.

Incredibly Edwin Guest was prepared to recognize the legendary histories of the Irish and Scots, as they stand preserved in the Welsh histories by the Welsh monk Nennius. In sharp contrast anything and everything British-Khumric was determinedly ignored, with the exception of vague, or mystical, or misunderstood, snippets. For example Guest prognosticated on the Khumric Triad reference to Defrobani and the Gwlad yr Haf as Khumric places of origin. Defrobani was accepted as Ceylon—properly Sri-Lanka—as Tropobane, yet “Def-Rho-Ba-Ni” means “A place given to us for our own”, and Gwlad yr Haf does not mean the “Summer Land = Somerset”, but it means “Land of Plenty”. These are statements, which are redolent of the Promised Land and a Land Flowing with Milk and Honey. It bothered no one that Ceylon-Sri-Lanka is not geographically on any migration route to Britain.

Remarkably whilst Guest’s inane Biblical based ramblings were being accepted and were devastating British Khumric Histories, what are arguably the worlds greatest historical forgeries in the form of the Ossian Manuscripts, which invented fabulous ancient Irish and Scots histories, were being exposed and admitted as forgeries by the forger McPherson. These monster fabrications did no harm at all to the status of Irish and Scots histories. Instead, having exposed the admitted forger of an invented Irish-Scottish past, the academics now went in pursuit of an imaginary Welsh forger of the authentic Khumric-British records. The illogic was that if there was an admitted forger of alleged

ancient Irish and Scots records, then, there had to be a forger of ancient Khumric-Welsh records. Lunacy reigned and it still does.

The Guest technique was basically simple. First, discard all native British Histories and records, and then second, trace every nation of Europe—including the British—back to the names of the Hebrew patriarchs descended from Noah in Biblical record. This was done by scouring the ancient Greek and Roman writings for names of people and of places, and then comparing them and deciphering them. The result was a new and amazing pompous proclamation of the inhabitants of Britain being the descendants of the Biblical Gog and Magog. No reason was given for discarding the Khumric and British records, and this amazing buffoon was held in high repute throughout Europe. A simple technique of showering a bemused audience with myriads of ancient place names and tribal or city identities, all quoted from a vast array of over revered Greek and Latin writers, served to create a vast illusory mirage of credibility. This was the quicksand foundation, which was used to set up and support the newly invented British Histories.

Guest held that the name Britain was derived from Greek etymology and meant “the painted men” through Britanni. It seemed not to matter to him that Brutus was the founding King and that Arab Historians of as late as AD 1200, were still referring to Britain as Brutus-land. When Guest died his political supporters including Bishop Stubbs, gathered to publish the “Origines Celticae” which he had planned as the bogus History of Britain in total disregard that the were no Celts recorded in Britain. None of the British or the Irish are Celtic, and there are no Celts in Britain. One of those eulogising Guest in the Preface of this work signs himself as E V The Preceptory, Lincoln, and referring to a work of Edwin Guest he states:—“It was one which afforded Dr Guest the opportunity of exhibiting his marvellous genius, as the “discoverer”, almost “the creator of the early history of Britain”.

Anyone who begins by totally setting aside and ignoring the entire corpus of national history without investigating it, and then labours to invent and create a new history based on speculation and surmise is hardly a genius. Bishop W Stubbs writing on 17 April 1882 proclaims the work as one “which bears so characteristic an impress of his genius, his faith, and his devout labour.” Here we have it, everything had to be made to conform to Biblical record, and the mythical descendants of Noah and Abraham. British History did not conform to these Bible ideas, and neither did it suit the political requirements of the Regime. In 1793 the identical nature of the British Coelbren Alphabet with ancient Etruscan and “Pelasgian” Phrygian of Asia Minor was published. In

1846 John Williams at Oxford published these Alphabets and noted the similarities, and by the time Stubbs was writing his nonsense, German scholars were investigating the British-Khumric Alphabet.

It may or may not be genius to see that if the National History points to a specific ancient migration route, and the same Alphabet is found all along that route, then the same British National Language was probably used along that route. It is then a short step to think that the same Alphabet might be written in the same Language found in the inscriptions in Britain, in Italy, in Switzerland, in the Aegean, and in Asia Minor, and further East. Guest was just another "Classical" scholar playing word games. This however was the era of the Treachery of the Blue Books of 1846 and the seizure of the entire Welsh education system, and the London Parliament was hell bent on totally obliterating the Khumric Language and Alphabet. Guest's task was to give this cultural genocide the aura of respectability. If it could be alleged that there was no ancient culture in Britain then there was no moral guilt in destroying it.

Logically if everything had to go in order to promote the new fake history recently co-manufactured by Edwin Guest and Bishop Stubbs as Professor of History at Oxford, then the ancient Coelbren Alphabet also had to be rejected. All the British Emperors of Rome also had to be re-identified.

This new fabricated history might have succeeded totally, were it not for the great grey rock-like ghost of "King Arthur". Nothing could get rid of the Arthurian sagas, records, histories, traditions and romances. That "King Arthur" was a composite figure of two warrior Kings was always known amongst the Khumry. Printing was banned in Wales until AD 1692, but by 1734 the Rev Williams had published a book identifying both of the Kings named and identified as Arthur. Alan Wilson and Baram Blackett came across this as confirmation after they had made the same identifications. In fact several hundred English and Khumric authors had correctly exhibited Arthur II in Manuscript and book form over the centuries.

The Historical Triads tell of Arthur killing Rhitta Gawr, a powerful Irish prince, in a battle near Snowdon. The romance tales identify Rhitta Gawr as "King Ryons" and the histories name him as Reueth, killed in c, AD 367. The Bruts (History) of Tyssilio and of Gruffydd ap Arthur (Geoffrey of Monmouth) relate how "King Arthur" invaded Gaul, besieged Paris, and defeated the Roman Emperor and his barbarian generals at Soissons = Sassy. Then they tell how Arthur killed the Roman King = Emperor. These are the exploits of Arthur I, eldest son of Magnus Maximus the grandson of the British Constantine the

Great, who as Magnus' chief general did invade Gaul in AD 383, and captured Paris the stronghold of the Lady St.Genevieve. This Arthur I, who is copiously recorded in ancient Manuscript genealogies, then defeated the massed armies of the Roman Emperor Gratian at Soissons, recorded as "Sassy" in the British histories, and chased Gratian South to Lugdunum = Lyons, where he killed him.

The campaigns of this Arthur I through Switzerland and on down through Italy, over to Greece, and up into the Balkans are well known and recorded. He fought two major battles against Theodosius of Constantinople in Illyria = Yugoslavia at Poetovio and Sisica, where he was greatly outnumbered and finally defeated. Arthur I, known to Latins as Andragathius, made his way back to Britain in 388. This is the Arthur, who just as the Histories tell us, was succeeded by his cousin Constantine Coronog = the Crowned, who invaded Gaul in AD 406 and set up as yet another British Emperor. Constantine Coronog is well attested in the royal genealogies and he was powerful enough to seize Gaul and Spain, and to defeat the Germanic confederation of the Vandals, Sueves, and Alans, that had smashed Roman power.

Removing both Arthurs from all British history is no mean feat of brainwashing and propaganda, given the remarkable quantities of impeccably authentic historical data that are preserved about both these Kings. Bishop Stubbs and Edwin Guest and their conspiratorial colleagues nearly succeeded, but as Abraham Lincoln observed—"You can fool all the people some of the time, and you can fool some of the people all of the time, but you cannot fool all the people all the time." In fact Edwin Guest and Bishop Stubbs came perilously close to proving Lincoln wrong.

The second Arthur was of course Arthur II son of King Meurig, son of King Tewdrig, and so on back to Brutus. He was a sixth generation direct male line descendant of Arthur I, who was born c AD 503 and was killed in 579. This Arthur II fought the Jutes, Angles, Saxons, and others. He also had trouble over his heirs, and fought the Civil War battles with his nephew Modred ap Llew ap Cynfarch Oer, at Llongborth in Cardigan Bay, and at Camlann in the Camlann Valley below Camlann mountain just 10 miles south of Dollgelly, a site that is very clearly marked on government OS Maps and yet no other "scholar" and Arthurian researcher can find Camlann. Nor can they find Mynydd Baedan—Baedan Mountain that is also prominently displayed on all government OS Maps, and even Llongborth beach where the Prince Geraint met his fate in the fighting in the waves is also apparently invisible to dyslexic researchers. Fatefully, it was in the time of Arthur II that a scatter of comet debris struck

Britain in 562, decimating the entire population and rendering much of Britain an uninhabitable great wasteland for between seven to eleven years. Very clear and unmistakeable evidence for this catastrophe lies around in mountainous quantity, and so the academics cannot see it.

There are clear precise accounts giving directions to the grave of Arthur I in the great ancient graveyard of the "illustrious of the British" in Warwickshire. There is a glut of detail preserved of the death and burial of Arthur II, and two three line verses in the Songs of the Graves pinpoint the exact spot and grave in Glamorgan. The grave of his father Meurig = Maurice is known, that of Tewdrig = Theoderic, his grandfather is known and was excavated twice in 1609 and in 1881. The graves and memorials of his ancestors, his brothers, cousins, kinsmen, and descendants, are identifiable in profusion. Another alleged "mystery" the grave of Gwrtheyrn = the Monarch of Men, alias Vortigern = High Ruler, (he was in fact a King Trahaearn), was excavated in AD 1776. The real "mystery" of Arthur is how on Earth did Guest, Stubbs, and the London Regime, get away with this for 150 years. Integrity is crucial in historical research, and this vital integrity is not apparent here.

"King Arthur", and his pivotal role in the Mabinogi Tales is central to the solution of the puzzles of the Great Mounds of the Star Maps. Whilst "King Arthur" stood firm and immovable the marvellous authentic ancient History of the British had a chance of survival. Even the bizarre attempts to transfer "King Arthur" out of his native Wales and into the unrecorded wastes of the South West of England failed. The get rid of "King Arthur" policy by declaring him non-existent did not work. Get rid of him by lampooning him as a fictional comic fairy-tale figure did not work. Every London attempt to obliterate this key figure failed. Even the attempt to ridicule the Mabinogi-Origins stories as Mabinogion-Children's Tales failed, and today we can still read the Star Maps.

Possibly in keeping with the proverb 'Fools rush in where angels fear to tread,' Alan Wilson and Baram Blackett had set about detailing and restoring these correct and precisely recorded ancient British Histories. In doing this they were discovering the harsh reality of the other proverb—"Let he who wishes to write the truth declare war upon the world." The reaction was as bad as their worst nightmares, for this was politically forbidden history, which could be set aside, ridiculed, and abused, in the cause of political correctness, but heaven help anyone who simply sought to trace and exhibit its plain truths and extreme accuracy.

The significance of all this is that an integral part of the ancient British History is the Language and the Alphabet. The History was politically undesirable and was destined and condemned to extinction, but “King Arthur” would not go, and so he was made a comic unreal figure of myth and legend. The Language was legislated against and was forcibly eliminated through seizure of the education system. All that was left was the awkward problem of the ancient Coelbren Alphabet lying mute on pre-Christian coins, on ancient stones of the Kings who now officially no longer existed, on fonts, and carved on wood and written in manuscripts. This seemingly insoluble problem was solved by simply declaring that the ancient British Coelbren Alphabet to be a forgery of around AD 1800, and ignoring all the ancient inscriptions in all their forms, and of course turning a blind eye to the unequivocal writings of Julius Caesar, Strabo, Ammianus Marcellinus, and others.

The audacity and barefaced insolence of the London Establishment is breathtaking beyond all comprehension. In the only State on Earth without a written constitution to protect the people from extremist politicians, then the Government can do anything whatsoever. If the Alphabet was declared false then everything written in it became also false. As a logical consequence all inscribed stones could be ignored or re-dated by several hundred years. Worse still the Trojan inheritance being declared false meant that the key to the decipherment of related ancient Etruscan, Rhaetian, and Phrygian, texts was thrown away. These ancient Languages and links were to remain indecipherable, for how could texts that were written in 650 BC, and earlier, be read using an Alphabet that was allegedly forged in AD 1800?

The knock on effect was that the clear Coelbren inscriptions in North America could not be read either. Nor could the historical records in Britain that explain how these writings exist in America be used to solve these mysteries, for the British histories were now prohibited. Absurd phrases like-“it all began in 1066”—proliferated in a country whose recorded history stretched back 3600 years to around 1600 BC. The scholars of the Western World were denied access to the tool and the key to unlock the barred and bolted rusted doors of the misted shrouded ancient past. The Madoc history only survived because it was removed from South East Wales and the very undesirable ancient British royal family, and transferred into the Tudor heartland of Gwynedd in North West Wales, and re-dated by 600 years to AD 1170.

Explaining all this to Americans was no easy task, but they understood corruption and President Nixon, and the “who shot Kennedy” farrago. Ferreting out these academic weasels who have quite deliberately fabricated

falsehoods since around 1840 and up to the present day, was a time consuming but remarkably rewarding exercise. Demonstrating their bent methods and inanities is remarkably simple once they have been identified. Add what can only be described as wholesale wilful mistranslation of ancient texts to the time honoured courtroom tactic of the Prosecution and Court declaring any and all dangerous Defence evidence to be inadmissible in the case, and the truth emerges. The skulduggery constitutes a project in itself, and would take a volume to detail. Any reader doubting this is advised to read "The King Arthur Conspiracy". The extent of the fabrications published is staggering in its dishonesty, and the government establishment clearly understood the academic mind. No one would bother to look at the original of a translated and published text, and if rarely someone did then prudence to protect a career and reputation would ensure silence.

Jim Michael and the Ancient Kentucke Historical Association had been going in the same ever-decreasing circles towards vanishing point, and in the same way, as did Henry Schoolcraft after 1840. They were not surprised when in 1992, just two weeks before Alan Wilson arrived on a five week tour to speak in the U.S.A an article appeared in a widely distributed leading American Epigraphical magazine ridiculing Wilson and Blackett and alleging Coelbren to be a forgery. The authors and editors of this piece did not even have a clue what Coelbren actually looked like, and had no idea what Wilson and Blackett were going to say. The attempt to smear Wilson and Blackett as insane amateurs and incompetents failed because (a) Wilson and Blackett had wisely predicted that this would probably happen, and (b) the source was quickly traced to a government funded agency in Cardiff, in Wales.

Fortunately Jim Michael and his colleagues were also already aware that the ancient Alphabet was written in the Manuscript Bodleian No.572 in Oxford circa 1520, and Jim Michael had seen the very ancient inscribed stone dug up in St Paul's church yard in 1852. They knew of the then Prince of Wales' bard writing in 1784 concerning the ancient Alphabet and they knew of Alphabet references made in poetry of pre 1367, in circa 1425, and 1450 and 1475, and also of a long 520 page Manuscript recorded in 1773. The fact that the Alphabet existed carved on stones that dated between AD 200 to circa AD 1140 in Britain, had been made known to them, and the attempt to torpedo the investigation in the USA, and Alan Wilson's visit, fell flat.

With a different personality than Jim Michael in contact it is highly likely that the "hands across the water" co-operation that was being set up between Kentucky and Cardiff would have collapsed. The enquiry would have been

aborted, and Wilson and Blackett would never ever have known why. Instead Jim Michael went steaming in to the authors of the offensive article, and he knew that they had themselves published, and had supported publications in several contentious books, which would be largely discredited once the British Coelbren Alphabet was exhibited and put to use in deciphering the USA inscriptions. Just how many thousands of allegedly 'learned' books will need to be re-written or simply pulped once the accurate History of the British-Khumric nation is re-admitted into the forums and courts of the Nations of planet Earth is not Alan Wilson's and Baram Blackett's problem. The problem is a political problem. It requires the same type of changed open attitude amongst the academic historical and archaeological fraternity that is clearly common in modern scientific scholarly circles.

The story of vanishing collections of ancient Manuscripts, of libraries burned down by arson, of legislation passed to destroy the Language and the Alphabet, and many other barbaric misdeeds can be told elsewhere. Perhaps it should be remembered that since Columbus first set foot in the Caribbean West Indies, the industrialised imperial powers of Europe have demolished the records, the culture, and the heritage, of many nations in Asia, in Africa, in South America, through the Pacific, and in Australia. Non Christian and non European culture was declared to be wrong and inferior, and non-Christian religion was wrong and inferior, and anything which was different was inferior and could be destroyed. Even the people in South America and Africa were held to be inferior beings and could therefore be enslaved. In past centuries the only morality was that of power.

Civilization was measured by architecture and by industrial achievement and is still thought to be so by many academics. The ancient people who built the biggest buildings and temples were the "highest civilizations". Which of course presents a considerable problem with two thirds of the population of ancient Athens being slaves, and the Roman slave empire building massive amphitheatres solely for the purpose of public exhibitions of mass murder and cruelty in a thousand forms. Being civilized means how we conduct ourselves, how decently we behave towards others, how honest and honourable we are, we and humane our institutions are. The country that can build the fastest warplanes and the most devastating weapons is not necessarily the most civilized. A group on African native elders sitting in conference in the shade under a tree are far more likely to conduct their affairs in a truly civilized manner than the modern style, vote and publicity conscious, career politicians,

of London, Washington, Brussels, or elsewhere. This is what this project is all about, the tracing of British civilization and decent behaviour.

Why are these Ancient British Stories so important?

Many will ask just why these Mabinogi Tales and the Stories in 'Y Seint Greal' that we are about to investigate are of any importance. After all they appear to be a collection of strange ancient tales and nothing more. The fact is that these Ancient British Stories of record contain information on what is perhaps the most fundamental issue of the History of Western civilization.

As far as the historians the epigraphists, and the archaeologists, can ascertain for at least four thousand years, or considerably longer, the prevailing ideology was that our tiny Planet Earth was the great creation. The Earth was the biggest thing that there was in the creation and everything else was designed as a supporting cast to facilitate the operation of Planet Earth. The conception was that the Earth was ether flat as some supposed or a sphere as others had divined. The stars as we know them today were the "fixed" stars that either did not move or which moved in a constant order around the mighty Earth. The Sun was believed to orbit around the Earth, and one dedicated Greek surveyor estimated the size of the Sun to be either as small as one foot—30cms—in diameter, or otherwise approximately the size of the Pelleponese and therefore around 150 miles—225 kms—in diameter. Actually our Sun is approximately 864,000 miles in Diameter.

Basically the stars were generally thought to be attached to great invisible hemispheres or spheres placed above the Earth, and the "moving Stars" that we know as Saturn, Jupiter, Mars, Venus, and Mercury, were set to orbit around the Earth on their individually placed spheres. Many civilizations saw the "moving Stars" and the great stars as deities and worshipped them as gods, and the Sun and the Moon were classified along with Saturn, Jupiter, Mars, Venus, and Mercury, as planetary objects and also as deities. People saw themselves as the servants of the gods and they adopted the role of servant worshippers.

The Hebrew—Judean concepts that by virtue of a series of historical accidents became the concepts that were adopted or forcibly imposed upon European nations were different. The Judaic notion was that one god named as Yahweh had deliberately created the Earth and its necessary attendant spheres and stars as a dwelling place for the Human race, and more specifically for the nation of the Hebrews. Even more the deity had created humans in his (her?) own form, and this creator god Yahweh concerned himself with the well being of his created beings and his chosen nation. The Earth being created for Man

placed Man into a very different role and endowed him with a different and more elevated status.

In this Creation the god Yahweh was believed to have made everything as it should be and nothing was taken out from the Creation and nothing added in. It was the masterpiece made by Yahweh for his chosen people to live in. The Creation made by Yahweh was a stable and serene unchanging environment. The Mabinogi Tales are different and they do not conform to this simplistic concept, and they tell of great planetary intruders entering our Solar System, and of great comets and asteroids whirling into the Solar System. The Tales recount how Planets were disturbed and caused to go into irregular and different orbits around the Sun, and how some Planets were destroyed and exploded by either collisions or by being destabilized by too close a passing of another huge heavenly body. This situation has huge implications for the orthodox religion of the West that firmly dictated that such events were impossible and contrary to religious belief. The records of Planetary, giant Comet, or huge Asteroid intrusions, and the collisions and destructions of Planets, Giant Comets, and Asteroids, were heretical and they demolished the belief structure and the teachings of the churches and the Men in Black.

In order that we get a flavour of what had been happening a short excursion in the history of thought on our tiny Planet Earth in the gigantic Solar System, in the massively gigantic Galaxy, set in the unimaginably enormous Universe, is necessary. The Greek Thales who is estimated to have been born in Miletus around 640 BC won tremendous fame when he correctly predicted a solar eclipse that probably occurred in c 585 BC. Thales is believed to have had knowledge of the Saros of the ancient Chaldeans, and he also visited Egypt where he may have acquired knowledge of geometry that was vital for progress in his astronomical studies. Thales as also famous as he was the first person recorded as stating that the Moon received its reflected light from the Sun. Then a pupil of Thales named Anaximander came up with the notion that the universe was simply a hollow hemisphere that floated on infinite oceans of water.

Next came Anaxagoras who thought that all the other planets Saturn, Jupiter, Mars, Venus, Mercury, and our Moon, were simply fragments of rock that had somehow been torn from the Earth, and that they had been ignited by the speed of their rotation around the Earth. He saw the Sun as simply a mass of blazing metal and around the size of the Peleponese. This enraged the Sun worshipping priests and Anaxagoras was promptly put on trial for blasphemy. Pericles came to his aid and he was acquitted and he went into exile in Asia Minor. He is the

first recorded scientific martyr to be attacked because he simply attempted to form a rational scientific view of our Solar System. All manner of strange ideas came from this Ionian school and none of them had any merit.

Anaxagoras was not unique in being accused of heresy, but he was unique in being he first in a long line to be accused of heresy as a direct result of scientific research and observation. What Anaxagoras actually did was to expose the fact of the terrifying reality of all religions in that religion cannot ever allow itself to be scientifically proved to be wrong. Actually the planets, far from being rock fragments that were broken of from Earth and set like small beacons on spheres of crystal above the mighty Earth, are immeasurably larger than Anaxagoras imagined. Jupiter has a diameter at its equator of 88.680 miles (142,800 km), and is 506,500,000 miles from the Sun at aphelion, and Saturn has an equatorial diameter of 74,500 miles (120,000 km) and is 936,000,000 miles from the Sun at aphelion, compared to Earth's equatorial diameter of just 7,926 miles, and distant from the Sun by only 93,000.000 miles at aphehelion. The Earth is a mere 93 million miles from the Sun and the planet Pluto is 1,865 miles from the Sun and the Planet Neptune is 2,792 million miles out,

Then came a fifth century BC mystical idea of the 'creation' that was spawned in the mind of Pythagoras. The Pythagorean idea was that the Earth was a globe and that along with the other planets and the Sun it revolved around a central luminary. This central luminous area was imagined as being the hearth fire of the universe, and the fire was named as Hestia. Thales had deduced that the Moon reflected light from the Sun, and now Pythagoras diverted everything by asserting that both the Sun and the Moon reflected light from the mysterious Hestia. Ten bodies, (or groups), that were set in ten crystal spheres, all rotated around the blazing universal hearth-fire of Hestia. The first was the Antichthon or the Counter-Earth, then the Earth, followed by the Moon, then the Sun, and next the five planets Saturn, Jupiter, Mars, Venus, and Mercury, and final the crystal sphere of the Stars.

This incredible idea held that Hestia and the Antichthon were always positioned on the side of the Earth's globe that was opposite to the Sun, and so by day they were on the opposite side of the inhabited Earth, and by night they were also on the opposite side of the Stars, and so invisible to mankind. This strange notion never really took off and the fact that the Earth was a sphere floating in space never really registered in the minds of men to a sufficient extent so as to alarm the Men in Black.

Then followed Heraclides of Pontus, who was a member of Plato's philosophical academy and not a scientific institution, and he offered the opinion that the Sun went around the Earth, and that the Planets Venus and Mercury circled around the Sun in the manner of Moons. The Earth was still believed to be the centre of the Universe. The philosopher Plato simple adhered to the antique view that the Earth was the fixed centre of the Universe, and unfortunately his follower Aristotle adopted the general theories of Eudoxus that involved some twenty-six or twenty-seven interlocking orbits of the Sun, the Moon, and the Planets, with the Earth at the centre of things. This incredible contrivance of Aristotleian cosmology was then accepted by almost everyone including the Christian hierarchy for the following eighteen hundred years of stagnation.

Over in Alexandria with its mixed populations of Egyptians, Greeks, Jews, and people from all around the nations of the Mediterranean, there was less censorship of thought and little fear of priestly interference before the Christians came to power in the fourth century AD. Around 250 BC Aristarchus studied the heavens and he is the first person recorded to have deduced and claimed that the Earth went around the Sun. Archimedes quoted Aristarchus as having declared that the fixed stars and the Sun remained motionless while the Earth circled around the Sun, completing this orbiting in the course of one year. He also accepted the view that the Earth revolved on its own axis daily. He also proceeded to attempt to measure the distances between planet Earth and the Moon and the Sun. Aristarchus did not get these measurements correct, largely because he lacked the instruments with which to carry out these tasks, but he was acting in the right direction and his approach to the problem was faultless.

This brought Aristarchus into the inevitable collision with the people who prefer faith to facts and Cleanthes accused him with impiety towards the 'gods' and particularly the Sun. Others including Archimedes and Aristotle and Hipparchus were in favour of an Earth centred universe, and the "authority" of these confused Greeks guaranteed that for eighteen hundred years Western Europe would labour under the delusion that mankind lived at the very centre of everything. In the first century AD Ptolemy set about devising all manner of ingenious solutions to try to account for the inconsistencies of Hipparchus' scheme of the universe and the nonsense was set in stone. Christianity and the Judaism ideology on which it is based produced a Man-centred theology that believed that The Sun, the Moon, the Planets, and the Stars and the Earth, were all created for the good of Man alone. So important was Man considered to be

in the tiny universe that was imagined, that the one and only god was prepared to self create himself and to undergo humiliation and self sacrifice on behalf of Man. Maybe things would have been very different if the common sense of Aristarchus had been recognized.

The upheavals and collisions that finally erupted between the scientists and the Men in Black in what is known as the Renaissance might have been avoided. Giodarni Bruno might not have been tricked by the Church of Rome into accepting a guarantee of safe-conduct that proved worthless when they burned him alive at the stake. Perhaps Gallileo might not have been abused, imprisoned, and threatened with torture, and it occurred to no one that to threaten one's opponent with terrible tortures and with agonizing death is hardly the way to conduct a scientific argument. Religion is however not scientific.

It is against this background of religious brutality and intolerance that the ancient British Histories have to be considered. Here were whole sheafs of records that ran totally contrary to the inventions that were paraded as irrefutable "holy scriptures" and "holy writ". These records told of planetary disturbances in the heavens of our solar system. They told of great intruder planets and giant comets entering and endangering the stability of the existing planets of our solar system. They told of the destruction of some planets, as did the ancient records of Babylonia and Egypt, and changes in the orbits of others. All this in a Europe dominated by the Church of Rome where anyone who said that the Earth was not the biggest thing in the Universe, and that the Sun was at the centre of our solar system and the Earth and other planets revolved around the Sun, was destined to be excommunicated, imprisoned, and brutally tortured, before being judicially murdered.

The real danger and the great threat of the terror of organized religion is that religion cannot ever admit to being incorrect. We have moved from the position where the Earth was the centre and virtually the whole of the "creation" and the Sun was an earth satellite around the size of a football, and the stars were the size of a man's hand, and we are now at a position where the Earth is a small, relatively insignificant, planet with a diameter of around 7000 miles whilst the Sun star has a diameter of some 825,000 miles. The Earth goes around the Sun and not vice versa, and the Galaxy we live in has around 100,000 million Stars like the Sun, which is in fact only a medium size star. No longer is Earth the greatest thing ever, but instead it is placed near the outer edges of a galaxy that would take around 120,000 light years to cross, and light travels at some

240,000 kilometers per second. In fact our Sun is around 30,000 light years from the centre of our galaxy.

Out beyond our Galaxy there are many millions of other galaxies, some of which are unimaginably larger than ours, (the Andromeda galaxy has some 300,000 million stars) and the simplistic thinking of the ancient Hebrew herdsmen and peasants no longer has any validity. The Sun could not "stand still" in the skies like a paralyzed football at the behest of the Hebrew general and the Weather God.

Now we should re-evaluate our own ancestral British Records that present us with another and a very different view of the ancient history of Planet Earth and our Solar System. For hundreds of years these remembrances were represented as children's' tales and insignificant folk stories, so as to protect and preserve them from the uneducated and primitive thinking of the religionists. The ancient "Y Seint Greal" stories and other legends have to been seen in this same light.

Perhaps totally non-Khumric persons should be warned of the considerable dangers that lie in amateur investigations into ancient British History and in particular into Arthurian British History. This applies particularly to American authors from a land where for example the totally male name of Meredith is unbelievably thought to be a female name. There is no point whatsoever in looking for the name of Jesus the Nazarene in Khumric-British history, instead one has to look for Iesu. In the same way there is no point in seeking for Edward I, and instead one looks for Iorwerth. Richard is Rhydderch, and James in Iago, and Plautius the Aged is Plaws Hen, and Aurelian the Great is Gwrgan Mawr.

This goes on and on with Iestyn as Justin, and Gwillym as William, and St Ilid as Joseph of Arimathea, and Julius Caesar is hidden under Iwl Kesar. The English title of Vortigern is Gwrtheyrn and the King who had that title was actually a King Trahaearn, and so a search for Vortigern would be pointless. This goes on and on with titles like Caswallon—a regent of a specific area—being mangled into a non-British Roman Cassivelaunius and the man behind the title being hopelessly lost. Cadwallader simply means "battle sovereign" and again the name of the King behind the title has to be seen. In short it the research can be said to be inside a veritable minefield of difficulties for the over-ambitious English, Canadian, and American writers.

The King who appears as the Sixth Century AD figure of "King Arthur" is generally known as Arthmael or Iron Bear, and his father was Meurig—

pronounced My-rig—for Maurice, and his grandfather was Tewdrig—pronounced Tued-rig as in Tuesday—for Theoderic, and so on. So in the basic British Khumric records it is necessary to identify Arthmael. The name of Artorius appears to be the Latin equivalent and Arthmael who became Arthur seems to have emerged from this name. The first traceable record of the name Artorius or Artorivs is in the works of Ammianus Marcellinus who records that during the siege of Jerusalem in AD 70 a Roman soldier was trapped on the city walls when a Roman assault was driven back, and so he jumped from the wall and a comrade attempted to catch him to break his fall. This brave comrade was killed by the weight of the falling man, who survived the incident. The lucky man was named as Artorius.

The point being made is that finding anything of specific value in Ancient Britain cannot be achieved by simply going to the libraries and getting out all the Encyclopaedias and other reference books and looking up the idexes for the name of “Arthur” or for “the Ark of Covenant”. Nor can anything worthwhile be done by having infantile bright ideas like,—“what if the infant child Menelik stole the Ark from the Jerusalem Temple and hid it in his Teddy Bear toy until he got to Ethiopia and learned to walk.” The only way to do anything is to read the prohibited records and to read them slowly and carefully.

Chapter Four.

The Consistent Pattern of the Layout of Temple Sites. The Orientation of Religious Sites in Palestine,

Sections of the 1924 Edition of the Cambridge Ancient History make fascinating reading. The passages where authors deal with the ancient place names around Jerusalem exhibit the dilemma of these scholars as they walked the tightrope of trying to tell the truth without offending the men of religion and incurring their wrath. A very difficult task indeed.

Dozens of religious sites that are identifiable with ancient deities are named, and there is a concentration of these sites around Jerusalem itself. The Biblical quotation of Jerusalem that announces:—"Thy father was a Hittite, and thy mother was an Amorite," is shown to have meaning. The establishment of the area as a venerated religious location precedes the arrival of Abraham as meetings between Melchizadek—Meli-Shipak, the priest king of Jerusalem, and Abraham demonstrate. Tracing back to the temple built by Solomon is to only go half way.

Llach is a "ray of light" and Lachmu was the Chaldean deity expressing 'the first light' in the primeval void. The thought in the nothingness of the void created Light, and with the Light there was therefore also the Dark. Bethlehem is identified in this volume as Beth-lachmu for "the House of Lachmu", meaning The House of Light. It is extraordinary that a story of a star shining down a ray of light on this town has never have been seen to be connected with the name. We may even have "Berth-Llachau" in Khumric that is "Bright-Gleams" Where else should a strange very bright and unusual star shed its light?

We have to remember that the people of the Jewish faith never accepted the Christian story, and if the tale is not Jewish, then the question has to be "What is it"? Perhaps the obvious answer is that it is Chaldean. The edition of the Cambridge History we quote states:—"but even in Israel the presence of other gods could not be concealed. As many gods as cities existed protested Jeremiah; and we can trace, apart from the evidence of the personal names and obscure references—Adonis…Tammuz…Ashima of Samaria…Beth-El …etc."

The Syrian-Palestinian goddess Astarte was an alias of Sitar, and this goddess was the consort of the high god, and Astarte and Ashrams images have been unearthed all over the area. The name survives in the place names of Ashtaroth (the Astartes) and in Anathoth (the Anaths). West of Jerusalem was Nebo—Nob, and close to Beth-Lehem was Beth-Ninurta. In addition these Cambridge scholars noted that there were "horses of the Sun and their chariots in the temple of Jerusalem", (2 Kings, xxiii.), and they went on to relate how Shamash the Sun god is shown on the Malatia rock carving as standing on a horse. They identify Beth-Shemesh as Beth-Shamash, and as "the House of the Sun".

In relation to all this and more, the Cambridge History likens the Samson story to that of the Epic of Gilgamesh, and the story of Jepthath's daughter is a parallel with the Iphigenia story of the Greeks, and Esau's tale is likened to that of the Phoenician Usoos. They remark on the Ram-horned god of Elephantine in Egypt, where for centuries a Jewish garrison served the place of the Ram-horned god Khnum. They noted the wives of Khnum, which a Greek inscription identifies with Hera and Hestia (the wives of Zeus) and they compared Hera with Sarah, and Hestia with Hagar, the wives of Abraham,

Is it not worth noting that Carchemish is clearly the Caer (= castle) of Chemosh, the Syrian god? Is not Bethany simply Beth-Anu, or the House of Anu the Chaldean Sky god? What are we to infer from the risen god summoning a meeting at the place of Bethany—Beth-Anu—House of the Sky God. ? It bears a remarkable resemblance to the meeting summoned at the Place of Anu in Chaldean traditions where the new young god Merodach, the son of Ea (Yahweh), was appointed as the supreme god.

Early Religious Orientations in Palestine.

If we ignore the speculations and hypotheses of the religionists and see the facts as they actually are, we can get a picture of the religious city and temple site orientations of ancient Palestine—Canaan. We can begin with Jerusalem as the starting point, with the city anciently under the authority of Melchizadek, or Meli-Shipak in Babylonian Chaldean terms, and we quickly get a very clear picture. We can proceed to the North West, to the ancient town of Beth-Horon that was an important religious sanctuary town. This gives us two locations.

From Beth-Horon we can move due South West to Ajalon—Aijalon, which is another ancient sanctuary town. Then we can turn and go due North East passing through Beth-Horon and we arrive at Beth-El, which was yet another

ancient sanctuary town. This provides the basic conventional geographical layout.

Even then the scheme is not quite complete, for if we turn due north from the final site of Beth-El we arrive at Shiloah—Shiloh where the Hebrews kept their Ark of the Covenant. It is soon apparent that we can find all five sites of the major planetary and star sites correctly aligned and identified.

		* Shiloah Ishum—Mars
		* Bethel Beth El—Saturn
	* Beth Horon Herem—Jupiter	
* Beth Shemesh Shamash—Sun god	* Jerusalem Ya'u, Yah, Jehovah	* Bethany Beth Anu—Sky god.

Modern scholarship and research has demonstrated that the Hebrews were not in early times and originally worshiping "the one true god". Faithful religionists would have us believe otherwise, but if we deal in facts and evidence and not in wishful emotional thinking, then we need to admit that monotheism was not the early standard practice at all. The evidence of the Jewish military colony stationed at Elephantine in Egypt shows how and what Jewish people worshipped before the destruction of the Jerusalem temple by Nebuchadnezzar, and before the mass deportation of these people to Babylon.

The Elephantine temple of the Jewish garrison had five doors, and five doors indicates the five gods who are identified in Aramaic papyrus writings recovered from Elephantine and dated at around 500-400 BC. The Jewish military colony at Elephantine is believed to have been established around 595 BC and these Elephantine Jews were well established when Cambyses the Persian conquered Egypt in 525 BC.

The Elephantine Jews worshipped their national god Ya'u, who they recognized as "the god of heaven". They divided the temple funds into equal amounts between Ya'u, Anath, and Beth-El, and they also gave small sums to Ishum and Herem. Oaths were taken on Herem and Beth-El. A.Cowley of Oxford in his 1923 volume on "Aramaic Papyri of the Fifth Century BC" makes all this very clear. Cowley identified five gods as Ya'u, and Anath, and Bethel, and Ishmun, and Herem. In Palestine Beth-El is literally Beth-El, and

Beth-Horon is passably Beth Herem. At Ajalon it is possible to locate Anath, which leaves Ishum to Shiloah, and Ya'u (Ea) to his temple at Jerusalem.

The main temple layout pattern appears to comprise 1. Bethshemesh for Shamash the Chaldean Sun god, and 2 Jerusalem for Yahweh = Ea the Chaldean Water & Weather god in close company with Bethany for Anu the Chaldean Sky god, and 3 Beth Horon for Herem, and 4. Bethel for the god El or Bel Enlil, and finally 5 Shiloah for the god Ishum who appears to be either Polaris or Nergal-Mars. It all makes sense with Bethlehem south of Jerusalem simply being Beth Lachmu for the god pairing of Lachmu and Lachamu.

The goddess Anath is known from Syria and the Samaritans worshipped this deity as Ashima, and the Jewish prophet Amos tells of this in Ch 8, verse 14. As the triple headed deity known as "Ash", this god appears in Egypt at this period, and then amazingly is recorded in Frankish legendary history as being consulted by a King of the Franks when the nation was still in Scythia. Anath or Ashima is thought to be "the Queen of Heaven", and as such was the consort of Ya'u. It may be that we have the Chaldean Anu and his wife located at Ajalon. This would place Herem as Horus and as a Jupiter figure at Beth Horon —Beth Herem. Without getting too heavily involved in the complexities of the ancient deities at this time Anu was at one time a Moon God, named Nannar or "light producer" and he therefore was also known as Sin. In these guises he was the husband of Ishtar as Nin-Uruwa, the "lady of Ur", also known as Nin-gala. Ishtar was also known as Nin and was the counterpart of Isis of Egypt. This makes Anu an alter ego of Osiris, and therefore highly likely an exploded planet.

What emerges is a pattern for the major gods which were Ea and Anu, the Weather/Water god and the Sky or Moon god, which affects the ocean tides; Shamash = the Sun, Bel Merodach = the planet Jupiter, El—Bel Enlil = the planet Saturn (perhaps also associated with Earth), and Nergal the Earth god at Shiloah—and probably Mars. The position of Shiloah is such that it may equally represent Polaris, and when we see Polaris exactly where it should be we know that all is well and that the Earth is stable on its axis. Stability on Earth is guaranteed when Polaris does not shift in the heavens. This is at the core of the "covenant" and that is why the Ark of the Hebrew Covenant was at Shiloah, due North of Jerusalem.

Anyone who has read the Bible will know that all through the centuries both the Israelis and the Jews were constantly slipping away and worshipping other deities than Yahweh. The Histories of the books of Kings I & II, and of

Chronicles I & II, and the many accounts of the Hebrew Prophets, all exhibit a stream of lamentations, threats, caustic admonitions, and even pleas, that the Kings and the people should not worship any gods and goddesses other than Yahweh. Time and again military defeats and natural catastrophes are attributed to the sin of the people in worshipping other deities. Even the invasions and subjugation of the people by the Assyrians, and by the mighty Nebuchadnezzar of Chaldea, were attributed to punishments meted out by Yahweh in retribution against the people for their lack of religious faith, and for worshipping other gods. That Nebuchadnezzar was claimed to have been the instrument ordained by Yahweh to punish Yahweh's own chosen people is extraordinary to the point of absurdity. It is in fact clear that monotheism amongst the Jews was not established until after their return from Exile in Babylon in 546 BC.

We do however have a systematic pattern of the orientation of ancient religious sites.

Ritual Temple Layouts.
The Riddle of the Layout of Ancient Temple Groupings.

The major problem that is involved in sorting out ancient puzzles is not the difficulty imposed by the supposed ancient mysteries themselves, but the negotiation of the miasma and fogs, and the obstructions and misreading, the distortions, and the omissions, set up by men of religion. Nothing can be said or done which in any way offends "true" religion. This creates a huge problem as most religion is unproven and often at variance with the recorded historical facts. Most writers avoid the obvious, which is that in common with all other ancient cultures, that the Hebrews had a Solar and Stellar religious mythological history.

This was clearly remembered by Johannes Kepler the Imperial Mathematician and Astronomer Royal when he observed the conjunction of the planets Jupiter and Saturn in the constellation of Pisces on the 17th December 1603. With his early model telescope Kepler had sat high in the Hradcyn in Prague watching as the two planets seemed to close together to appear as one very bright new "star". Later Kepler recalled the writings of the Jewish rabbinical writer Abarbanel who stated that Jewish astrologers believed that there was an unusual influence ascribed to conjunctions of Saturn and Jupiter in the constellation of Pisces. They thought that the Messiah would appear at just such a time.

Kepler deduced from this theory that the "star" believed to have heralded the birth of Jesus the Nazarene was in fact a conjunction of the planets Saturn and

Jupiter in the constellation of Pisces the Fish. This, he calculated, would have happened in 6 BC. This possibility has since been the subject of much retrospective calculation and discussion. Present mathematical endeavours show that around the end of February in 7 BC this same event began to form when Jupiter moved out of the constellation of Aquarius the Water Carrier, and appeared to approach Saturn in the constellation of Pisces. The Sun was also up in Pisces at that time and the Pisces constellation was covered in morning Sunlight.

"It was not until the 12th April that both planets rose in Pisces heliacally with a difference of 8 degrees of longitude." Heliacal means the first visible rising of a star or planet at daybreak.

"On May the 29th visible for fully two hours in the morning sky, the first (apparent) close encounter took place in the 21st degree of Pisces, with a difference of 0 degrees longitude and of 0.89 degrees of latitude."

So it goes on with the second close encounter occurring on 3rd October in the 18th degree of Pisces, and the third encounter on the 4th December in the 16 degree of Pisces. By January of the year 6 BC Jupiter had moved out of Pisces and into Aries the Ram,—whose son was the Lamb. Not surprisingly Jesus the Nazarene was known as the Lamb of God.

The problem is that no one knows precisely when Jesus the Nazarene was born. He could have been born as early as 6 BC, and that would have placed his birth in the time when there was no recorded census taken in Judea. The first recorded census took place in AD 6 when Quirinius was the Roman Governor.

All this has been gone over ad nauseum, but what is interesting is a sketch that was drawn by Kepler, which shows the conjunction of three planets in December of 1603. We find the Sun in the background, with Mercury at the high right, and Jupiter at the lower centre, and Saturn at high left. This configuration shows the same layout of the temple schemes which existed in Chaldea and which spread to ancient Ireland and Britain, and eastwards perhaps to India and always with the fire ceremonies. There can be no doubt about this. We find all five necessary entities in place with 1 the Constellation of Pisces the Fish for Ea the Creator god depicted in statuary as a Man-Fish, 2 the Sun or Shamash, 3. Mercury or Nebo—Nabu the Messenger set in place by Ea, 4. Saturn or Bel-Enlil, and 5 Jupiter or Bel-Merodach—Baal Marduk. Everything fits in place precisely.

Every ancient nation everywhere would know that the 2000 year association of the Sun with Aries the Ram was over, and that a new great era of the Sun in Pisces the Fish was about to begin for around another 2000 years. Everyone would observe the apparent meeting of Saturn—Kronos—Bel-Enlil—whatever they knew it as, with Jupiter—Zeus—Bel-Merodach, and in company with Mercury—Hermes—Nebo being in close attendance.

Around 650 BC a Phoenician priest named Sanchuniathon was commissioned by his King to write a history. Over 500 years later Philo of Byblos used and re-recorded the work of Sanchuniathon, who himself had copied older texts and inscriptions. These were widely quoted in many instances. Immanuel Velikovsky made much of the record that Astarte was the "fallen star",—and Astarte was Venus. Somehow he forgot to mention the bald and emphatic statement of Sanchuniathon, quoted by Philo, that in Judea the Planet Saturn was known as Israel. This makes sense with Saturn being Israel, and Jacob being Jupiter the "son" of Saturn, and the twelve sons of Jacob being the twelve signs of a Hebrew Zodiac. It also fits well with the Pharaoh Djoser being a Viceroy, and still a son of god in Egypt.

The association of Jesus the Nazarene with a moving and very bright "star" is indisputable, and as stated, much research has gone into attempts to show that this "star" was the conjunction of Saturn and Jupiter, and possibly also Mercury. Equally there is a huge association with Fish and with Water, which in turn are associated with Pisces the Fish, and Mercury in his role as Nebo, a form of Ea the Man-Fish instructor god of Chaldea. Ea was represented as a half-Man and half-Fish entity and a form of the god Dagan—Dagon, the Man-Fish god of the Philistines and others. Mercury is of course Liquid Metal and Ea as a Water—Fish god is associated with Liquids, and according to Chaldean records it was Ea who established Mercury into its safe orbit.

Arranging spectacular enormous catches of Fish—walking on Water—calming the Water of a stormy sea—feeding multitudes with five tiny Fish—turning Water into wine—curing blindness with mud from a Water pool—the recruitment of Fishermen as disciples—baptism with Water—preaching from a boat—the use of the Fish symbol as a cult sign, and so on, leads towards a recognition of everything pointing towards the symbolism associated with this solar event. Ea the Man-Fish god is Yah = Yahweh = Jehovah under another name, and the pattern is unmistakeable.

The Pattern of the Conjunction drawn by Kepler in 1603 is:—

*** Saturn**

*** Sun**

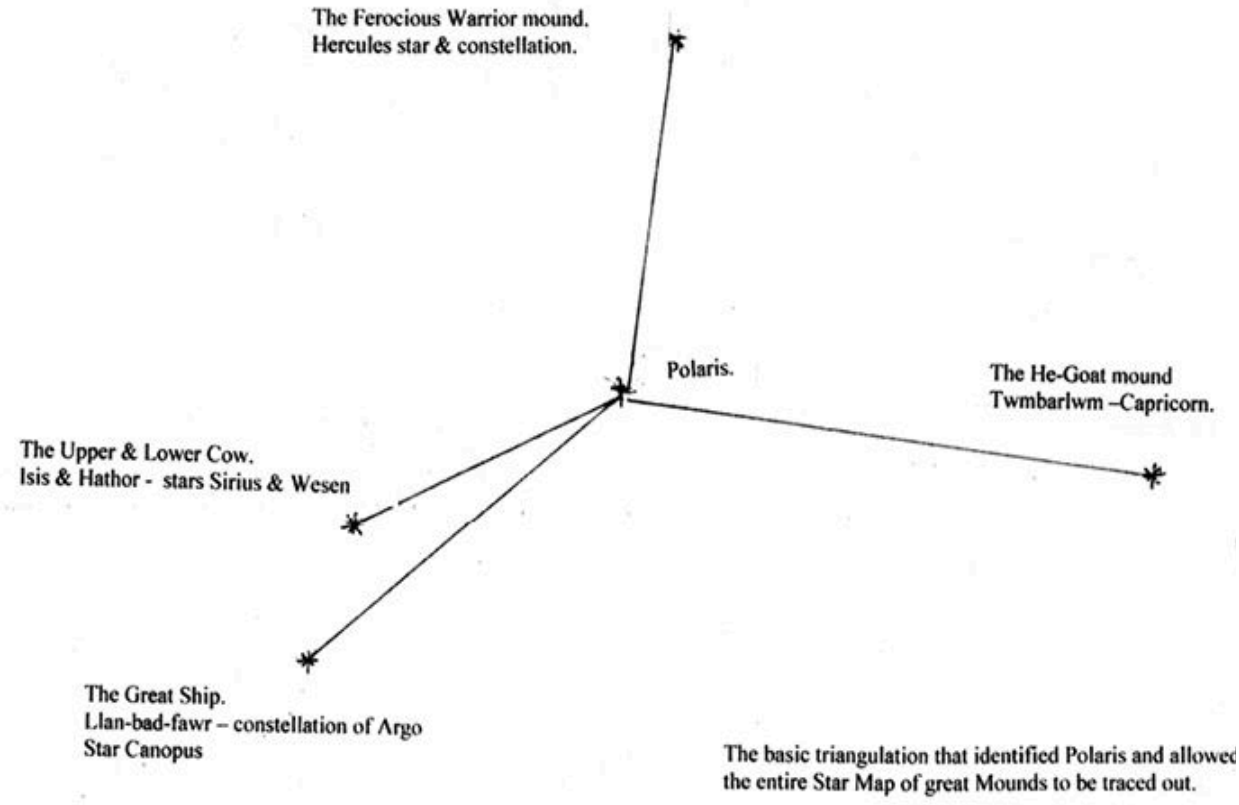
*** Mercury** *** Jupiter**

Mercury in Chaldea was Nebo a form of Ea, for Ea instructed Mankind and Nebo brought his messages from the gods to Mankind. Here we have the basic order and orientation of the temple layouts that as a consistent pattern was spread from Chaldea to India in the East, to Judea, and to Ireland and Britain, in the West. Other locations will doubtless be found in due course.

As the three characters in the Biblical story of Shadrach, Meshack, and Abednego, can easily be identified as Shamash—the Sun, Merodach—Jupiter, and Abednego—Mercury (Ea + Nebo), we can see how they were alleged to have been together in the 'fiery furnace' of the Sun, and how they then all walked out safely. The three planets were in close conjunction and "in" the Sun. So also the three Wise Men from the East are probably these same three solar planetary entities in conjunction. This demonstrates why temple sites were orientated into a pre-ordained set pattern.

Locating the Star Mounds Using The Polaris Stone.

If we return to Britain, and armed with the fact that the British Ealde Cyrcenas—Old Syrians of the Albyne migration around 1600 BC inhabit what is now England, and that the allegedly "lost" Ten Tribes are still the Khumry in Western Britain, then it becomes logical to look for the same patterns of the layouts of the main ancient religious sites. Quite simply, if the Ark of the Covenant was brought into Britain by the Brutus migration from Western Asia Minor around 504 BC, then it should be possible to locate it. If we now recall that all the great ancient mounds and stones on the hilltops are positioned to represent the major Stars and Constellations so as to form a Star Map on the ground then we can begin to work.

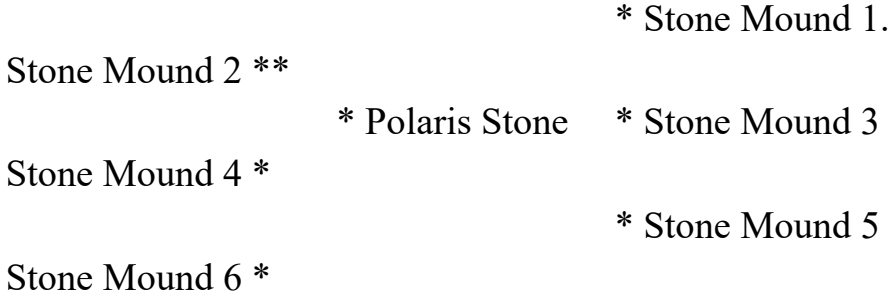


The basic triangulation that identified Polaris and allowed the entire Star Map of great Mounds to be traced out.

The essential start point is to identify the location of Polaris in the great star maps spread out across the territory. First there was the huge mound of Twmbarlwm—the Mound of the He-Goat that represents the constellation of Capricorn—the Sea Goat. Then there is the huge mound of Tywyn y Bleiddiad, the Ferocious Warrior, and the ancient Arabs and Hebrews also called a star as "the Ferocious Warrior", and later the Romans and Greeks called it Hercules and Herakles. We need to remember that we are dealing with a British Nation with a 4000 years old history and we should not refer to the names used by the later Greeks and Romans. Once we have located the mounds representing Hercules and Capricorn we can then do a simple triangulation and discover the location of the Polaris Stone.

If the location of the Polaris stone is known, then it may be possible to rediscover and re-construct the pattern of all the other Star Mounds on the ground. This is possible from the interpretation of ancient Star Names, but it is considerably assisted if there are pointers. The location of Polaris in the amazing set of relics at the Senghenydd Valley was crucial to identifying all the other mounds with their correct ancient star names.

If Polaris is Point A. we need to find specified stars at points B, C, D, E, F, and so on. To do this we need Pointer Cairns to direct us to the Star mounds, and we have an array of them around the extraordinary Senghenydd Dykes that run along the hilltops surrounding the small dead-end valley.



This is where the series of mounds immediately surrounding the Dykes come into play. If we have Polaris at A. and we have a close by mound for B.1, then we can find B proper by sighting along the line indicated from A and B.1. Anyone who has been in the Army knows that you need a front sight and a back sight on any rifle to be able to hit anything. So you take aim from the Polaris Stone A* as the back sight, and use the nearby Cairn B, 1, * as a front sight, and your target B*is right in line.

Polaris Stone———Close Stone Mound——-Distant Giant Earth MoundThe whole situation is assisted by there being absolutely positive identifications of named mounds like the Constellation of Comah the Mother and Child, and “The Ferocious Warrior”—Hercules, and Twmbarlwm—“the Billy-Goat”—Capricorn. All we need to do is to establish the angle between Hercules and Capricorn from the Polaris star from any Star Map of the Heavens, and we can positively locate Polaris on the ground by using the locations of Hercules and Capricorn named Mounds. It is a simple matter of school boyish geometry and triangulation.

It is then a simple matter to take all lines as beginning at the Polaris Stone just inside the Senghenydd Dykes and draw lines passing through the Cairns arrayed around the outside of the Dykes. We know we are looking for the constellations and main stars of Serpens, the Eagle (Aquilia), of Draco, and Orion, and Leo, and the Cameleopard, from the six strange riders in the Mabinogi Tale of the Dream of Rhonabwy. We also have a definite double mound Cairn that is surely Gemini, and so it soon becomes obvious where these other Star Mounds are located.

We can already confidently draw lines from the Polaris Stone to the Hercules and to the Capricorn mound locations, and so we know roughly where the other pointers are being aimed, before we even begin. It is in fact a simple method and once again Genius is the perception of the obvious that no one else can see. The difficulties and hard work arises from having to learn about ancient star names and their meanings in different cultures, and the different Totem animals and birds of ancient deities. Minerva = Athene and associated with the Owl and so on. Then there are the inevitable problems of large populations now living in, and developing, and changing, what were once open areas. Sites are being destroyed daily.

The Tale relates that Arthur fights the Battle of Baedan in the Maesteg Valley around AD 550, and then announces his intention to return due East to Caer Melyn in Cerniw—Ca'Melot in the district of Cerniw between Cardiff and Newport, brings us to the site where Arthur and Owein then play Gwyddbwyll —Star Knowledge Games. As this site of the Games is marked by the Red Man on the Red Horse, and is due East of Mynydd Baedan and directly heading towards the Senghenydd Valley and Dykes, the story is impelling the research towards these areas. The perennial problem was the lack the funds and manpower to complete the task totally, and therefore to prove matters to well beyond the point of acceptability, and to target key sites.

The Principal Stars for Triangulation.

It is highly likely that the English Map-makers have been reading Tywyn—bright, shining—indicating a Star for Twyn meaning a grave mound. So the Twyns may be simply either or Tywyns and are telling us that they are Stars on the ground very plainly.

We need to find major stars to Triangulate around the Polaris Star stone in the Senghenydd Valley.

Go across the top of the standard OS Map to square 18-19 go down three squares to Twyn y Bleiddiad—"ferocious warrior" and you are at Hercules.

Go across the top of the Map to square 19—20 and go down 12 squares to Twyn Tudur, and you are at Tywyn Tewdwr which means—strength, protection —and is the mighty Sagittarius, the Archer.

Go across the top of the Map to square 24-25, and go down 13 squares and you are at Twmbarlwm, which is the Billy Goat and you are at Capricorn the heavenly Sea-Goat.

Go across the top of the Map to square XY and go down Z squares to the Enclosure of the Ark. This Tywyn-Twyn is the major star in the constellation of

ABC

Go across the top of the Map to square 5—6 and go down to squares 18+19 below. Here you find Penbwch Uchaf —Head of the Cow Above, and Penbwch Isaf—Head of the Cow Below. Here in between is the tiny deep Valley of the shrine of Isis and you are at the star Sirius, the brightest of all stars. See the Denderah Zodiac with the Cow in the Boat and the Star above.

Go across the top of the Map to square 10—11 and near the bottom 22 squares down is the Garth Hill with two very large and one very small Mounds that are slightly off-set in a row and you are at Orion's Belt.

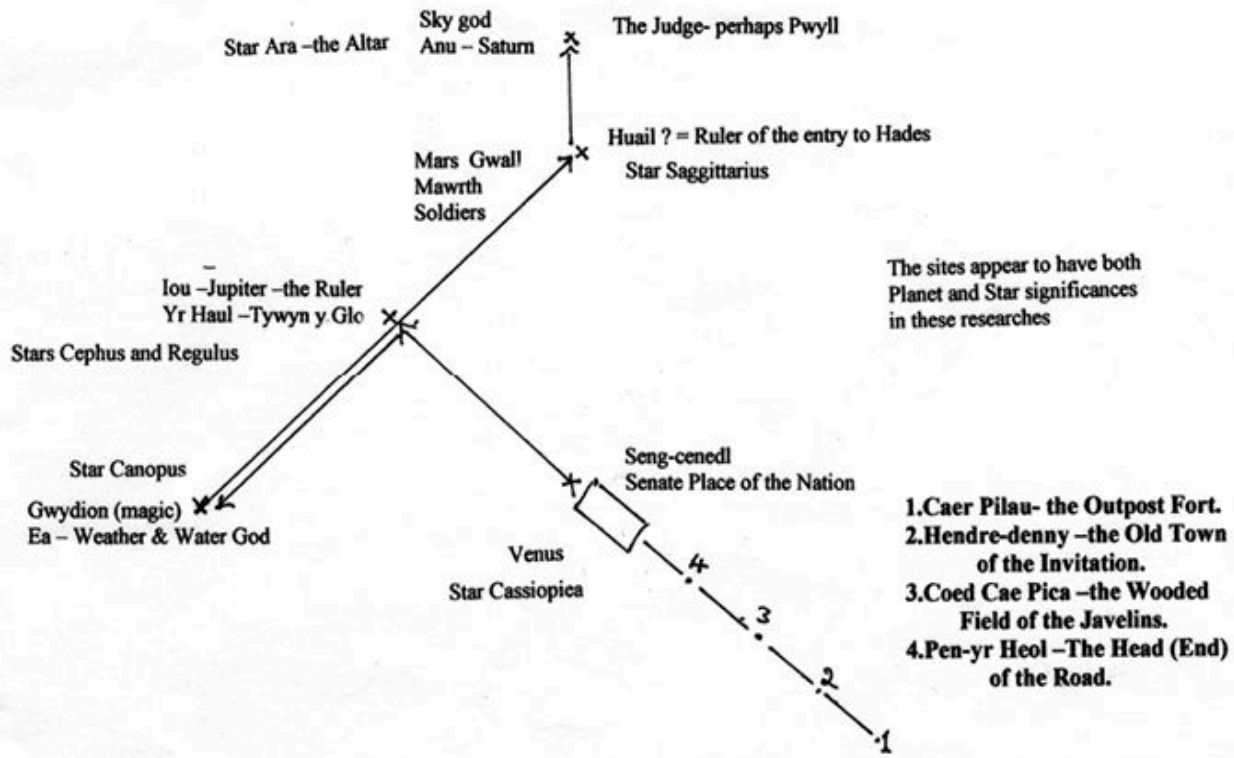
This makes it very easy to identify Cairn y Bugail as the Shepherd and a number of others including Comah—the Seated Woman with the Boy Child on her lap, and so on. So tracing the Star Map relatively is easy for persons with analytical ability. This information is what another parasitic author was after, and also the Egyptian work that Wilson and Blackett have that is light years ahead of others. He didn't get any of it and he is convinced that it doesn't really exist or work. Alan Wilson and Baram Blackett saw no reason to try too hard to convince him.

The major ceremonial sites are laid out 1, at Caer Caradoc—St Peter's, 2. at ABC Twyn 3, at the Twyn y Ffidfawydd on Gelli Gaer Common at square 11-12 and down three squares. and 4. at the Senghenydd Valley. There is a fifth site for the deity of the dead due north of Twyn Ffidfawydd. This gives you what should now be the familiar "T" lying at an angle. This works correctly.

The Pantheon of the Mabinogi.
The Senate Place of the Nation.

Very few people in Britain have ever heard of the Senghenydd Dykes, in fact very few people in heavily populated region of South East Wales have ever heard of the Senghenydd Dykes. The only fame that brought Senghenydd to any form of attention in modern times was the catastrophic disaster of a tiny valley village mining community losing 267 men and boys in a coal-mining explosion in 1922 and a further 128 in another almost identical disaster in 1928. With deaths in almost every family this made Senghenydd perhaps a sad name. It is somehow typical of Wales that the local bigwigs took charge of the large sums that flowed in as donations from charitable people all over Britain and elsewhere, and they made it their business to invest the money wisely, whilst drawing Fees as Trustees. No one thought that the money was actually intended for the widows and orphans, and over the decades the funds grew and grew and grew, and the Trustees got paid and paid. It was not until the 1980's

that descendants of these crippled families finally forced the distribution of these large carefully guarded funds.



The Locations and the Orientation of the Major Ancient Religious Ritual Sites.

This tiny dead end valley some 9 miles north west of Cardiff does however have something very different to offer Britain and the world at large. This four miles long rectangular box like valley lies at an angle running from the South East just north of Caerphilly, and heading towards the North West. Entering the valley flanked by low hills, the stranger sees nothing unusual, and most who drive through the valley and climb the winding road that twists up over the northern dead-end still see nothing. Few people go there anyway, as the main road networks running up through the Tongwynlais—Morganstown gap to the Rhonddas bypass Senghenydd, as does the main road through Llanbradach heading for the Rhumney Valley.

The Valley is mentioned on a few of the Llandaff Cathedral Charters and it actually appears to have been the Valley of the Lepers in what are called the Dark Ages. The name spellings were different in those long ago times of 1300 years ago, and there was no suggestion that Senghenydd or Senghenydd meant “Saint Cenydd” the grandson of Gildas—Anuerin y Coed Aur. A search of the Llandaff Charters showed that this valley did figure in three Charters, and the

name was indeed spelled differently. The name was spelled as Segenid and Seghenid, and Sughenyd, and so on, and this appears to be indicative of “Senate Place of the Nation. Various minor locations are mentioned in the Charters and The Pool of Prophecy is evocative.

Betelgeuz, “coming of the branch”; Rigol, “foot that crushes”. Bellatrix, “quickly coming”. Al Nitak, “the wounded one”. Saiph, “bruised”. Is. 60:1.

So what is it about this location? First it lies where the ritual layout of major religious sites dictates that the place of the god Ea—Yahweh—Jehovah should be. In a central area of the valley is the village of Abertridwr—Aber is confluence, Tri is three, and Dwr is waters. So the Confluence of Three Waters —streams, and Water is the provenance of Ea the Water God, and three was and still is the magical number in Wales. Approaching the entry of this valley along the road from Caerphilly in the South East the road comes through Hendredenny, and here we have “hen” for “old” and then “tre” for “town/manor”, and finally “denny” for “entice or allurement”, and probably anciently “invitation”, as Denu also means “one who invites” and “invite”. The

place where the road actually crosses into the valley is Cae Pica—Field of the Javelin(s). This would have the meaning of the heavenly Star sign of the Javelin, but it would also indicate that javelins, spears, and other weapons, were not to be taken past this point and into the valley that was the Senate Place of the Nation.

On the left or south west side of the valley entrance is Mynydd Meio—probably from Meiri—"the mayors, or rulers", and so the Mountain of the Rulers the first quarter of the valley. In the second quarter and on the Right—north east side is The White Mountain, and all Gnostic and early British religion involved a White mountain. Moving on up valley there is Abertridwr, and a place name of Gwern y Milwyr—The Swamp of the Soldier. Occasionally a body is found in peat and other bogs in Western Europe, and invariably these bodies are remarkably well preserved by the environment in which they were buried. Mostly the bodies are those of young men, and rarely a young woman, and they have been strangled, which points either to an execution or less likely to a sacrifice. So the name of Swamp of the Soldier is evocative of ancient religious ideas, but not conclusive.

The third quarter of the small valley in the north east is Maes Diofal, which translates as both Field of Making Secure" and "Field of Carelessness", and the option is for Making Secure. The question is 'how and what is being made secure"? The fourth quarter in the north west of the valley within the Dykes is Caer Moel with Caer as Fortress, and Moel as Bald.

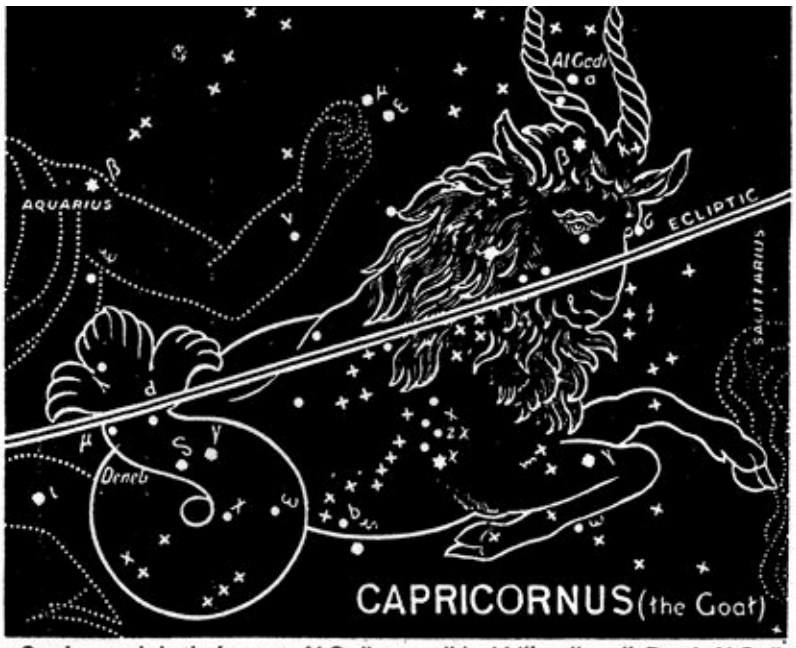
At the top—north west—end of the valley are some interesting field names. Here there is the Hen Eglwys—Old Church field, where once a church of Mary stood. Here there is a huge man-made tumulus mound, and a photograph taken when the ceremonial first spade was dug into the ground to dig the first coalmine pit shows this huge mound in the background. So there is no way that this mound could be modern industrial spoil. There is also the huge and very ancient oak tree standing right on top of the mound, and this again points towards antiquity. This is the Mound of the Queen of Heaven, and this could mean the constellation of Cassiopeia, or alternatively it could mean both the Christian Mary and the stellar Cassiopeia. There is also the Field of the Ewe Sheep and this again may mean a star constellation directional location.

As the road passes below the field of the mound and turns back on itself as it winds upwards out of the valley, it passes alongside the Craig yr Hyfan Farm, and this name presents a problem. If it is "Craig y Hufen" it means the "Stone that mantles, or covers over". Northeast lies Cefn Lwyd, and a glance at old

dictionaries shows Llwydd and Llwyddiant for “prosperity, happiness, or good luck”. Llwyddo or Llwyddiannu is “to prosper”, and Llwyddol is “prosperous or lucky”. Over between the south-east and north-east quarters lies Gelli Fanadlog, and Gelli is usually read as “a grove”, and Gelyn means “a foe” or “an enemy”, and “ffanwg” means “a covered state”, and “ffangyl” means “what covereth”. Equally “ffannugl” means “prosperity”. It remains to be seen if we have “prosperity” and or “a covered (over) state and then “from enemies”.

The stone standing outside the front of the farmhouse alongside the road is positioned correctly to be the Polaris Stone in the Star Map systems on the ground. There is no such word known to the researchers as “hyfan” or”hyvan”, and it seems to be connected with “hyfforddi” meaning “to direct” as “to direct the way”, (ffordd means ‘the road’), and “hyffordd meaning “skilful”. If it is so, then skilful direction along a route or road is certainly what results from the identification of this stone as Polaris. Certainly the whole gigantic Star Map made from mounds works perfectly off the identification on this stone as Polaris

Driving north up out of the valley, the road actually cuts through the Senghenydd Dykes, and this is the first clue that on the average travellers have that they have passed through a valley where for four miles Dykes and Ditches run straight lines along the hilltops on either side, before being linked with another straight line of Dykes and Ditches running straight across the hills at the top of the valley, that is boxed in by these Dykes.



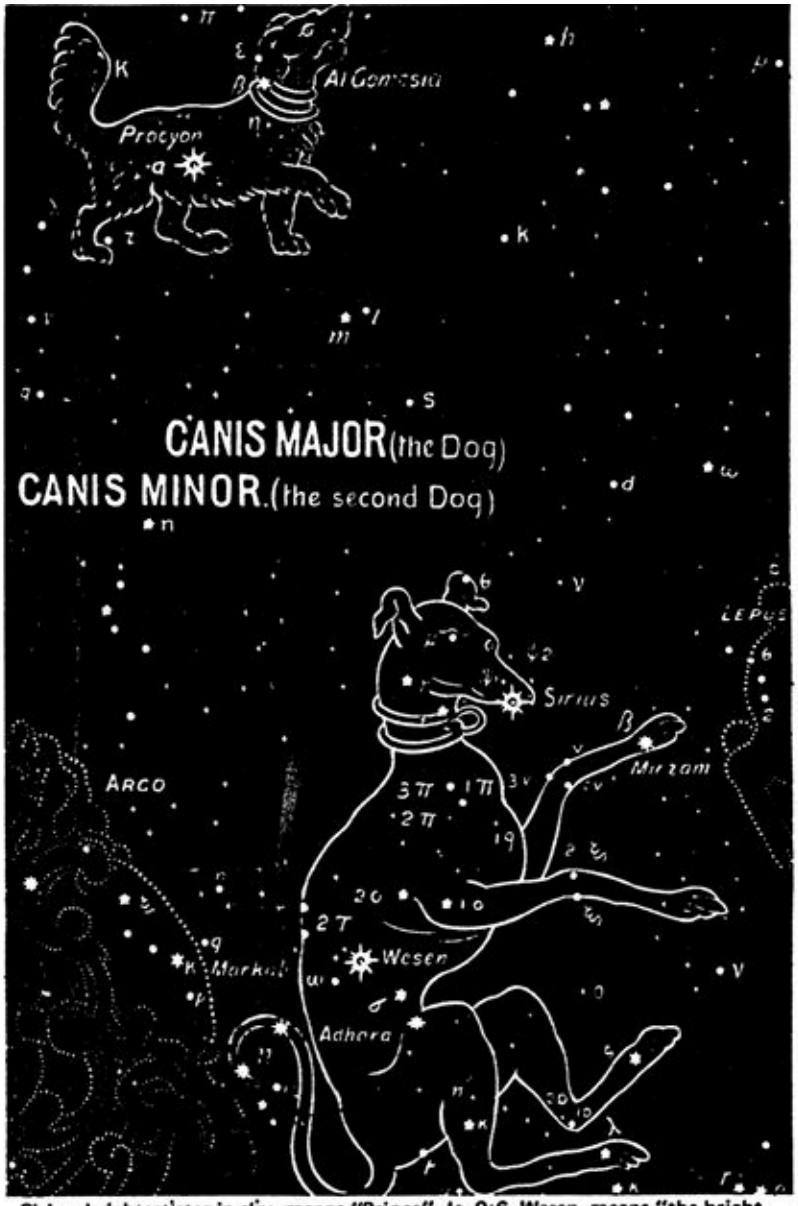
Capricornus is Latin for goat. Al Gedi means "the kid" or "goat". Deneb Al Gedi means "the sacrifice comes". There were 2 goats of sacrifice; one for living, one for death. Lev. 10:6. goat slain, and Lev. 16:22, goat sent away.

The massive hill fortress and the Twyn of Twmbarlwm the Male Goat above Risca and just north of Newport is perfectly placed to represent the constellation of Capricorn the Goat. A traditional pace of King Baram-Bonassus who threw the Romans out of Britain in AD 80 until c 124

It is well known that there are strange cairns set around the outer perimeter of the Dykes at this northern end of the Senghenydd Valley. That the Dykes and Ditches have no military or defensive function is obvious as the Ditches are on the inside of the Dykes and not on the outer sides. Equally these Dykes and Ditches are not large enough to present a military obstacle. They have no function as canals or drainage ditches as they run up and down and along, following the contours of the hilltops. These Six strange cairns are placed to match the stellar locations of the Six multicoloured horses and riders who visit King Arthur and the Prince Owein whilst they play at Gwyddbwyll—Star Knowledge on the North slopes of Mynydd-y-Gaer, below the Mynwent—y-Milwyr as told in the Mabinogi of the Dream of Rhonabwy. They are not positioned so as to be part of the huge star map that emerges, but merely laid out to show how the giant star map works.

These cairns have a very strange shape. They are made of piles of smooth rounded stones, as if from a beach or riverbed. The cairns are in the form of giant hoops of stones rather like gigantic hollow doughnuts, and in the centres

are quite distinct piles of stones. They look like a wheel from a motorcar lying on its side, and with a prominent hubcap in the centre.



Sirius, brightest star in sky, means "Prince". Is. 9:6. Wesen, means "the bright, the shining". See Rev. 22:16. Adhara, = "the glorious". See Titus 2:13.

1. This is best seen in diagrammatic form, but at the north east corner of the Dykes is a cairn set there for the rider Serpens, by indication of a line running from the Polaris Stone and through the cairn, and pointing in the correct direction.

2. A short distance south east of this Serpens cairn is another cairn set for Draco—probably the major star Thuben.

3. Further southeast from Draco there is a third cairn set for Altair the Eagle.

4. Near the northwest corner of the Dykes is a double cairn that is set for Gemini, and presumably the stars of Castor and Pollux.

5. Set back away from the Dykes to the West south west of these twin cairns is another cairn named as the Cairn y Gwynt = Cairn of the Winds, and this cairn is directly aligned from the Polaris Stone to point a line at Cameleopardus—the Leopard constellation.

6. Down along the southeast side of the Dykes from this Gemini site, there is another cairn that is actually named Carn Hywel—the Conspicuous Cairn. This seems to be a cairn laid for a major star in Orion, the Man and Lion combination rider.

7. Further south alongside these Dykes of the east side of the valley is another cairn and this is Carnedd Llwyd—and may be from Llwydo = to prosper, and this seems to offer a line from the Polaris stone running through the cairn to point to the Perseus and Medusa's Head location at Miskin.

8. Far away, almost due north up on Gelligaer Common, is yet another of these strange rosette cairns and this is also correctly positioned.

All six strange riders can be found amongst the cairns surrounding the Senghenydd Dykes, by running a line from the Polaris Stone at Craig y Hyfan straight through the cairns positioned outside the Dykes. We find the Serpent emblem rider, the Eagle emblem rider, the Dragon emblem rider, the Lion emblem rider, the Man and Lion emblem rider, and the Leopard (Cameleopard) emblem rider. There is also a cairn positioned so that it acts as a pointer to Miskin and Perseus and the Medusa's Head, and also other cairns are identified by these pointers.

The sheer simplicity of the whole system is the most astonishing feature of this Gigantic Star Map of Mounds on the ground, combined with its directional Guide arrangement at Senghenydd, and its Readers Guide Books of the Mabinogi Tales. Once it is seen the plan becomes impossible to miss. The whole of the Senghenydd Valley was assiduously searched through on every old map and record available, but there does not appear to be anything other than this simple compass guide arrangement of the Polaris Stone, the cairns, and the Field of the Queen of Heaven and its huge mound. It is a "how to get there" system.

Chapter Five.

The Mystery of the Mabinogi.The British, the Chaldeans, and the Egyptians.

The Welsh Triads, the Four Branches of the Mabinogi, and the other seven Tales of the Mabinogi, are without doubt the most tantalising and curious of all ancient British literary relics. These first four of the eleven tales in the collection are clearly the most ancient of the stories. They quite obviously form a related group, and yet there is no obvious connecting theme between the tales to give a unified coherence. They belong together and yet they are separate.

This seeming lack of group coherence has caused many “scholars” to assert that the later mediaeval copyists of these obviously very ancient literary relics were not fully conversant with the materials that they were handling. This supposed deficiency on the part of some long dead Bard is then put forward as the sad reason for the apparent lack of coherent theme and the assumed necessary joining passages linking the first Four Branches of the Mabinogi together. This false assumption has been a fatal blockage that has hindered the correct understanding of these extraordinary tales. It is in fact amazing how many “scholars” when faced with material that they do not comprehend, resort to the tactic of declaring the material itself to be defective. None of them ever admit—“I don’t understand.” The intention is to show how these four stories, known as the Four Branches of the Mabinogi, are of an order which has never been appreciated in modern times, and that they are related and complete in the context of their nature.

To understand the Four Branches of the Mabinogi we need to refer to the following simple linkage. First we must understand the ancient Chaldean stories of the Seven Tablets of Creation which date from around 2000 BC or earlier, and link these to the Gnostic beliefs as revealed in the remarkable discovery of the Gnostic religious library dating from around AD 50 to 400 at Nag Hamadi—Chenoboskion, in Egypt in 1945. Then secondly we must link these Chaldean and Gnostic documents and the stories in them, to the Four Branches of the Mabinogi of Britain as we have them from copies made around AD 1100, the Mabinogi stories being copies of much earlier remembered or written tales. As we will show, the Chaldean, the Gnostic Egyptian, and the British Mabinogi, all match. They each tell the same story of the Creation of

the World and of cosmic upheavals in the Solar System that afflicted the planet Earth in ancient times.

The only difference between the Chaldean, the Egyptian, and the British stories, is that the names of the powers and the personalities of the stories are different. The messages preserved in the stories are however unmistakeably the same. Each of these stories has been preserved down through the ages to tell of the upheavals in the Solar System of which the Earth is part. They hold messages from the past telling of changes in the order of the Planets, of the destruction of Planets, and of major turmoil and crisis on Planet Earth.

None of this is surprising given the ancient British Historical claims of ancient origin in Syria on the Euphrates from amongst the Eastern Chaldeans, and from "Troy" in Western Chaldea or Upper Chaldea that is now Western Turkey. Instead of adopting a positive attitude and seeking for proof of these ancient British stories, the scholastic effort has generally been limited to dismissing them out of hand as "inventions".

Before we proceed further with this evaluation a few facts need to be stated. In the matter of dealing with the British records of "King Arthur" there are at present some prevalent academic practices that are more than strange. All those who succeed in getting a book published by an 'established' publisher automatically start with the mediaeval Romances of Chretiens de Troyes and other European late romance authors and in Britain they begin with Thomas Mallory's 'Morte D'Arthur' published in London in 1478. No one ever mentions the 'Y Seint Greal' manuscript that opens with a preamble that it was set down in its present form in year six of the reign of Henry I of England, which is AD 1106. The interesting fact is that this 'Y Seint Greal' or 'The Holy Greal' contains all the episodes and events that are found in the later works of French writers and those of Thomas Mallory, who might be Thomas of Maelor.

Thomas Mallory stated that whilst he sat imprisoned in London he was lifting his material from old books, and this is logical. Many Khumric-Welsh princes were held prisoners in the Tower of London and they frequently took their libraries into this prison as a means of passing away the tedious hours. Khumric record claims that as a result of this practice the Tower of London became the great repository of early Welsh Manusripts. The mediaeval English nobility, and the English population as a whole, were illiterate almost without exception, and the simple matter of reading and writing was left as a monopoly practice of the clergy. In stark contrast the Welsh princes and much of the population were literate and so the matter of their manuscripts ending up in the

Tower of London is logical. The Khumry blamed a fanatical Roman clergyman named Scholasticus—Ysgolan for the deliberate destruction of these records, and he is credited with burning them. This was standard practice for the Church of Rome as is clearly evidenced many times elsewhere, and the content of the surviving accurate truthful Khumric records are such that any orthodox religious fanatic would have destroyed everything he could lay his hands on.

The 'Y Seint Greal' also contains virtually all the themes of the Mabinogi Tales and this is interesting as the analysis of the Mabinogi Tales demonstrates clear links with ancient Chaldea and Palestine, where our British ancestors once lived. Modern scholars labour mightily to denigrate any British origin of these stories and they routinely ignore the 'Y Seint Greal' although this was published in both Khumric and English in 1876. They attempt to date the AD 1106 'Y Seint Greal' at around AD 1400, and they do the same with the Mabinogi Tales. Even worse they routinely follow religious and political correctness in alleging that the 'Y Seint Greal' and the Mabinogi Tales are Welsh copies of earlier French and Irish originals. This is as absurd as the idiotic claims made that British-Khumric King Lists are 'copies' of Irish originals. It does not take a genius to see that the Church of Rome would have regarded these records and stories as heretical and it does not take much analysis to see that they certainly pre-date circa AD 1400 in their content.

The Khumry did not borrow or copy anything at all from the alleged older Irish sources nor did they borrow or copy anything from the later French writers. Perhaps we should recall that St Patrick went from Glamorgan to Ireland in AD 434 to Christianise the Irish, and perhaps we should remember that Wales and not Ireland became Christian in AD 35, Wales and was the great repository of original Apostolic Christianity. All the propaganda that attempts to denigrate Khumric-Welsh originality stems from the desire to obscure and even to eliminate the record of the founding of the Western Christian Church in Britain in AD 35. Therefore these records need to be examined in their own right as they are and without the pathetic constant stream of allegations of "borrowing" from lesser civilizations.

The 'Y Seint Greal' was published in Khumric and English in 1876, and a reprinted version of this volume was published by Jane Frost in 1987, who remarkably claims to now own the copyright of these ancient texts that were published in modern form in 1876. Nonetheless the 'Arthurian' researchers who seem not to even know of the existence of these texts, are either oblivious of their existence or otherwise they deliberately choose not to ever mention

them. The ‘Y Seint Greal’ can be dealt with elsewhere and as will be shown the Mabinogi Tales owe nothing whatsoever to Ireland or anywhere else.

The Parallel Pantheons.

The British and Hebrew pantheons can be compared with the Chaldean pantheons as follows:—

Harran	Abraham	M	Sarah		Nahor	M Michah
Manawydan	Pwyll		Rhiannon		Gloyw	
	Lachmu		Lachamu			
	Saturn		Venus			
Lot					Bethuel	
					Gwyn	
Ishmael	Issac	M	Rebecca		Bethuel	Laban
	Pryderi		Cigfa			
	Anshar		Kishar			Enlil
	Jupiter		Humanity			Earth
Esau	Jacob	M	Rachel	Leah		
Gilfaethwy	Gwydyon		Aranrhod	Goewin		
Anu	Ea		Damkina			
Sky	Water God		‘Andromeda’			

The Creator god is characteristically lame in almost every ancient pantheon. We find the lame Jacob—Hebrew, paralleled by the lame Vulcan—Roman, the lame Ea—Chaldea, the lame Govannon—Irish, the lame Hephaestus—Greek, whilst the Lame Fisher King of Mediaeval Arthurian romance appears simply to be a manifestation of Ea or Gwydion.

In fact there can be very little doubt that the stories of Abraham, of Isaac, and of Jacob, are simply another version of the British “Four Branches of the Mabinogi”. The parallels are very clear, with the Greek Chronos, the Roman Saturn, and the Welsh Pwyll, having almost identical stories. Chronos like Saturn has many children, but is succeeded by his youngest son Zeus-Jupiter; and Abraham has many children before being succeeded by his youngest son Isaac. Again Abraham, like others, cast out his older sons and wives. In every parallel instance the son and heir is in great danger. Pryderi son of Pwyll is believed murdered by his own mother, when jealous lesser wives spirited him

away, whilst Chronos-Saturn attempts the murder of Zeus-Jove (Jupiter). Abraham attempts the murder of his son Isaac as a religious sacrifice, but was diverted from this heinous crime when his god Yahweh provided him with a Ram as an alternative sacrifice. Isaac parallels Zeus, Jupiter, and Pryderi.

It is no accident that Rhiannon the official wife of Pwyll is believed to be childless and barren, and so also is her alter ego Sarah—Sarai the wife of Abraham. That Sarah and Rhiannon play identical roles is clear.

Just as Planet Pwyll—Watery Planet is described as going out of his prescribed orbit, and in this he matches Planet V of the astronomer Tom Van Flandern, so also Abraham leaves his normal place of orbit. Abraham packs up and leaves his city of Ur. His meanderings across and through Syria to the West, and then south through Coele-Syria and Palestine, and on into Egypt, only to double back north into Palestine (Canaan),—are all similar movements to a Planet in an unsettled orbit.

The parallels do not end there, for just as two attempts are made to take Rhiannon away from Pwyll, so also two attempts are made to take Sarah away from Abraham. First, the Pharaoh—who seems to match Hefydd the Old—tries to take Sarah, whilst under the impression that she is Abraham's sister and not his wife, and then Abimelech of Canaan does the same thing. Abimelech is so caught up in this weird and inexplicable subterfuge, where Abraham pretends that Sarah is his sister and not his wife and then he is socially damaged and has to pay much compensation. This is exactly the case with Gwawl son of Clud, who attempts to take Rhiannon from Pwyll in the Court of Hefeydd the Old—Outer Space—and who is badly tricked, severely beaten, and forced to pay compensation.

Just as Pwyll, who appears to be the alter ego of Osiris in Egypt, and the exploded Planet V of Tom Van Flandern, goes off into the Kingdom of Arawn and comes into conflict with Hadfan, so also Abraham goes off into other strange Kingdoms and is in conflict with a foreign ruler. There is the episode of Lot, the nephew of Abraham, being caught up in a war between several kings of Northern regions, and the kings of Palestine-Canaan. Abraham intervenes to save the possessions of the Canaan kings and to rescue Lot, and just like Pwyll he refuses all rewards.

As Teirnon Twrfliant the supreme King of the Heavens—presumably Cephus—restores Pryderi, the son of Pwyll, to Pwyll and Rhiannon, so also the god Yahweh restores Isaac to Abraham and the lamenting Sarah. Just as Rhiannon suffers, so also it is Sarah who suffers when the life of the son is

threatened. The parallels between these stories and the Greek and Roman pantheon stories may be seen by any competent enquirer. The fact that Abraham is said to be 100 years and Sarah 90 years old, when Isaac was born should have been enough to alert anyone. Pwyll has 99 followers when he rescues Rhiannon from Gwawl ap Clud, and 99 plus himself this makes 100 men. Also, just as Rhiannon is at odds with the six servant women, so also Sarah is at odds with Hagar, the Egyptian servant woman of Abraham.

The stories continue to run parallel with Isaac and his 'son' Jacob. Just as Pryderi enters a strange fortress and is bewitched into holding a magical fountain, so also Rebecca, the future wife of Isaac is found filling her pitcher at a fountain well. This is described in clearer detail in the Mabinogi Tale of Owein and the Countess of the Fountain. A servant first visits Rebecca the sister of Laban, and in the same way Cynon ap Clydno first visits the Countess of the Fountain, and then as Isaac follows the visit of the servant so also Owein ap Uryen follows the visit of Cynon. The story in Genesis seems to present Rebecca to be constantly drawing water at her well.

There are solar references all through the Genesis stories. Rebecca is told —"thou art our sister to be the mother of millions,"—a clear reference to the millions of stars and galaxies. Similar statements were made towards Abraham —"I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered."—and—"I will multiply him exceedingly, twelve princes shall be begat, and I will make him a great nation." The Twelve is for the Twelve Signs of the Hebrew, and the differing Greek-Roman, zodiacs, and the millions are the huge numbers of stars.

The parallels continue with Isaac and Rebecca, for again the wife is barren and infertile, and again heavenly intervention for a divine birth is required. The god who steps in to provide divine offspring is presumably Yahweh, the equivalent of Ea of Chaldea and of Gwydyon of the Mabinogi, all being creator-gods. As the intimacy of Goewin and Gilfaethwy results in the birth of twins, so also Rebecca bears twins. The sons of Goewin are born to Aranrhod, and not Goewin and this also matches. The first child of Aranrhod is red haired and he is Dylan-Deucalion, who dives straight into the sea. The second son is Lleu. That produces another match with the Genesis tales, as the elder son of Rebecca is Esau who is also hairy and red haired, and again although he is the elder son, he does not inherit. In both cases the younger son inherits.

There are further solar references with Isaac appearing to be Jupiter. He is told—"for unto thee and unto thy seed I will give all these countries," and then "I will make thy seed to multiply as the stars in heaven, and I will give unto thy seed all these countries, and in thy seed shall all the countries of the earth be blessed." The countries are Egypt and Palestine-Canaan that lie in the South West of the Biblical scenario of the Genesis saga. In a match the planets Pwyll and Pryderi are said the rule over Dyfed, the South West corner of Wales.

The wife-stealing motif arises again with the parallel of Isaac pretending that Rebecca is his sister and not his wife, and Pryderi being separated from his wife Cigfa for extended periods. In both cases, although at risk, the wives come to no harm. This motif continues with Blodeuedd, the wife of Lleu Llaw Cyffes, being stolen by Grono Pebyr. A famine in Canaan in the times of Isaac is matched by a famine in Wales in the time of Pryderi.

Three times the men of Isaac dig wells, and three times the hostility of the Philistine people forces them to abandon the prosperity which the wells bring them. Three times Pryderi and Manawydan set up as traders and three times the hostility of the local people forces them to abandon the towns in which they trade. Three times Manawydan plants grain crops and three times his crops are ruined and stolen. The hostility of the Philistines towards the Hebrews is matched by the hostility of the Saxons and Angles towards the Khumric Welsh. Finally, Isaac dug a fourth well at Shebah and then just as he prospered in the wilderness, then finally Manawydan restored prosperity to Pryderi by re-fertilizing the land in the same way that Isaac's servants come to tell him of the well they have dug out at Sheb.

The Dynasties of the Pantheons.

The word "mab" meaning 'son' or 'boy' or even 'successor to' gives the connotation or import of "young times" or "early days" to the word Mabinogi, and this we believe means Origins. This is borne out by a comparison between the Creation belief of the ancient Chaldeans and the later Gnostic Christians, with the British pantheon preserved in the Mabinogi. This is best presented in its simplest form in order to build up an understanding.

Akkad-Chaldea	Egypt	British-Welsh	Gnostic Christian
Sige	Nu + Nut	Hefeydd the Aged	Father of All
The Great Silence			
Lachmu + Lachamu	Hehu+Hehut	Mathonwy	Created Man
Unformed Spirit.			

Anshar +Kishar	Kekui+Kekuit	Math	Son of Man Formed Spirit
Apsu+Tiamat	Kerh +Kerhet	Don	Great Mother Pistis Sophia
Ea +Anu+Enlil	Ptah	Gwydyon Gilfaethwy	Creator of Matter Ialdabaoth
Bel-Merodach		Manawydan Sabaoth	Enlightened Power

The trilogy of the Chaldean powers Ea, Anu, and Enlil, are directly paralleled by the old British trilogy of Gwydyon, Gilfaethwy, and Amaethon. Other parallels appear, with Gilfaethwy seeming to match with Nergal the Chaldean Lord of Hades, the underworld god of Death, who was the husband of Allatu or Erish-ki-gal, the Queen of Hades. These parallel powers also extend to the powers listed in the surviving ancient tales of Ireland. This indicates the spread of the common ancestral experience of the western nations and the common remembrance of the creation myths. Readers will recall that Irish histories of Origin place the nation as beginning its migration from the upper reaches of the Tigris and Euphrates rivers.

There is of course a great deal more to the whole set of comparative relationships which exist in this long and continuous tradition of beliefs. The evidence is crowded into the Seven Tablets of Creation from Babylon, and the Four Branches of the Mabinogi of Britain. There is also supporting evidence in the Welsh Triads and in the ancient Poetry. In one Triad we are told that Nwyfre marries with Arianrhod and that their offspring was Lliaws. This means directly that Nwyfre-Space has wedded with Arianrhod—Silver Wheel—the Lady of the Abyss, and that their offspring is Lliaws—Multitudes. Limitless space and the unfathomable abyss have given birth to vast multitudes of Stars. Another reference speaks of 21,000 milch cows, and these “cows” are in reality the Stars in a section of the Heavens. Similarly the night skies of ancient Chaldea were in that culture split into Three Fields.

The simple comparison chart shown above is all that is required to start to build up an understanding of the complex webs of relationships with all the other powers of the common pantheon of the identical ancient cultures of the Chaldean and Gnostic British. From these central character identifications all the other related powers can be defined. In this common belief there were no

great number of gods, but simply one great original god and all the rest are "powers" emanating from that single original entity. The British-Khumric people had no cosmology of "Celtic" gods mainly because none of them were Celts or Celtic in the first place, and primarily because they brought their ancient Chaldean and Trojan related religion into Britain with them when they migrated from ancient Syria and Western Asia Minor. Late Mediaeval chroniclers were not joking when they identified the ancient 'English' as the Ealde-Cyrcenas—the Old Syrians.

When Gwydyon kills Pwyll in single combat in the Mabinogi story this is an exact parallel with the Akkad-Chaldean story of the power Ea or his son Bel-Merodach killing Apsu-Rishtu, the husband or son of Tiamat. It means that the British Pwyll—the Watery Planet—or Apsu-Rishtu as a Chaldean Planet, has been destroyed, and the alter ego in Egypt was Osiris, the Watery Planet, destroyed and fragmented in collisions with Seth. As Tiamat was the raging Chaos Mother of the unfathomable Abyss, she is violently angered by the death and disorder caused by the fragmentation of her "son". This story is perfectly paralleled in the ancient English saga of "Beowulf", where the hero Beowulf destroys the dangerous monster Grendel and then is forced into a greater conflict with Grendel's monstrous mother. Beowulf is simply the Planet we know as Jupiter and Bel-Merodach son of Ea is also simply the same Planet Jupiter.

When a new wandering Planet enters our Solar System, then that new intruding Planet can be on dangerous and destructive paths and may even settle into a dangerous orbit that threatens the stability and survival of the other Planets. This is what happened in the past, and the Mabinogi stories are telling the same tales as the Chaldean-Babylonian Epics. The giant Planet Jupiter acts as a form of vacuum cleaner, attracting dangerous intruders by virtue of its massive gravitational pull, and then effectively destroying them. Other intruder Planets or giant comets or asteroids fall into the Sun and are thus also eliminated. Whether Tiamat is in any way paralleled by Arianrhod—the Silver Wheel, as the White Apparition or Lady of Annwn and the wife of Pryderi, is uncertain.

In order to further explain what is happening in these preserved ancient stories we must explain that these various 'powers' had double, triple, and even more identities. They were personified as ephemeral concepts,—as Light and Dark, as Silence and Tumult, as Good and Evil, as Order and Chaos, and so on. Then on another plane they were identified with specific Star constellations in the heavens. These constellations were referred to in British terns as their

“courts” or valleys, or towns or castles. The Court of Gwydyon, who appears to be the alter ego of Ea of Chaldea and of Ialdabaoth of Gnostic thought, was The Milky Way, the great river of stars running across the heavens.

On a third level many of these ‘powers’ were identified with the Sun, the Moon, and the Planets, of our Solar System. Their ‘children’ or alter egos, were the various attributes of these localised star or planetary bodies. There was the “Visible” Sun, the “Heat” of the Sun, and the “Light” of the Sun. This probably accounts for the Greeks associating the Sun as Hyperion, Helios, and Apollo. The Sun had mass, light, and heat. Then on a fourth level there were the manifestations of these powers associated with natural phenomena on the Planet Earth. It is worth noting that our Planet is named after the Chaldean Creator power, the god Ea, giving “Ea-rth”, and the major festival of Western Europe is still that of “Ea-ster”, and that the primeval Egg of creation is still remembered in Britain at Ea-ster. The other ancient major festivals of Spring, Summer, Autumn, and Winter, still survive, although heavily disguised and concealed as Roman Christian cult festivals, and this we have dealt with elsewhere.

Fundamental to the understanding of this system of powers, is that of the Underworld. It was from the Underworld that all good things came. Grain, vegetable crops, fruit crops on bushes and trees, rice, root plants, all came up from the depths of the Underworld. The seas or the deep, on both Earth and in the ‘Oceans’ of the vast heavens, were the domains of Ea, and the fishes were also a gift of Ea. Life giving fresh water sprang from hills as springs and ran down to become rivers, and entered the seas. Then seawater evaporated to become clouds and these again fell as life giving fresh water rain. Our British ancestors firmly believed in reincarnation, and the strange notions of a demoniac underworld hell as a place of punishment with continual torments and evil horrors is an invention of the rival Roman Church. It figures nowhere in our British ancestry and as a result the priests never possessed this weapon of terror to batter the minds of the British.

Fundamentally we are dealing with stories of the Creation in the Mabinogi, and these stories tell of cosmic upheavals and of Catastrophe in the Solar System. They tell of planetary disturbances, of new planets, destroyed planets, displaced planets, solar disorders, altered views of the heavens, and of the restoration of order. There is the on-going theme of the struggle between Light and Darkness, between Order and Chaos, between fruitful Vegetation of Spring and Summer, and the sterile Barren Winter. All this is bound up with

astrological deductions and astronomical observation, and the identification of the various powers with Planets and Stars.

Some three hundred years ago the great mathematician and astronomer Edmund Halley investigated the records of the ancient civilizations, and he postulated that there had been major disturbances on the Planet Earth that resulted from disturbances in the Solar System. He further postulated that these cosmic disorders were caused by Planets drifting into potential collision orbits with other Planets, or of planets being disturbed from their safe orbits by new planets, giant comets, or asteroids, entering our Solar System that contains our Earth. In 1950 Immanuel Velikovsky resurrected these logical deductions that were made by Edmund Halley, and he published similar and more detailed researches with the benefit of further modern scientific research. Almost all the predictions made by Velikovsky have been subsequently proved to be correct by the various space probes and exploratory craft sent up by modern rocketry from the U.S.A. and Russia. Most modern astronomers have fallen into the trap of envisaging the Earth, and the Solar System in which it spins and orbits, as being eternally stable, unchanging, and safe. The evidence from the past is totally at variance with this mistaken assumption.

The preserved tales of the Mabinogi match those of the basic creed of the Gnostic Christians of around 2000 years ago, and both match with the basic creed and memory of the ancient Chaldeans of the river Euphrates civilizations of around 4000 years ago or more. This awesome truth of the past has been obscured for centuries as a result of religious fanaticism. It is no accident that all the characters of the Gnostic Christian creation stories now appear as demons, devils, and other malign agents, of mediaeval witchcraft invented by the Church of Rome.

The feature in these stories that is most confusing is that of multiple identities. The ancient British believed firmly in life after death, and in re-incarnation. Therefore they were quite at home mixing live characters with historical characters and with legendary characters. This apparent multiple identification can be unravelled by matching up the Chaldean identities and stories with those of the Mabinogi. One constantly recurring theme is that of the conflict of opposites, as with the conflict of Gwythur ap Greidawl with Gwyn ap Nudd in the “Culhwch and Olwen” story. These two powers were at war constantly stealing the maiden Creurdilad from each other. Finally the matter is referred for judgement by no less a person than King Arthur himself. Arthur declared that the two antagonists should fight with each other on every First Day of May, and whichever of them won the contest should keep the

maiden Creurdilad for that year. As Creurdilad represents Spring with its clear skies, Gwythur ap Greidiawl is then “the Miracles” son of “the Scorcher”—heralding the coming of the Summer Sun and the growth of all plants; and Gwyn is “White” of the Winter snows. We can easily see that this is the eternal triumph of the coming Summer over dying Winter.

The King Arthur here is a real live king, as Arthur II ap Meurig ap Tewdrig, but he is also now being cast into the role of a god-like power. In this instance he unquestionably resembles the Bel-Merodach figure of ancient Chaldea, and the Sabaoth figure of the Gnostics. Here it should be remembered that King Arthur ap Meurig ap Tewdrig of Glamorgan & Gwent was traditionally said to have been born on the 25th December, and he was crowned by his kinsman St Dyfrig on the 25th December. This Arthur was said to have lived undying after he was taken from the eyes of men. He was correctly recorded as having been buried in a cave where there was an empty tomb, just like Jesus the Nazarene in Jerusalem. Remarkably the Life of St Dyfrig, who is claimed to have crowned King Arthur, is said in his Life story to be of virgin birth, just like John the Baptist who baptised Jesus the Nazarene. The parallels are again unmistakeable. Even as there are three Mary’s associated with the end of Jesus the Nazarene, so also there are three Gwenhwyfars (Guineveres) as Queens of King Arthur ap Meurig listed in the Triads.

When reading these stories of Pwyll and his son Pryderi, the tales become intelligible when Pwyll is seen in the role of a Planet. Early thinking was that Pwyll was identifiable with Chronos-Saturn the displaced senior god planet, and that Pryderi his son was Zeus-Jupiter. It appears more than likely however that Pwyll was an exploded Planet and should match with the dismembered = exploded Planet V. If Pwyll can be matched with the displaced Planet Saturn he fills the guise of the Gnostic power Ialdabaoth. The problem lies in the fact that Pwyll is recorded as being killed in battle and buried, and this seems to indicate that as a Planet then Pwyll is destroyed and exploded. If Pwyll is the Planet Uranus or Saturn and this Planet is moved from a commanding orbit into a lesser outer position, then the question is—can this be interpreted as the “person” of the Planet being dead?

If Pwyll matches with Osiris of Egypt then his wife is the Isis—Aranrhod figure. In this context with Osiris being first trapped in a wooden chest that is embedded into a tree and then dismembered into many pieces the Planet of Osiris is exploded and destroyed. The story of the wooden chest is also a parallel with other ancient stories. Sargon I of Akkad was recorded as having

been saved as a child by being placed in a small wooden ark—chest, and there is a Greek parallel with the birth of Perseus who was also placed in an ark.

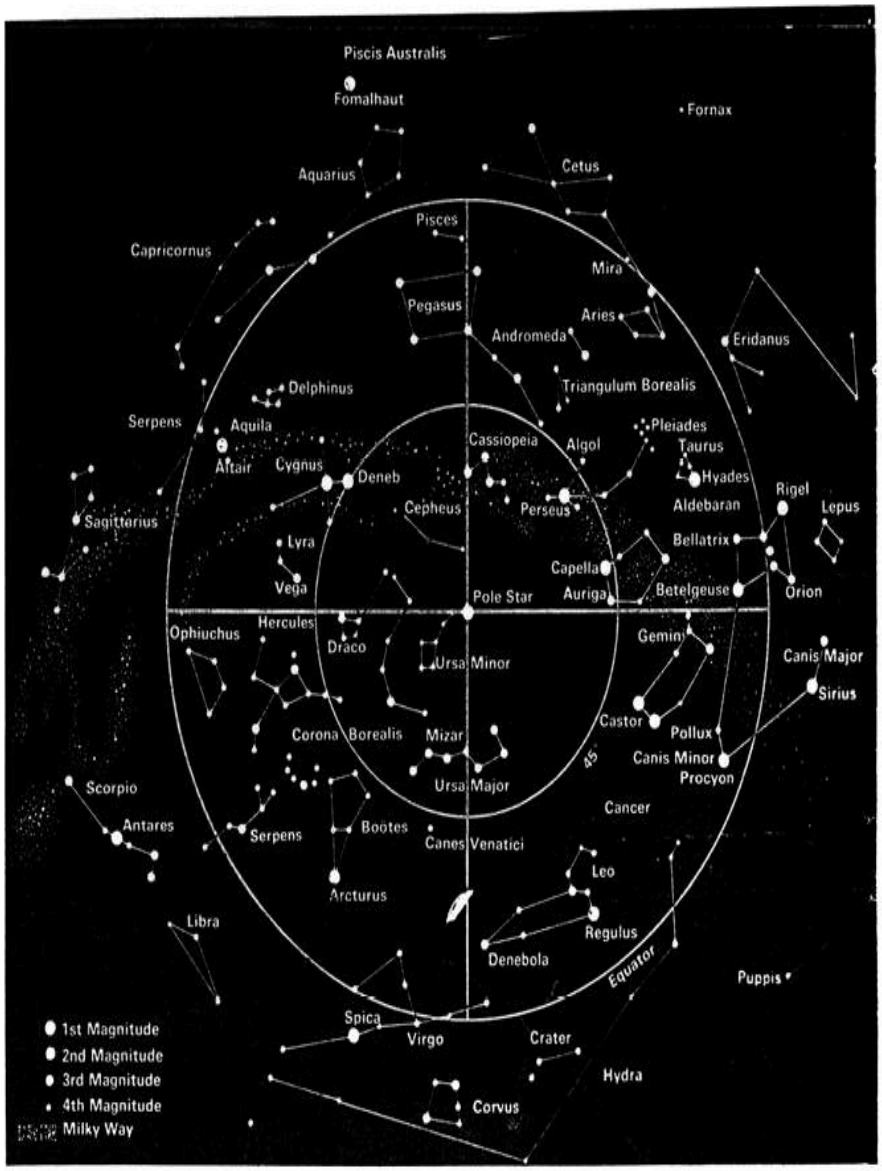
When reading the stories of Pwyll and his son Pryderi, the tales become intelligible if Pwyll is seen in the role of an exploded Planet, and Pryderi as Anxiety and as Cephus the King of Heaven constellation. With Pwyll as "exploded" in the guise of the misguided power Ialdabaoth, he is married to Arianrhod, who is the star group Cassiopeia that gives Pwyll close association as the constellation of Cephus the King of Heaven and as Ea the creator god. Pryderi as Anxiety, and as the Lord of the Solar system, anxious for his creations, and marries the newly arrived Planet Venus, who is Rhiannon. The rival of Pryderi for Rhiannon-the Moon is Gwawl, who is the Light. The Moon as a planet or great comet had entered the solar System around our Sun, and so she comes from the great voids of the galaxy or perhaps even the universe. Therefore her father Hefeydd the Old who is from "heddiad" ='tranquillising' and "heddwch" meaning 'peace or quietness',—and so is the great original silent unimaginable father-of-all, and the only god. The Chaldean lore Ea the Creator god had a wife Damkina and Damkina was identified with the Moon., and the Moon is associated with water as the controller of the ocean tides.

The second husband of Arianrhod is Manawydan the son of Llyr. There was a real life Manwaydan a son of King Llyr Lediaeth, and the Mabinogi casts its Manawydan in the role of a son of Gwydyon, with Gwydyon of the Deep as an alter ego of Llyr Marini—Lear of the Oceans. This parallels the Chaldean legend of Merodach the Lord, son of Ea, being married to the Lady of the Abyss—Zerpanitu. This power Zerpanitu was also identified as Ishtar, as Nina the fish goddess, as Aruru, as Bau, as Gula, and as Mama or Ana ="mother". Oddly enough the Khumric Welsh still refer to mothers as Mam, whereas the English say Mum, and the Americans Mom. The references to the Hay Collars in the Mabinogi stories arises from the portrayal of Ialdabaoth Pwyll as a horse, with a horses head—The Great Horse. His son and successor Sabaoth was known as the Little Horse, and the word for Little Horse is Merlyn. Whereas Iadabaoth did not understand about god, and he was therefore unenlightened, his son Sabaoth did understand and so as Merlyn he was "enlightened". Following the Hermetic Principle of As Above So Below the sixth century real life Merlyn was Taliesin the son of St Henwg.

In the Mabinogi Tale where Gwydyon and Lleu Llaw Gyffes appear, it is easy to recognize the transformation of Lleu into the Etana Eagle of ancient Chaldea. The Eagle in ancient mythology and religion served to carry the soul of the dead to heaven, and at the funeral of Roman emperors an eagle was

released for just such a purpose. The Etana Eagle of ancient Babylon also had similar duties. In fact the evidence has been staring scholars in the face for around 150 years following the publication of Lady Charlotte Guest's version of the Mabinogi, and the discovery and publication of the Seven Tablets of Creation in the excavation of Babylon. As all our ancient British records state that the nations ancestors migrated from Syria (Euphrates region) around 1600 BC and in a second migration under King Brutus from Western Chaldea around 500 BC, it should have been automatic to make this obvious connection.

The large body of ancient Sixth Century poetry ascribed to Taliesin is described as "mystical", yet it can be interpreted in the light of Gnostic-Chaldean thought. One poem actually states—"Duw Sadwrn"—the god Saturn or Ialdabaoth. Various "Armes" poems and Appeasings are full of Gnostic ideas. The Triads also support these Gnostic-Chaldean ideas, based upon a profound religious philosophy of the creation of the universe. Today we resort to simplistic non-think of the worst order, and we hear that the universe began with "a big bang". How there can be a bang when there was nothing existing to make a bang is difficult to imagine, and how a noise could be heard in the great vacuum of nothing is even more difficult. There can be little doubt that the depth of thinking and reasoning of the ancient Chaldean ancestors was far more profound than the simple ideas of the followers of Abraham.



The Northern starry sky with the principal stars and constellations and the band of the Milky Way. As the equator divides the Earth, there is a celestial equator which divides the starry vault into two hemispheres.

1. The Sign of the Heavenly Cross - now usually denoted by the Greek designation of Cygnus- lies in the centre of the upper left hand quadrant. the star Cygnus is at the centre of the Cross and the brilliant Deneb is here shown on the inner circle line.

2. To the right of the Cross and slightly lower, lies the sceptre of Cephus.

3. Immediately right and just inside the upper right hand quadrant is the Cassiopeia constellation.

4. Above Cassiopeia and Cephus lies the Horse of Pegasus, and Equilius the Horse-like Water-Monster is made of faint unmarked stars just to the left of Pegasus and between Pegasus and Delphinius the Fish.

5. Immediately right of Cassiopeia lies Perseus the Robber, and above Perseus are the Triangle and Andromeda.

6. Lyra with the brilliant Vega and then Hercules -Enoch are immediately below the Cross.

The Mystery of Merlyn.

We have touched briefly on the matter of Merlyn, and it is by identifying Dark Age Apostolic British Christianity as Gnostic that we get a clear explanation of the meaning of Merlyn. This is the original spelling and not 'Merlin'. In his poetry Taliesin son of St Henwg, and Chief Bard to Arthur II son of Meurig, states;—

"For I am Merlyn and men shall call me Taliesin."

This is interpreted as:—

"For I am Enlightened and men shall call me High Intellect."

All that this means is that the Great Horse, Ialdabaoth, was Unenlightened about god, and he was cast down and replaced by his son Sabaoth, the Little Horse, who was Enlightened about god. Merlyn literally means—"Little Horse"—and Tal-iesin means—"High-Intellect"-and so the line in the poem means:—

"For I am Enlightened and men shall call me High Intellect."

The demi-urge Ialdabaoth of the Gnostic thought was a creator power set to perform tasks of creation on Earth, and in his ignorance of the god who had created and appointed him, he cried out:—

"I am god, there is no other god but me."

The mistaken power Ialdabaoth was then corrected by a voice from on high, and he fell through his ignorance of the higher spiritual powers. His son Sabaoth understood the Truth of the great Silent unknowable god, and he was placed into the position of his fallen father Ialdabaoth. Therefore Sabaoth is Enlightened whereas his father was ignorant. As Ialdabaoth was portrayed as a Great Horse, and his son Sabaoth as a Little Horse, the importance of the Taliesin line of poetry is obvious. He says that he will be called Merlyn, and Merlyn means "little horse". In short he is Enlightened, and he knows the mysteries of the Gnostic and the ancient Chaldean faiths.

Too many confusions have arisen with the misidentification of Taliesin-Merlyn with Myrddyn Emrys, who was Martin Ambrosius of the Carmarthen area, and Myrddyn Wyllt—Martin the Wild a brother-in-law of Rhydderch Hael, and a supporter of Gwendolleu. This is detailed in the Volume "The Invisible Kingdom". No one who has studied old British-Welsh History closely could possibly make these errors. Sadly the majority of writers are motivated by petty nationalist and regional wish thinking, and they simply want to try to squeeze an Arthur or a Myrddyn into their own particular zone or region regardless of evidence, or the constantly alleged lack of it.

The Keys to the Mabinogi.

1.The first Four Branches of the Mabinogi are Group One of the Tales. 1 Pwyll, 2 Bronwen 3.Manawydan, and 4, Math.

These are the creation stories and they match with the Seven Tablets of Creation dug up in the ruins of Babylon and now in the British Museum. This gives a direct Chaldean to British linkage. These Four Branches of the Mabinogi are known to form a distinct Grouping.

This Group One makes it clear that the Hermetical Principle of "As above so below" is operating, and that what happens on Earth is a mirror image of what happens in the Heavens. This is still the principle followed in horoscopes that are still popular in our daily newspapers and magazines.

2. The other stories in the Mabinogi Series are in two sections which tell in Group Two—How to read the messages, and Group Three—the Solar-Stellar journeys which lead somewhere.

3. Group Two consists of 1 The Dream of Rhonabwy, 2. How Culhwch won Olwen, 3 The Dream of Maxen, and 4 Lludd & Llevelys. The Dream of Rhonabwy is crucial as it gives the precise clues on how to read the star maps on the ground in mounds. Culhwch and Olwen is a link Mabinogi linking the later stories to the First Four Branches.

4. Group Three consists of three Mabinogi of Knightly Quests and Journeys and all three are Planetary or Stellar stories of Planets moving through the Heavens. These form the Journeys Group. They are 1. Owein & the Countess of the Fountain, 2 Peredur son of Efrawg. 3 Geraint and Enid.

5. There is a Fourth Group that some scholars include and which consists of one story. This is the Story of Gwion Bach and Ceridwen the Witch. This has elements of the ancient Chaldean, Sumerian, Babylonian, tales of the monstrous female Tiamat and her ugly deformed dangerous son. The English traditional legend of Beowulf is a much longer version of this as Beowulf—Jupiter first battles with and destroys Grendel the son and then takes on the massively formidable mother Monster. There is also mention of a shadowy monster father figure who would match Apsu Rishtu. Beowulf has no German, Dutch, or other European, counterpart or copy and has to be considered as an English legacy of the Ealde Cyrcenas from Syria under Albyne. The Welsh Ceridwen Story matches the much longer Beowulf Saga.

6. Again there is a total failure to identify Beowulf as a Planetary Saga of our Solar System. Only the eminent Astronomer Tom Van Flandern has come

out and written that the asteroid belts of our Solar System are the remnants of destroyed or exploded Planets. A French egotist living around 200 years ago jumped all over people who proposed this and his ludicrous ideas have formed the herd trail and pattern ever since. Beowulf as Jupiter is a natural gravitational pull for any smaller intruding planets or comets and they are inevitably drawn to the massive Jupiter. So Beowulf = Jupiter destroys the two dangerous monsters—intruding planets,—and he saves Earth.

7. Orion appears to come into this in Wales and the very clear Orion Group of Mounds is just outside Cardiff to the North in an extraordinary position for attracting tourists. The three central mounds of Orion's Belt are two very large and one small mound on the Garth Mountain and they match the two huge and one small pyramid complex at Giza. A major mound of Orion is at Morganstown and another in Rhiwbina both to the East. On the West side of the Garth there are other huge mounds and both East and West outer Mounds offer clear views of the Belt.
8. The pattern to be followed is the Egyptian Denderah "Zodiac" which is not in fact a "zodiac" or Circle but instead it is a Spiral going inwards from an outer circle. The Denderah "Zodiac" includes such things as a Duck and a Chicken a Raven and a Hawk, the Greek & Roman ideas do not include Ducks and Chickens, yet in Glamorgan we have the Heol y Cyw—Road of the Chicken, and also the place of Bran—the Raven. The Raven is a mark of Nergal the Lord of the Dead and so we can find the great cemetery, also the Place of the Mausoleum.
9. The centrepiece or 'piece de resistance' is the Senghenydd Dykes. A small dead end Valley in exactly the right place or area for Polaris is enclosed by strange mound and ditch dykes which run along the hilltops to enclose a dead end valley. The valley lies diagonally South East to North West. Dykes running about Four Miles each side enclose the long sides, and the closed North West end is around two miles wide. These ditched Dykes run up and down and straight along the hilltops. Outside these Dykes are places strange circular piles of Stones like a gigantic truck tyre and another pile in the centre. These are the six riders who come to King Arthur and Prince Owein as they play Gwyddbwyl—Star Knowledge games after the battle of Baedan.
10. The Polaris standing stone is inside the Senghenydd Valley. From here EVERY other mound, or mound group, and star stone and group is traceable.

It is odd to think of great mounds of this system inside the city of Cardiff and the major town of Newport, but that is how it is.Senghenydd is in the Llandaff Charters three times and the old spellings appear to make it clearly “the Senate Place of the Nation”.

11. Alan Wilson and Baram Blackett are trying to provide a basic outline upon which the reader can start to think and to work from. If they can determine how the ancestral ideas went on burial places and necropolis sites then they can find them. They do not like grave robbing or digging and they prefer to observe the Druid Curse,—“He who disturbs the bones of our ancestors will die a painful and cruel lingering death.”

12. The jumping off point in setting out the entire map is clearly the Polaris Stone. They came across the placement in looking at an old Tithe Map, which had a strange little poem in one field. This had been translated as—“ He who keeps Ewe sheep in this field will get sour milk”. This was yet another mistranslation of close spelled words. It actually translates, as “This is the mound of the Queen of Heaven”. There was a very ancient church of Mary in this field and there is a monster grave mound there. Significant as all ancient Welsh churches were named after their founders. On top of the huge mound is a gigantic oak tree. This had been dead many years when we first visited in 1986. Amazing, as it may seem when we started searching around in 1987 it began to sprout green leaves again. This must have been important as the Roman church egged on the Mercians to attack South Wales around AD 800 with the objective of destroying this church. They did apparently, and in retaliation the South Wales King attacked Offa of Mercia, known as the Great, and killed him and savaged Mercia.

    The mound of the Queen of Heaven was related to Cassiopeia the Queen and wife of Cephus the King of Heaven and their Constellations. From this everything else began to fall into place

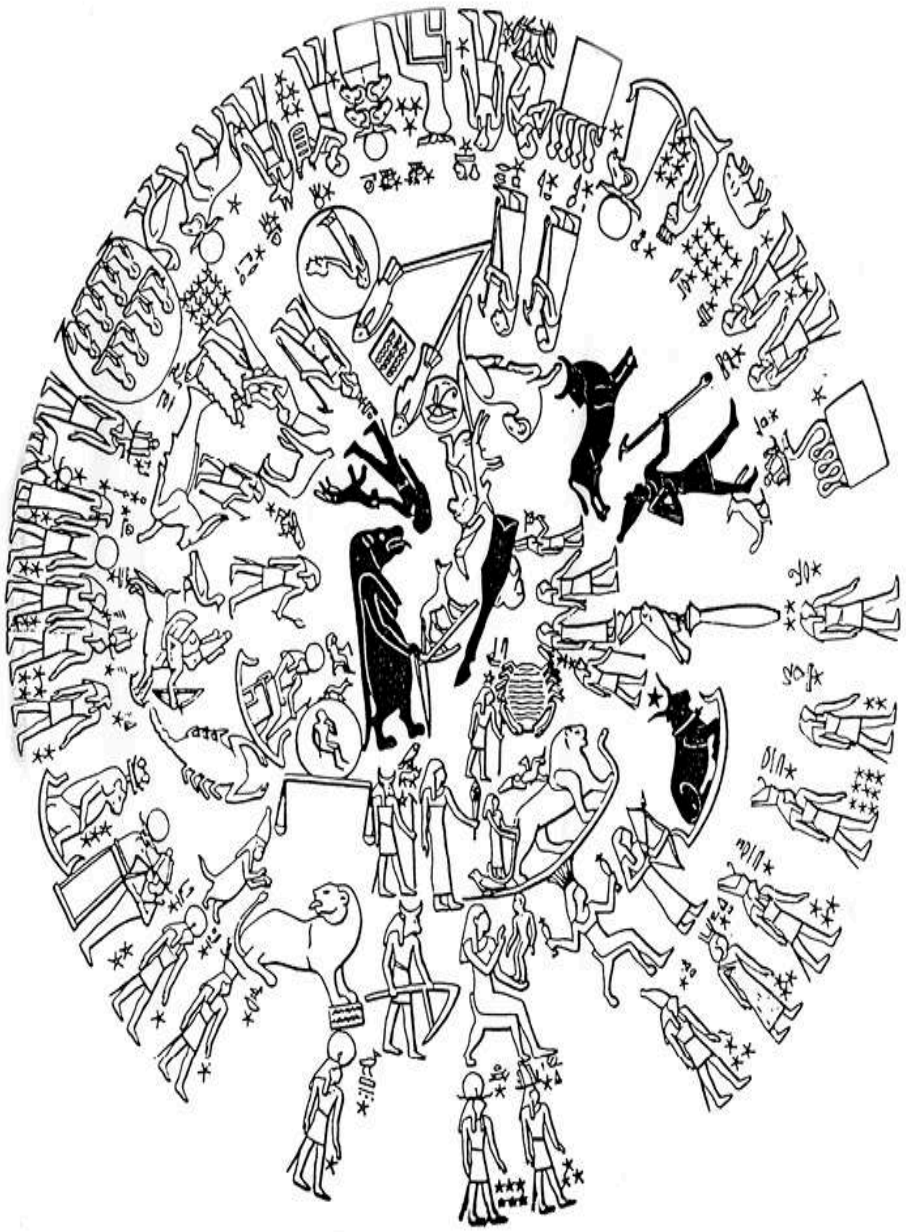
13. In a tiny valley to the west there is a strange remarkable rock shrine of Hathor or Isis hidden in a remote woods and this is right on target for the Star Map as per Denderah. The Denderah Zodiac shows Hathor as a Cow with a Moon symbol between he horns riding in a Boat, and this tiny valley is called the Valley of the Cow and the rock carvings are amazing, showing the goddess Nut and so on.

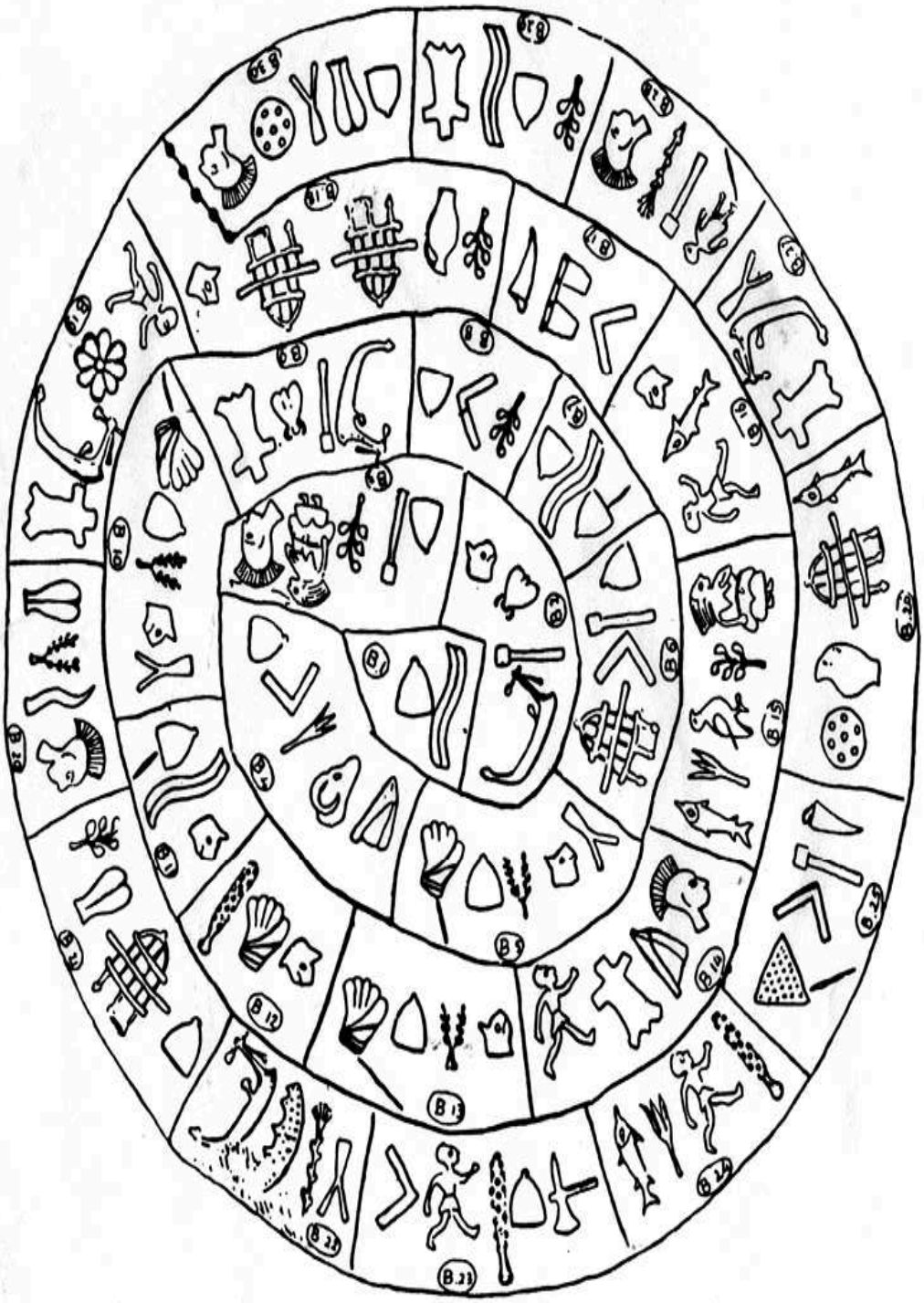
14. This gives a flavour of what happened and how it happened. One site sought was at the monastery of St Caurdaf at Miskin. St Caurdaf was father of Medrawd-Modred, and St Caurdaf himself was a son of Caradoc

Freichfras (Brawny Arm), who was a brother of Queen Onbrawst. Queen Onbrawst married King Meurig and they were the parents of King Arthur II. So Medrawd-Modred was a nephew of Arthur, The story is told very clearly in ‘Artorivs Rex Discovered’, and the search was for a cave there, and a quarry had encroached within 60 yards of the ancient Monastery, We went to the quarry management and they showed us that they had found a cave about four to five yards down from hill top in the cliff face and running directly towards the monastery, and so on and so on. All exciting stuff and just what is in the cave besides mud and earth? The basic story is in ‘Artorivs Rex Discovered’.

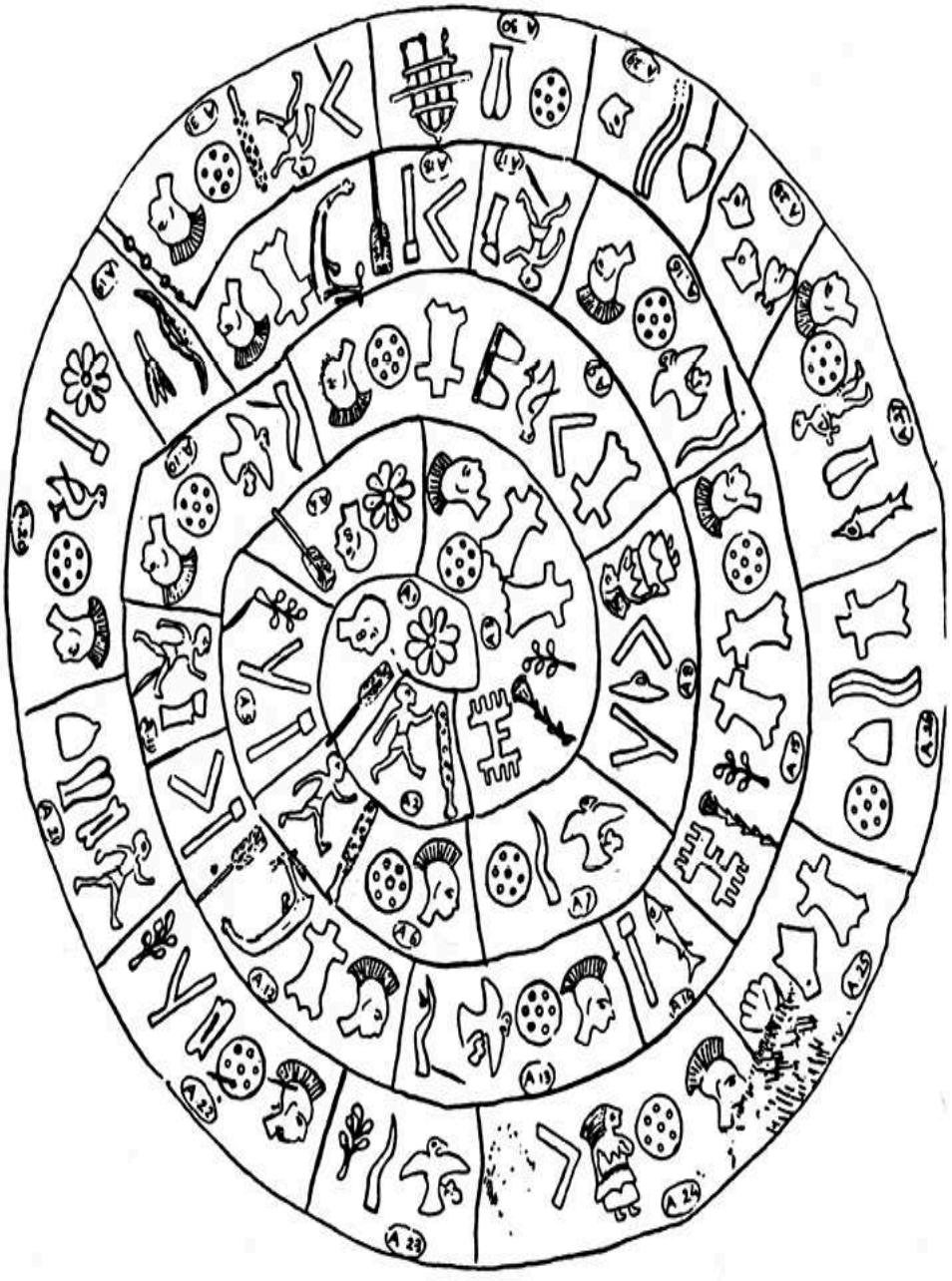
15. They worked out the pattern of the 72 pyramids of Egypt and identified the stellar journey they represent by identifying which constellations these groups represented, and the pattern of the stars of the constellation of Draco in the large stelae that Ahkenaten erected around his new city at El Armarna. The whole thing seemed to be constantly intermingled. The decision that was needed was either to start by exhibiting this and switch back to Britain, or leave it out. Another was after this information but we told him very little.

PLANISPHÆRII COELESTIS HEMISPHÆRIUM SEPTENTRIONALE
Sagittarius
Libra
Scorpius
Ophiuchus
Serpens
Aquila
Antinous
Capricornus
Aquarius
Pegasus
Andromeda
Cassiopeia
Cepheus
Lacerta
Cygnus
Vulpecula
Delphinus
Equuleus
Pisces
Cetus
Aries
Triangulum
Perseus
Auriga
Taurus
Gemini
Lynx
Ursa Major
Ursa Minor
Draco
Camelopardus
Cancer
Leo
Leo Minor
Coma Berenices
Canes Venatici
Bootes
Corona Australis
Lupus
Hydra
Crater
Corvus
Virgo
Stellarum Magnitudinum Characteres





The Phaistos Disc. Verso.



The Phaistos Disc. Recto.

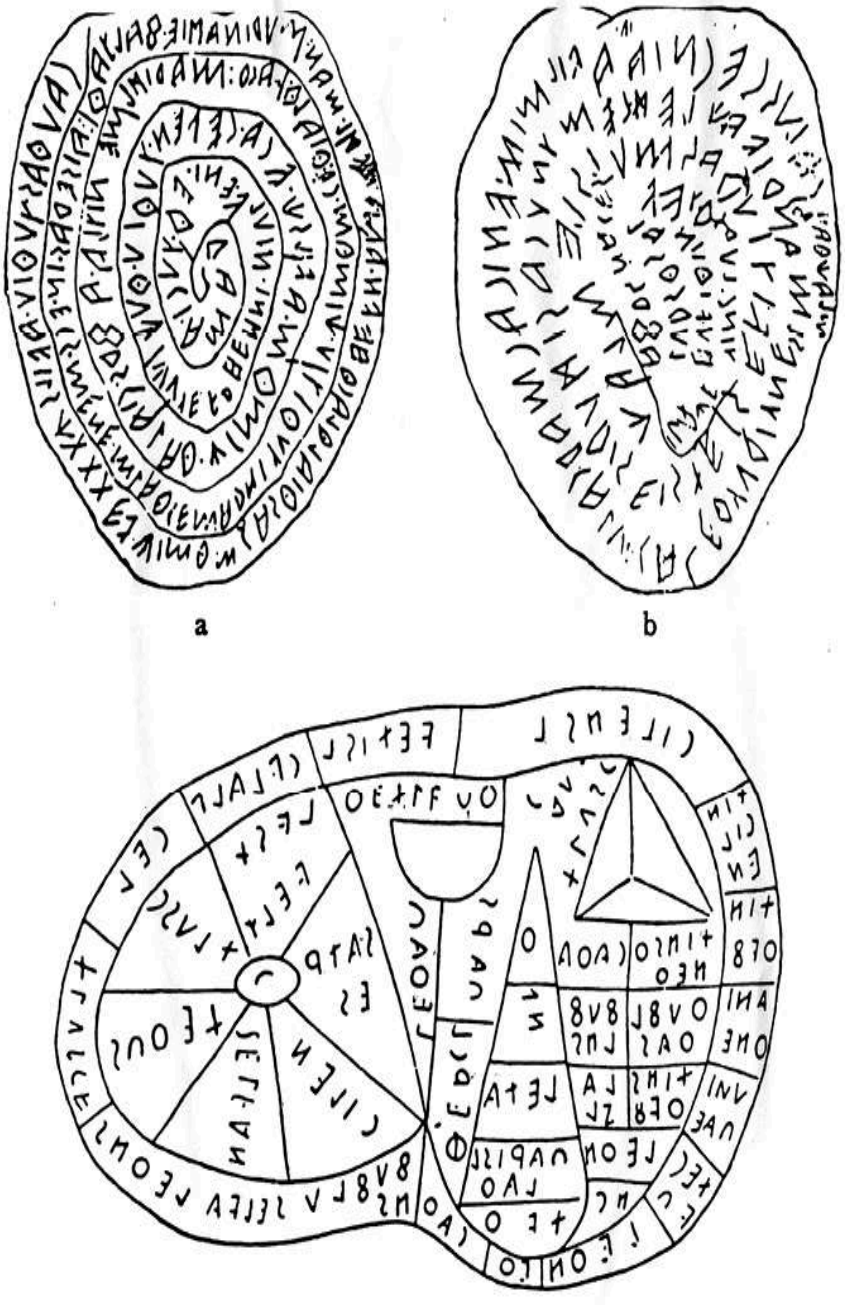


FIG. 91.

Above: Leaden tablet from Magliano with text written in spiral form (a = recto, b = verso).

Below: Bronze liver from Piacenza.

The Denderah Zodiac, the Phaistos Disc, and the Magliano Tablet.

In the volumes “The King Arthur Conspiracy” and “Moses in the hieroglyphs”, the ancient cultural links between the ancient British and the Ancient Etruscans and the Ancient Egyptians were clearly demonstrated. This led Alan Wilson and Baram Blackett to seek for tangible evidence in their investigations into the possible parallels in cultural and religious thinking. The question was whether the Mabinogi Stories were exhibiting a closely similar concept of the heavens that linked with these other ancient nations in the Eastern Mediterranean.

This investigation produced a remarkable parallel in the form of the ancient “Zodiac” from the temple at Denderah in Egypt (stolen and now in the Louvre), the strange Disc found at Phaistos in Crete, and the less well advertised lead tablet from Magliano in Italy.

It is worth noting that the Greek word “Zodiac” that has become synonymous with the representation of Star groupings in the heavens as celestial figures actually means “a Circle.” The familiar twelve signs of the Zodiac are associated with twelve calendrical periods or “months,” and they are well known as birth signs even today. This is misleading if these research studies are to get anywhere, as what we are dealing with in the heavens is an ancient system of well-known heavenly figures that are arranged in a Spiral and not a Circle.

The best known and the most obvious of these Spiral representations from ancient times is probably the Denderah “Zodiac.” The great stone on which this is carved was filched from the ancient Egyptian Temple at Denderah, and spirited away to Paris, where it now is. This composite set of pictures of the heavens is arranged with an outer circle of stellar figures that are clearly star groupings in constellations and each figure or group of figures in this outer circle, is accompanied by clusters of tiny star signs. Within this outer circle an obvious spiral of human and animalistic figures is arranged in a Spiral that spins inwards in ever decreasing circles towards the centre, which is clearly the Pole Star. The constellation that we know as the Little Bear—Ursa Minor is shown as an Animal’s thigh (the routine portion of a temple sacrifice that was offered to the god and usually eaten by the priests) and the Draco-Dragon encircling the Pole Star is the monstrous Hippopotamus, and so on.

Over in Crete a strange circular disc was discovered at Phaistos, and this is engraved with animal, human, vegetable, and mineral object signs on both sides. This discovery was made at the ancient palace at Phaistos on 3rd June

1903 by Dr L Pernier, who was a member of an Italian expedition led by Professor Halbherr. This disc from Phaistos is made of fine clay, and it was found next to a broken tablet that was inscribed in Cretan Linear B writing. The representations on the disc were arranged in an outer circle of twelve sign groupings on each side of the Disc, and these are obvious star groupings of an outer calendrical monthly zodiac. Inside this outer enclosing circle of twelve groups of signs is a Spiral of other groups that spins inwards towards a central Polar point. This pattern is repeated with different groupings of symbols on the reverse side. This would be one side as a representation for the stars as seen from the northern hemisphere of planet Earth, and the other side for the stars as seen from the southern hemisphere of Earth.

It is comical that Sir Arthur Evans came up with the idea that the Phaistos Disc was engraved with a hymn of victory, and he suggested that the whole of the text was a sacred song.

As it appears obvious that the Phaistos Disc is a representation of the Heavens as seen from Earth in both the Northern and the Southern Hemispheres, it has the same function as the Denderah Zodiac, and the clearly represented groups of signs and symbols are the “names” of the major constellations.

If the search moves further west from Crete to ancient Etruria in Italy yet another similar representation known as the Magliano Tablet was found, and this has been dated back to around 600 BC. This Magliano Tablet is another circular disc made of lead, and in the same manner as the Phaistos Disc it is engraved on both sides. By a stroke of good fortune the Magliano Tablet is inscribed in writing and not with Pictures of Humans, Animals, and Objects, as at Denderah and Phaistos. Once again there is an outer enclosing circle of words that are clearly delineated by the usual Etruscan custom of placing dots between each group of letters that form a word or phrase. Inside this enclosing circle of what are clearly twelve letter groups, there is another inwards Spiral of letter groups that spin inwards to a centre pint in exactly the same way as the Denderah Zodiac and the Phaistos Disc. The pattern is the same on the Magliano tablet, the Phaistos Disc, and the Denderah Zodiac.

As both sides of the Phaistos Disc and the Magliano lead tablet are laid out in clearly defined Spirals that appear to represent the Northern and Southern Hemispheres of the heavens as seen from planet Earth, the logical first step is to count the number of identifying Word Groups on the Magliano Tablet and then to count the number of clearly defined Sign Groups on the Phaistos Disc,

and to match them up. A further step is to count the number of human and animalistic figures in the spiral of the Denderah Zodiac and to match these with the Phaistos Disc and the Magliano Tablet.

It is a matter of good fortune that this Magliano Tablet is set out in writing, and that the writing is in the Etruscan Alphabet, and each constellation name is delineated by a Dot at the beginning and end of each "name." As detailed in "The King Arthur Conspiracy", in AD 1793 a Welsh scholar pointed to the near identicality of the Ancient Etruscan and the Ancient British Coelbren Alphabet. This same scholar preserved and published the Ciphers with which to read the Ancient British Alphabet that was mentioned by Julius Caesar in 55 BC, and these invaluable Ciphers were earlier preserved from older records by Llewellyn Sion around AD 1560. This was ignored. In 1846 another Welsh scholar, this time at Oxford, again pointed out the same near identicality of the Ancient Etruscan and Ancient British Coelbren Alphabets. This was ignored. In 1852 other Welsh scholar published "Barddas" and this was also generally ignored. In 1906 another Welsh scholar, a lady D Delta Evans, again published the ancient British Coelbren Alphabets, and again this was ignored.

When Alan Wilson worked in Italy for three years he visited various cultural sites and museums on weekends as any tourist might do, and being already familiar with the ancient British Coelbren Alphabet that was preserved in Glamorgan, he was immediately struck by the obvious similarities with ancient Etruscan. It was not until 1984 that he and his colleague Baram Blackett got around to the first serious attempts to decipher Etruscan. The reasoning was that the correct language of the Etruscans was Khumric as preserved in and still spoken Britain, and on Television and Radio, and in Newspapers, and that by using the preserved Ciphers of the British Alphabet that match each ancient letter with its modern equivalent letter, it was possible to convert ancient Etruscan writing into modern script. This meant that Khumric-Welsh words should emerge from the Etruscan texts. This is precisely what happened.

The British Coelbren texts had already been tackled and deciphered successfully, and it was clear that there were inscriptions in the same Alphabet scattered all the way back along the ancient migration routes taken by the ancestral British. There were Coelbren inscriptions in Britain, in Etruscan Italy, in Rhaetian Switzerland, in the Aegean, in Asia Minor, in Assyria, and further back in time and distance. These decipherments spawned major Projects, and by possessing the preserved Language, which had died out along the migration trails, and by also having access to the preserved Ciphers, it was possible to read these ancient and allegedly indecipherable inscriptions.

In this way the door is opened to read the Magliano Tablet with its depictions of the Heavens as seen from both hemispheres of planet Earth. This then allows for a comparative transfer of the results to the Phaistos Disc, and this information can then be related to the Denderah Zodiac. The fact is that it is all too simple for the academics, and all polite and reasonable attempts to involve them have so far failed dismally, with the exception of the astronomy Department of Cardiff University who were unable to persuade the Historians and archaeologists to get involved. What is evident is that the same ideas of the arrangement of the Heavens were clearly spread from Egypt, to Crete, to Etruria, and to Britain, and elsewhere. As the Ancient British can be shown to have had solid connections with ancient Chaldea and Syria and also with ancient Etruria and Egypt, the whole pattern is clearly consistent. Such Etruscan stories as have been preserved through Roman sources are comparable with the ancient stories from ancient Chaldea, and with those from ancient Britain. The stories and the ideas and experiences that they represent are common, and the pattern of heavenly involvement with life on Planet Earth is common. This can be demonstrated.

Astronomy and Astrology.

The root cause of almost every present difficulty in disentangling the records left to us by our ancient ancestors has been the inflexible determination of modern astronomers to totally and completely disassociate themselves from the ancient practice of astrology. We are all familiar with the fortune telling aspects of the Signs of the Zodiac, and most of us know which Sign of what constellation of the Zodiac we were born under. We are all generally aware of the practice of many newspapers and magazines publishing weekly and sometimes daily predictions and forecasts of our futures. This has gone on from times immemorial and the professional astronomers of the universities the colleges, and the institutes, seem to be ever anxious to distance themselves from this generally harmless nonsense of “your future in the stars.”

This separatism of scientific astronomy and the quackery of astrology is a modern situation and the too rigid approach of the star gazing professionals has obscured the very obvious fact that our ancient ancestors made scientific studies of the heavens and also practised the unscientific art of ‘prophesying’ and ‘fortune-telling’. So whilst it is quite legitimate to remove these magical folklore aspects of ancient records it is completely illogical to also ignore the records of what our ancestors around the world saw and recorded as facts.

Every nation on every continent appears to have preserved clear memories of what can only be described as Star Wars in the Heavens. Over and over, again and again, researchers have discovered the same basic underlying stories and memories of the same cosmic events in our Solar System around our star the Sun. The names given to the participants vary in the different languages and roles, and the motives ascribed to the participating gods that are Planets, Satellites, Comets, Asteroids, and Moons, are sometimes differently interpreted; yet the messages are the same. These planets and great comets were seen as having life as god and goddess personalities and as having identities and characters.

Every ancient civilization, be it empire, kingdom, nation, tribe, or republic, all record changes in the order and the nature of our Solar System. Planets that were seen as ruling planets were ‘deposed’ and replaced by other ruling dominant plants. In turn these second ruling planets were then ‘deposed’ and replaced by another ‘ruler’ of the heavens. Planets in our Solar System, and great comets that arrived, were seen to be destroyed in great collisions or near encounters, and they were quite literally exploded and blown to pieces. Parts of these destroyed planets arrived and were buried on our planet Earth. When two planets came close together and the greater gravity of one large planet captured another small planet as a moon, this was seen as either a combat where one planet-god overcame another and took it as a prisoner, or alternatively is was interpreted as a larger male planet-god marrying a smaller female planet god. Where a large planet destabilized another planet in a close encounter, and caused it to explode, this event was seen as a combat where one great planet-god warrior killed his enemy. The existing planets and new arrivals into our Solar System were believed to marry, to have children, to quarrel, to fight, and to war with each other, and sometimes to meet in peacefully in conjunctions as seen from Earth, and to travel together for a while.

How did this all come to be astrology? Well, our ancestors were just as intelligent as we are, they may not have had all the marvellous electronic and mechanical tools, that we have today, and they may have had to live in more primitive lifestyles, but they were just as thoughtful, just as smart, and just as inventive, as we are today. Long, long, ago some genius in the Northern Hemisphere realized that the apparent movements of the Sun followed a regular cycle. When the Sun arrived at dawn its furthest point north on the eastern horizon then it was the height of the summer. When the Sun later arrived at its furthest point south on the eastern horizon then it was the height or depth of winter, and the cycle would recommence. Another genius noticed

that the Moon waxed and waned, and that this process took almost precisely twenty-eight days. He also noted that there were approximately thirteen waxings and wanings of the Moon in every annual Sun cycle.

Other geniuses noted that the birds, the animals, and the fish, migrated, and mated and routinely followed cyclic annual patters. Perhaps more important other geniuses saw that plants grew and died away annually at fairly precise times, and that the growing of crops could be planned to maximize the harvests. All that was necessary was to study the movements of the Sun and the Moon and to count the days.

Then other men, who were migratory and seafarers, saw that it was necessary to know where they were when in the middle of formless deserts or far out to sea with no sight of land. These geniuses looked up at the heavens and they saw that the stars in the heavens appeared to dance in a circle, as they appeared to revolve in an unceasing motion. It was only a matter of time before the Axial point around which all the stars appeared to revolve was identified as Polaris the Pole Star, and this discovery meant that some means of direction was available to the travellers of the deserts and mountains, and the seafarers. Observation of the brightest stars in the heavens showed that the view presented by the heavens was also cyclic and it differed as the days and seasons passed before re-appearing as it had been every Sun cycle of 365 days, or every thirteen Moon cycles of approximately twenty-eight days.

This was progress in a big way, and calculations of when to plough, when to plant or sow, and when to reap and gather the crops and fruits, was vital knowledge as was knowing when the fish would run, when the mackerel the herring and the cod would shoal, and when the salmon would run up river. Looking at the brightest Stars individually was however not an easy task, and then some unknown unrecorded genius had the wonderful idea of grouping together several bright stars that were in proximity to each other, as identifiable group patterns. Looking for an identifiable pattern of a group of bright stars is easy. In this way the process began to develop that has resulted in the well-known patterns that all of us know at last in part. The seven stars of the Great Bear, also called the Big Dipper, or the Wain (cart or chariot) and originally the Great Fold, and the nearby seven stars of Little Bear or ancient the lesser Fold, and the seven stars of the beautiful Orion, and the five stars of the ‘W’ of Cassiopeia, and so on.

Travellers on land and in deserts, and ocean voyagers, looked for these clearly defined star groups. Just when and who began to identify these star

groups with the Sea Goat of Capricorn, the Bull of Taurus, the Ram of Aries, the Branch and Virgin of Virgo, the Twins of Gemini, and so on is not certain. The ancient Egyptians saw the stars in the manner preserved in the Denderah 'Zodiac' where an outer circle of identified star groups surrounds an inner path that spirals inwards in decreasing orbits to finally arrive at Polaris. This is the story of a journey in the heavens. The ancient Etruscans saw that same pattern as preserved in the Magliano Tablet, and the ancient Minoans also saw that same pattern as preserved in the Phaistos Disc. The Etruscans and the Minoans actually appear to have known and recorded these star patterns as seen from both the Northern and the Southern hemispheres of our planet Earth, as the two sides of the Phaistos Disc and the Magliano Tablet appear to show.

It was virtually a natural process that the 'moving stars' that are the planets should be regarded as gods, and an equally natural evolution that the stories of national religions should be identified with and exhibited in the positions and identifications allotted to the various static star groups or constellations. Religion inevitably became entwined with astronomy and the fact that heavenly commotions could have serious effects on planet Earth had to be taken into account. Comets, and particularly large comets, were regarded with fear as it was known that a small comet impact on Earth could cause great local calamities. Close encounters with large comets could also result in catastrophes as debris from comets and their tails could wreak havoc and devastate whole nations, as happened to the powerful British State in AD 562. The destruction and explosion of the Planet Osiris caused debris to impact on planet earth, and became a central feature of Egyptian religion and history. Astronomy was an important and vital matter and all nations supported those who studied the heavens.

The logical outcome of all this was that the cartographers of the modern era who took immediate advantage of the invention of modern printing in Europe in the fifteenth century, almost invariably began to produce Star charts of the heavens that incorporated both the figures of the imagined star gods and the actual prominent stars. These charts were works of art with drawings /paintings of the Bears, Cephus the King on his throne, Andromeda chained to the rock, Perseus carrying the Medusa's head, the Ship Argo, and so on, and within these paintings were set to major named stars. The unfortunate European obsession with all things Greek and Roman swayed the depiction of these imaginary figures in the heavens in the direction of Greek myth and legend, and thinking of the past tended to be confined into the records of Greece and Rome.

Many modern writers see the development of the Zodiacs and Spirals of the heavenly figures as beginning with the Alexandrian cartographer Claudius Ptolemy who produced his 'Almagest' around AD 150 and they mention references made by the Greek Hipparchus around 200 BC, but the existence of the Denderah Zodiac and Spiral carvings in the temple of Denderah was built in the reigns of the Ptolemy Pharaohs of 332 BC to 30BC, and the oldest building on the site is a Mamesi of Nectanebos I of 380—362 BC mitigates against this. The Phaistos Disc found on the 3rd July 1902 in the ruins of the Minoan Phaistos Palace by Dr L Pernier also places the existence of heavenly Zodiacs and Spirals long before Hipparchus, and so also does the Etruscan lead Magliano Tablet. There is every likelihood that the ancient Chaldean, Babylonians, and the Hebrews, all had pictorial ideas of the heavens and Biblical references appear to point to this.

There is in the British Museum a sculptured stone that records the privileges granted to Ritti-Marduk by the Babylonian King Nebuchadnezzar I that has carved upon it the animalistic Sign of the Zodiac and this along with a mass of other evidence in written cuneiform and on scenes from cylinder seals, and statuary, proves beyond all question that the Signs of the Zodiac are in fact of Babylonian or even earlier origin. This means that our British Khumric ancestors would have been well aware of these Signs and the stellar constellations that they represented before they began their long journey from Armenia to Britain in 687 BC. The Zodiac circle ran through the three celestial "Fields of Heaven" that were allotted to the god Ea in the West that was associated with Amurru, to Anu in the South associated with Elam, and to Bel in the centre associated with the land of Akkad. The sculpture in the British Museum shows the three mansions of Ea, Anu, and Bel, and Nebuchadnezzar I is roughly dated at around 1020 BC. So the Ealde Cyrcenas—Old Syrians who migrated into Eastern Britain around 1600 BC could well have known of the named star groupings in the heavens.

The Creation Myth of Babylonia avers that Bel made three stars for each month and opinion is that there were then twelve stars in Bel's central area consisting of four major Zodiacal stars and eight supporters, and the same pattern of four major Zodiac stars with eight supporters applied to the 'fields' of Ea and Anu. Modern schemes have twelve major Zodiac identifications and three supporting or associated star signs allotted to each. This makes the numbers of Twelve, Twenty-four and Thirty-six important in astrological numerology.

The near identicality of the Babylonian Zodiac Signs with those of the much later Greeks that we still use today is indisputable. Scholars identified the Babylonian Goat Fish of Ea with the goat-fish Capricorn, the (B) God carrying a water urn matches with Aquarius the water carrier, the (B) Fish-tails in canal match with Pikes the Two fishes, the (B) Labourer/Shepherd with Aries the Ram, the (B) Bull of Heaven matches with Taurus the Bull, the (B) Faithful Shepherd with Twins with Gemini the Twins, the (B) Scorpion or Crab with Cancer the Crab, the (B) Big Dog—Lion with Leo the Lion, and the (B) goddess Sitar's Corn matches with Virgo & holding her Branch, and the (B) Balance matches with Libra the Scales, the (B) Scorpion of Darkness matches with Scorpio the Scorpion, and the (B) Man-Horse or Man Scorpion armed with a Bow & Arrows is a match with Sagittarius The Horseman with a Bow. Quite obviously the ancient Babylonians had the "Greek" Zodiac at 1100 BC and very likely earlier.

The summation is that every nation appears to have had the common idea that groups of prominent stars were representative of gods and other immortals and that these representations formed a storyline of an ascent to or through the heavens by way of a progress around the heavens through a circle and then a continuing journey along an inwards spiralling path to the Pole Star. This continued into modern times and Julius Schiller actually drew celestial Picture and Star Charts of the heavens where he depicted Hebrew and Christian-Judaic figures instead of the conventional ancient Roman-Greek pantheons. The twelve Signs of the Zodiac circle were painted as the Twelve Apostles of the Christian faith instead of Aries, Taurus, Gemini, Virgo, Pikes, Libra, Sagittarius, Leo, and so on. Hercules became the Three Magi, the Heavenly Crown became the Crown of Thorns, Argo became Noah's Ark. Jesus the Nazarene became the Sun, and his mother Mary the Moon, whilst Cassiopeia became Mary Magdalene. Centaurus became the patriarchs Abraham and Isaac, and Indus & Pavo became Jacob, whilst Tucana and the smaller Magellanic Cloud became the Archangel Raphael.

Many other scholars have interpreted the names of the ancient stars and constellations as linking to biblical references and have interpreted the story in the stars as the prophecies and enactment of the drama of Jesus the Nazarene. There is an inherent danger of conflict in this interpretation because it could equally be held that the actions of Jesus the Nazarene were a deliberate enactment of the well-known biblical prophecies and their solar and stellar links and associations.

The main point of all this is that it is perfectly logical that the ancient British Khumry would use the same technique as every other ancient race and link their stories to the planets and stars, and they would also adhere to the same Hermetic principle of As Above So Below. Given the widespread plethora of ancient evidence that planets in our Solar system were in near collision and that planets changed their places in the order of things, and that some planets and great comets were destroyed, it is incomprehensible that there can be any dispute over this matter. The Marquis de la Place got things horribly wrong, and the Church of Rome was preaching nonsense by claiming that it was impossible for any stones—meteorites, aerolites, comets, and comet debris—to fall from the skies. The terror of murder by the church after a catalogue of unspeakable tortures by the Inquisition terrified scientific minds into silent immobility for centuries, and the ancient records were labelled as pagan and heathen, and there truths were obliterated.

Dragon Parallels.

In the Brut Tyssilio (History of St Tyssilio, who died AD 684) and the Brut Gruffydd ap Arthur (Geoffrey of Monmouth) there are descriptions of the great comet that appeared in the skies over Britain and that caused enormous devastations to the powerful civilized and technically advanced island kingdom.

“There appeared a star of great magnitude and brilliance, with a single beam shining from it. At the end of this beam was a ball of fire that spread out in the shape of a dragon. From the dragon’s mouth stretched forth two rays of light, one of which appeared to extend its length beyond the latitude of Gaul, whilst the second turned away towards the Irish Sea and it split up into seven smaller shafts of light.”

This description appears to match with the description of a great dragon comet that is in the Book of Revelations, Chapter 12, verse 3.

“And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew a third part of the stars of heaven and cast them to earth.”

In other words debris from the tails of a great comet crashed into planet Earth.

In verse 7 this description goes on:—

“And there was war in the heaven: Michael and his angels fought against the Dragon: and the Dragon prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old serpent called the devil;

and Satan which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him."

This is a clear statement and it matches with the ancient Egyptian records of the Planet or comet Orisis being attacked by Seth and cut into small pieces that then fell into the earth. The ancient notion amongst other nations that the monster Typhon was defeated and destroyed and then and cast down into the bowels of the earth is well known. The Legends of Sumer and Akkad and of Babylon relate how the Baal Marduk, also called Bel Merodach (the planet Jupiter-Zeus) fought in the heavens against the monstrous Tiamat and how Merodach the son (or alias) of the god Ea destroyed the monster by tearing it to pieces.

If the archangel Michael is Merodach and therefore the planet Jupiter then all this begins to make sense. Many years ago Velikovsky identified the archangel Michael as Jupiter and the archangel Gabriel as the planet Mars, and he was automatically roundly abused for these evaluations. There is however an account in Revelelations of an unmistakeable Christian Biblical tradition of a war in the heavens, and that means a collision between great heavenly bodies in our solar system.

In 1852 a strange stone was excavated buried some 28 feet below ground surface in the churchyard of St Paul's Cathedral in London. This flat squared stone was carved with the effigy of a Dragon that had multiple heads and tongues and multiple curling tails, and an inscription cut around to sides of the stone the carving accompanied this effigy. The representation of this dragon figure appears to match with the descriptions of the great comet in the ancient British Bruts of St Tyssilio and Gruffydd ap Arthur, and it also matches with the description in the Book of Revelations. The British clearly identified the tragic catastrophe of AD 562 with the account of the dragon and the war in the heavens as described in Revelations. A decipherable British Coelbren Alphabet inscription runs around the sides of this carved stone that depicts the comet of AD 562.

At Heggen, in Modum, in Norway, an eleventh century Christian Church is preserved and it has a decorated weathervane with elaborate carvings. This carving is of two seven headed and seven-tailed dragons, one large and one small, that are remarkably like the dragon effigy carved on the stone discovered in St Paul's cathedral churchyard in AD 1852. This probably also relates to the description of the dragon in Revelations.

Other researchers who concentrate upon Biblical matters have delved into the matter of convulsions in the heavens of out solar system, and made comparisons with ancient Hittite, Canaanite, Babylonian, Egyptian, and other remembrances, whilst also noting the copious Greek and Roman records of long ago wars in the heavens. That modern astronomers should seek to distance themselves from astrologers who publish ‘your fortune’ for today, week, month, or year, in newspapers and magazines is understandable. What is not acceptable is that the astronomers should reject the ancient records of the star-gazers who were both professional astronomers and also astrologers.

The Configuration of the Boundary Stelae at El-Amarna.

When he built the new city at El Amarna the Pharaoh Tirharka—alias Amenophis IV—Ahkenaten, known as the Heretic Pharaoh, built three Temples in the city and he set up fourteen Boundary Stelae, some of which were carved into cliff rock faces. Eleven of these large inscribed Boundary steles were placed to encircle the City of El Amarna on the east bank of the River Nile, and the other three Boundary markers were placed out in the desert areas over on the west bank of the Nile.

The archaeologists have unearthed much of the ruined ancient city at El Amarna and the three Temple sites are clearly known, as are the sites where Tirharka-Amenophis IV—Ahkenaten placed his Boundary Steles in circa 675 BC. What has passed un-noticed is the apparent fact that these boundary markers and the Temples were positioned to mark out a representation of the major Stars of the constellation of Draco. The Denderah Zodiac indicates that the Egyptians knew the Draco constellation as that of the dangerous and very powerful Hippopotamus.

It is also apparent that the most northerly Boundary Stele that represents the furthest Star in the imagined Tail of the great Serpent Draco—the Dragon, and identified as Stele X, is apparently aligned with Stele A far away in the desert on the west bank of the Nile. Stele A appears to be positioned to represent the Stars Shedar “the freed” and Caph “the branch” in the Cassiopeia constellation.

The penultimate Star in the Draco tail is marked by Stele V, and this Stele appears to be aligned with Stele B that is also far away in the desert on the opposite west bank of the Nile. The distant Stele B is positioned so as to represent Polaris, and the Pole Star in Ursa Minor was known by Arab scholars as Al Rubucca “the turned /revolving” or “the ridden upon” It was also called An-nas-sur-ra for “high in rising”= the supreme heavenly position.

The most southerly Stele in the semi-circle surrounding El Amarna is Stele P, and this Boundary marker appears to be aligned with the third ancient Stele over on the opposite west side of the Nile, known as Stele F. This stone Stele F appears to be set to represent the Star Vega “he shall be exalted” in the constellation of the Eagle-Lyra.

This simple demonstration shows that there was a common set of ideas in ancient nations that had connections with each other, and a common philosophy about the relationship between the Heavens and Earth, and that there are identifiable patterns that are clearly out in the open. Robert Bauval pointed out the invisible obvious by identifying the three Pyramids at Giza as being positioned as representations of the three stars in the Belt of Orion, yet the ‘professional’ Egyptologists have been very slow to get switched on to this field of study, and Alan Wilson and Baram Blackett have made several studies of the possibilities of using the “As Above, So Below” theory in Egypt. If the Pyramids were “tombs” then there are no Pharaohs to find, but if the Pyramids were not “tombs” then there are a lot of Pharaohs to find. Basically however the Outer Circle and the Inner Spiral of the constellations as envisaged at Denderah in Egypt that appears to have been common in Crete and Etruria, and is still apparent on Star Maps is the pattern that they follow in Britain, and a prime target is the not only the tombs of the ancient British Kings, but also primary objects that might be associated with the “lost” Ten Tribes of Israel. The Tabernacle, the Ark of Covenant, and the Cross brought to Britain by the Empress Helen are amongst these targets.

Chapter Six.

The First Branch of the Mabinogi,—Pwyll.The Mabinogi of Pwyll the Lord of Dyfed.

As we are dealing with the Hermetical principle of “as above so below”, we seem not to be dealing with the territory of Dyfed in South West Wales, but instead with the appropriate duplicate of Dyfed in the heavens. Pwyll is not really a name as it means “steadiness, or discretion”, implying stability. Pwyl with only one “l” means a Pool and implies Water.

The tale opens with Pwyll at Arberth—‘the place of worship’ or ‘the place of celebration’, when he decided to go hunting. He chose to head for Glyn Cuch which is simply “the dale, deep glen”, or less likely “grove, or wood, or the frown.” Pwyll does something strange when he sets out in the evening—so he travels by night, and this indicates either a star or a planet. Pwyll travels as far as Penn Llywn on Bwya, and Pen means head of, or chiefmost, whereas Pennu with a double “nn” means “to determine, to limit, to appoint”. Llwyn means “the loin” or “quickly turning”, and the Loin or Thigh in ancient constellation signs is the Little Bear with its Pole Star-Polaris and the Loin spins around Polaris =quickly turning. Here Pwyll spent the night and the next day he arose and headed for Glyn Cuch, “the deep glen of the frowning wood”.

It appears that Pwyll represents a planet that is moving along its orbit, and the next morning Pwyll sent his hounds ahead of himself whilst hunting. Suddenly he saw a strange pack of hunting dogs which were all shining white except for bright red ears, and these strange dogs were in hot pursuit of a stag. White animals are invariably associated with the spirit world and this may represent a shower of meteorites or something similar. In the tale Pwyll drove off the strange white hounds and set his own dogs to bait the stag. The stag is of course the symbol of divine providence.

Suddenly another rider approached from beyond the white dogs, riding on a great dapple-gray horse, wearing grayish brown hunting dress. This rider informs Pwyll that he knows who he is, but declines to greet Pwyll. This puzzled Pwyll who asked if the stranger’s rank was so high that he was prevented from greeting him. This was denied by the stranger who then accused Pwyll of discourtesy and rudeness in driving his white pack of dogs away from their legitimate prey of the stag. So the stranger then said he would

dishonour Pwyll, and so Pwyll offered to make amends. In the discussion that followed the stranger huntsman stated that he was a king in his own lands. Obviously he has left his own lands.

“I am Arawn, King of Annwfyn”, he informed Pwyll, “There is a man Hafgan, King of Annwfyn, whose realms border on mine, and he is constantly making war upon me.” Then Arawn asked Pwyll to help him to get rid of the attacks made by his enemy Hafgan. If we take stock here, it appears that Arawn is Ar + Awyr which would mean “across the sky”, it is obvious that Annwn—Annwfyn is simply the Otherworld or the Great Deep of the abyss of space. This would seem to indicate Outer Space. The name of Arawn’s enemy Hafgan may be made up from Haf “plenty”, and Gan for “since, with, from”, and the word Hagr meaning “ugly, unworthy” may be somehow intended.

To redeem himself for his lack of courtesy and manners Pwyll agreed to take Arawn’s place in his kingdom and to confront Hafgan. When he asked Arawn how he should find Hafgan, he was told the familiar “a year from tonight” formula, when Arawn had agreed to meet Hafgan at a ford to fight for supremacy. The Earth makes its year long orbit around the Sun and the heavens appear to be back precisely where they were one year ago. Arawn asks Pwyll to strike his enemy Hafgan one mighty blow, but not to finish him off and kill him, even if he requests a coup-de-grace. Arawn assured Pwyll that he would take his place so effectively that no one would even suspect Pwyll’s absence.

It would appear the Pwyll—who is almost certainly a planet—is moving out of orbit after a close encounter with another planet identified as Arawn. Then Arawn led Pwyll towards his own country in Annwfyn—the Other-world—Outer Space. Pwyll entered this new kingdom and found it magnificent in every way, and he was arrayed in golden garments, and the Queen appeared not to notice that he was not Arawn. Whilst they slept together for the whole year Pwyll made no move to ever touch or even to speak to Arawn’s Queen. Every day that passed was different, and so it might be if the view was from an orbiting planet

At the end of the year Pwyll was conducted to the ford where Hafgan arrived to meet him in combat, and Pwyll immediately struck Hafgan a shattering blow that split his shield, shattered his armour, and threw him headlong from his horse. The mortally wounded Hafgan then asked Pwyll to finish him off, but Pwyll remembered what Arawn had advised him and declined to move over towards the stricken Hafgan and kill him. The upshot was that the doomed Hafgan was carried away to die, and his retainers proceeded to join Pwyll, as

there could be only one king in Annwfyn. Their choice was in fact to submit or die by the sword. The next day Pwyll departed towards the ford where he met the returning Arawn, and Arawn restored Pwyll's shape and appearance and took back his own.

What seems to have happened is that a Planet (Pwyll) of our Solar system has moved out of its normal previous orbit following a close encounter with an intruder Planet (Arawn), and has then encountered a second Outer Space Planet (Hafgan) which has been destroyed or has exploded in the close encounter or collision. It appears that the smaller satellite moons of the Planet Hagfan have been attracted by stronger gravitational forces to move away from Hagfan and to attach themselves in orbit around the Planet Pwyll.

Back in Annwfyn-Outer Space the king Arawn was surprised to find that Pwyll had never ever made the slightest approach towards his wife, not even to speak to her at night. In short Planet Pwyll has not collided with Arawn's wifely Planet. In the tale Arawn tells his wife how he and Pwyll exchanged places and appearances for a year, and marvels at Pwyll's loyalty and discretion. Back in his own kingdom Pwyll finds that Arawn has made many changes and has made numerous gifts to his subjects and things are changed, but for the better. Pwyll duly explained everything to his own wife and accepted the changes made by Arawn.

In short although Pwyll returns his new orbit is not that in which he revolved previously. This would be the explanation for there being many changes effected by Arawn. Again it seems that Planet Pwyll has not returned to precisely his own previous orbit, but is now in a changed orbit, and Planet Arawn has moved back into the invisible out reaches of our Solar System. Pwyll now becomes known as the Head of Annwfyn instead of the Head of Dyfed, and this appears to confirm his altered orbit further out from the Sun.

In due course Pwyll was at Arberth—the Place of Celebration or Worship, and he decided to visit Gorsedd Arberth, which in this case would be the Mound/Throne of Arberth. He was advised that a person of royal blood sitting on the Gorsedd Arberth could expect either to receive a severe blow or else to witness a wonder. Gorseddu means, "enthroned" and there is this connotation of Gorsedd Arberth. Pwyll did not expect to receive a blow surrounded by his retinue, which in the planetary sense might indicate satellites, and so he went to sit on the mound.

After a while Pwyll and his companions saw a Woman approaching along the road running past the hill of Arberth, dressed in golden brocade and riding a

great pale horse. The horse appeared to be moving slowly and Pwyll sent a man to discover who the Woman was, but she had gone past before he reached the highway. So Pwyll sent out his fastest horseman to catch up with the Woman, but she simply drew further and further away from him no matter how fast he rode. Finally the rider brought his exhausted horse back to Pwyll on the mound, and explained that there was no horse in the Kingdom that could catch the Woman on her great pale horse, and so they all went home determined to return and discover this mystery.

A great pale horse is a clue as it again means a spirit being or something paranormal, as do white stages and dogs. It appears that something that was travelling at great speed had entered Pwyll's domain in the heavens. It may be that some of the satellites of planet Pwyll were being attracted towards this fast moving object and disturbed from their positions around Pwyll. The next day Pwyll and his companions returned to the mound hill of Arberth and they took with them their fastest horse. Again the same Woman appeared on the same great pale horse. Pwyll put a lad on his fastest horse and sent him off to intercept the Woman, but again everything proved to be futile, and the Woman simply drew further and further ahead, leaving the jockey to return to Pwyll declaring that it was impossible to intercept or catch up with the pale horse.

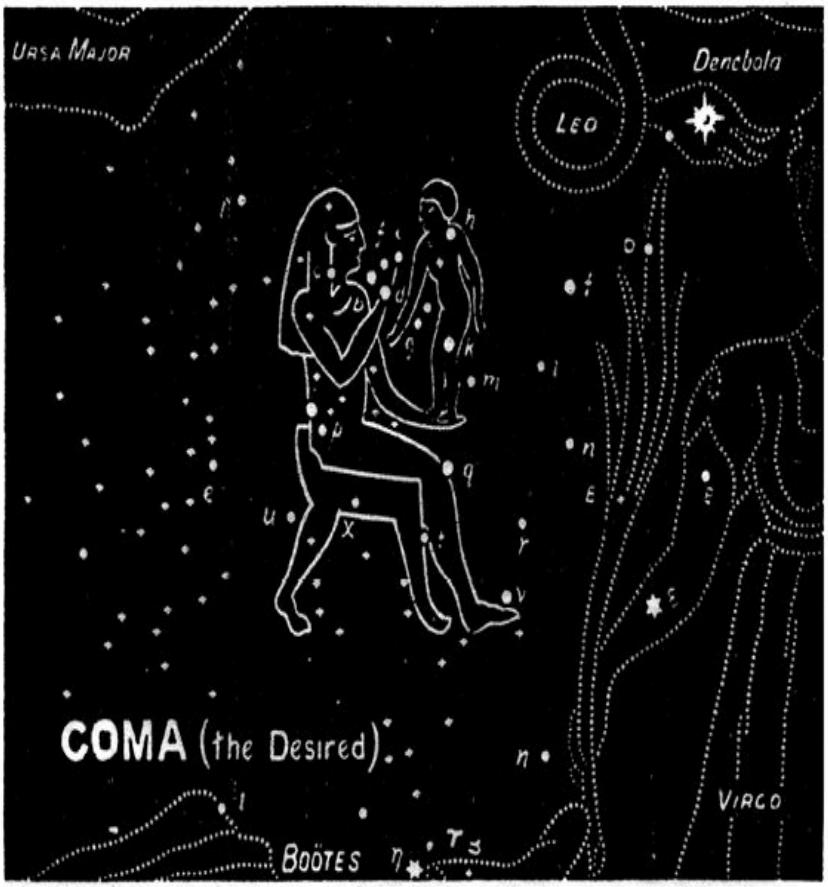
Planets and comets travelling at great speeds of many thousands of miles an hour do in fact appear to be almost stationary when viewed from Earth so the description of this fast moving horse and rider which appears to be moving slowly is accurate.

The next day Pwyll returned again to the Gorsedd Arberth and took his own horse with him, and placed it near the highway. This time he intended to intercept the fast moving Woman on her great pale horse. Along the same highway travelling in the same direction at the same pace came the Woman still dressed in golden brocade. Pwyll mounted his horse before the Woman arrived, but she went past him before he before he could move. This time Pwyll himself pursued the Woman but he was unable to catch her no matter how he tried, as she drew further and further away from him. In desperation he called out to the Woman to stop, and she did. She then told him that he should have called out to her earlier. It transpired that the strange Woman was named Rhiannon and she was the daughter of Hefeydd the Old, and she was being given to a man against her will. Well, Pwyll thought Rhiannon was the most beautiful girl he had ever seen, and he told her so. Rhiannon then invited Pwyll to attend the Court of Hefyedd the Old/Ancient one year from that night where a feast would be prepared.

We are back to the well-known one-year cycle when the heavens will again appear as they were as the Earth circles the Sun. Hefeydd the Old means “ancient tranquillity” and appears to point to the vast silent spaces of outer space. As “Rhi” means a Chief, and “annon” means “a driving chase”, it may be that Rhiannon means the Chief of the Driving Chase, and she certainly moved fast enough. It may be that this indicates the Charioteer, but this is doubtful as the constellation that we know as the Charioteer was not always so named. It seems that Rhiannon is the planet Venus arriving into our solar system.

One year on Pwyll and ninety-nine companions journeyed to the Court of Hefeydd the Old, and at the feast Hefyedd—tranquillity—outer space, sat on one side of Pwyll and Rhiannon on the other. Pwyll and Rhiannon were to be married. This looks like a conjunction between Planet Pwyll and Planet Rhiannon.

The proceedings were interrupted however when a tall Auburn haired young man entered the hall and asked for a gift. Without asking what favour the stranger wanted Pwyll agreed to give him whatever he asked, and was astonished when the stranger demanded the lady Rhiannon from Pwyll. Unable to go back on his word the totally mortified Pwyll fell silent, and Rhiannon upbraided him for his foolishness—“you had better not say any more, for I have never seen such a dim witted performance” It turned out that the Auburn haired stranger was Gwawl the son of Clud, the man to whom Rhiannon was to have been given against her will. Unwilling to dishonour himself Pwyll was forced to hand over Rhiannon to Gwawl son of Clud, who was a powerful warrior with many followers. Before departing however Rhiannon gave Pwyll a bag and instructions that he was to attend a feast again in one year’s time, and bring the bag with him. He was to ask that the bag be filled with food, but it never can be filled. So Gwawl will enquire into this and Pwyll must persuade Gwawl to tread down the contents of the bag. The Pwyll must pull the bag over Gwawl’s head and trap him inside it. After this Pwyll must blow his hunting horn and summon his waiting men into the Court.



Ancient name is Comah in Heb., "the desired" or "the longed for". Ps.63:1., "my flesh longs for you". The same word in Haggai 2:7. "The DESIRE of all nations shall come". Most likely here that "Star of Bethleham" of Jesus appeared.

1.Virgo-the Virgin or Virga the Branch is Twyn Ffydffawdd- Robed in Splendour at the north of Gelligaer Common.

2.Comah- Mother and Son is marked by a set of Tumuli to the west of Bedlinog that are set out to match the constellation of the Heavenly Child and the Mother.

3.Leo may stretch from Pen-Twyn –the Head Twyn at Abercynon the Confluence of the Chief and would be for the star Regulus and with the star Denebola the Judge at Ynys-y-bwl. The Lion-Leo is the emblem of the tribe of Judah.

Gwawl means, “light, brightness, radiance,” and Clud means “warmth” or either “a heap” or “a carriage”. Light the son of Warmth would probably indicate an implied association with the Sun, or the son of the Sun deity like the unfortunate Phaetheon, who was killed when he failed to control his father’s Sun chariot and drove off course in the heavens. The Sun appearing to career off course would of course be the Earth wobbling or shifting on its poles. It is possible, but unlikely, that Gwawl is the Planet Mars, which would mean that a close encounter between the intruding planet Rhiannon—Venus, with Mars is indicated.

Gwawl grew impatient as Rhiannon and Pwyll plotted and demanded an answer to his granted request, and Rhiannon cleverly explained that the feast prepared had already been given to the companions of Pwyll from Dyfed, and so it would not be proper to try to change that. She asked Gwawl to return in one year’s time to have his request granted. Gwawl then set out to his own Kingdom, which indicates that Mars or Planet X returned to its own orbit, and Pwyll also returned to his Dyfed Kingdom or orbit. Doubtless both were on disturbed orbits. Once again a year has to pass before the view of the heavens from Planet Earth becomes the same or as near as makes no visible difference.

The story appears to parallel the Egyptian creation tale of the watery Planet Osiris (Pwyll), being the loved spouse of Planet Isis (Venus-Rhiannon), and Osiris being tricked at a feast by Seth (Gwawl). Isis appears to be personified as Venus, but she also had a home in the star group Sirius. As we know the connection between the ancient ancestral British and the ancient Egyptians can be massively demonstrated as in the volume “Moses in the Hieroglyphs”.

One year later the feast was prepared in the Court of Hefeydd the Aged, and Gwawl arrived with his followers for the marriage feast with Rhiannon. Meanwhile Pwyll had gone into the orchard with his ninety nine men as Rhiannon had instructed him, and there Pwyll waited until the carousing began and the first course was served. Then, dressed in shabby clothing and wearing rag boots, Pwyll entered the hall and approached Gwawl, asking him for a gift. Gwawl carefully said—“Your request is welcome, and if it is reasonable I will gladly grant it.” Hearing this Pwyll asked that the small leather bag which Rhiannon had given to him should be filled with food. Gwawl thought this a modest request and he granted it, but a great number of servants putting food into the bag were unable to fill it. “Will your bag ever be full,” asked Gwawl, and Pwyll replied, “It will not unless a nobleman of land and possessions rises and presses the food down into the bag with both feet.” Predictably Rhiannon advised Gwawl to do this, and so he stood in the bag pressing downwards, and

Pwyll immediately whipped the bag up over Gwawl's head and knotted the strings, capturing Gwawl in the leather bag.

Then Pwyll blew his hunting horn and his men rushed in from the orchard capturing the followers of Gwawl, whilst Pwyll threw off his disguise. Each of Pwyll's men struck the bag with his foot or staff, asking, "What is this" and each was told "A badger". This then became the game of Badger in the Bag. Gwawl begged that it was unfitting that he should meet death in a bag in this manner, and Hefeydd the Old agreed and advised Pwyll. So Rhiannon stepped in and advised that Gwawl should be required to give presents as was customary at such a feast, and that Gwawl must swear that he would seek no revenge and make no claims. So Gwawl and his men were released whilst Hefeydd drew up a list of sureties to cover the agreement. Gwawl then said that as he was badly injured with many wounds he would leave to get a healing bath. His men would honour the agreements on his behalf. So Gwawl departed from Hefeydd's Court and headed for his own kingdom.

Again if this was a planetary encounter with gigantic electrical discharges passing between the planets, then Planet Gwawl came off worst and was badly damaged. Whether "he" resumed exactly the same orbit as before is impossible to say.

That night Pwyll and Rhiannon were married and they slept together, indicating a planetary conjunction. The next morning Pwyll made the customary gifts to followers and servants and then he told Hefeydd that he must leave and return to his own kingdom of Dyfed. Rhiannon accompanied Pwyll and both then dwelt in Dyfed in the heavens. Two years went by and Rhiannon remained childless and this worried the followers of Pwyll. "The men of Dyfed began to fret at seeing that this man who they loved as their lord and foster brother was still childless; consequently they summoned Pwyll to a meeting in Presseleu. Now Pres-selu means" the watching place" and Presseliad means an "over run place." The Prescelly mountains are in Dyfed, and coincidentally they actually give rise to the name Presley, and the parish of St Elvis is on the southern coast. However, Pwyll was advised to take another wife, and he asked for another year to be granted to Rhiannon.

Fortunately Rhiannon gave birth to a boy child, and six women were appointed to watch over the child at night. All six fell asleep and when they awoke the baby had vanished. In terror of a horrible fate, they decided to kill some of the pups of a deerhound and to smear the puppies' blood on Rhiannon's hands and face and to put the puppies' bones before her. This vile

plan worked and Rhiannon was accused of destroying her own child. Rhiannon knew that the six women were lying, but they all stuck obstinately to their story. The upshot was that Rhiannon was accused by Pwyll's men of killing the child, but Pwyll determinedly supported his wife. Rhiannon was sentenced to remain at the court of Arberth and to sit daily at the mounting block at the gate. Here she was compelled to tell her story to any who were unaware of it, and to offer to carry guests and strangers to the court. Few ever took advantage of this offer.

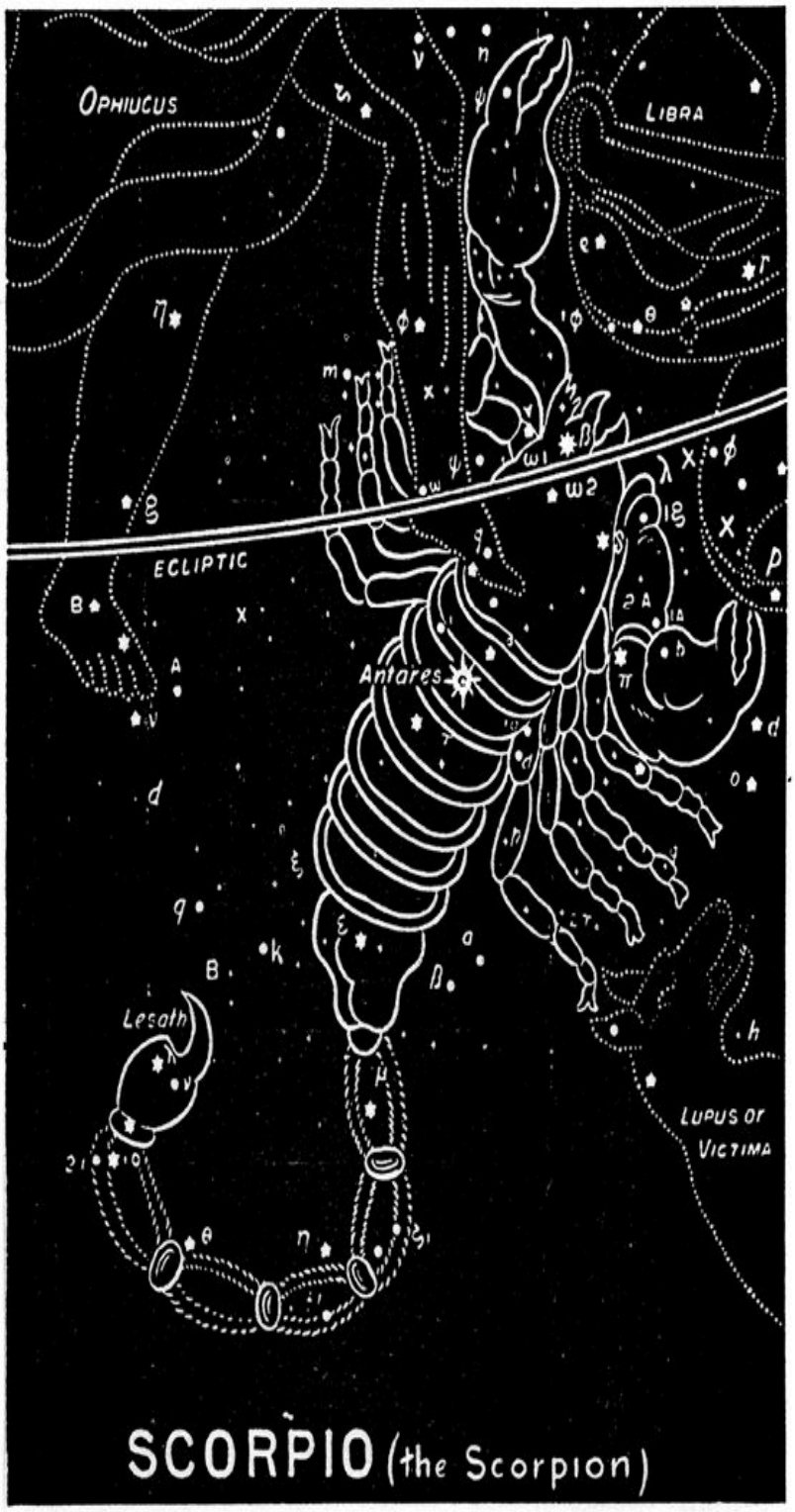
Meanwhile the Lord of Gwent Is-Coed or Gwent Below the Woods was Teirnon Twrfliant "the best man in the world". Teyrn means Monarch, and Twrf means "turmoil" and Lliant means "torrent, or stream". It seems that Teirnon Twrfliant was the constellation we know a Cephus, the King of the Heavens, and the ruler of the heavenly river we see as The Milky Way. In Egypt this would be the Nile. Teirnon had a problem, for he had a most handsome mare that gave birth to a colt every May Eve, but somehow the colt always vanished without trace. So Teirnon decided to bring the mare indoors, and to sit up all through the night to see what was happening. Night fell and the mare gave birth to a foal, and suddenly there was a great noise and commotion, and a huge claw came through the window and seized hold of the colt. Teirnon immediately drew his sword and hacked off the arm at the elbow. There was a commotion and a scream and Teirnon rushed outside but was unable to see anything in the darkness. Returning to his house he found a baby boy wrapped in swaddling clothes and a silk mantle.

Naturally Teirnon took the sturdy child to his wife, and she identified the brocade mantle around the baby as proof of noble birth. They decided to pretend that the child was their own and spread this story. The boy grew and he was known as Gwri Golden Hair. As Gwri means blushing or red-faced, we probably have a red planet with a golden surround. Before he as one year old he could walk and was as grown as a three year old. When he was two he was as strong as a six year old, and by the time he was four he was bargaining with stable-lads to water the horses. The colt that Teirnon had rescued from the claw handed monster was given to Gwri Golden Hair. There may be some parallel with the English Beowulf story where Beowulf strikes and tears off the great-clawed arm of the monster Grendel.

Inevitably the stories of Rhiannon's misfortunes spread and Teirnon took note and thought everything over carefully. It was clear to him that no other father and son bore such close resemblance to each other than Pwyll now head of Annwfyn and this boy Gwri. He talked the matter over with his wife and

they knew it was wrong to keep another man's child, and for Rhiannon to suffer wrongly, and so they decided to return the boy to Pwyll and Rhiannon. The next day Teirnon with three companions and Gwri all set out for Arberth (the Place of Worship / Celebration) and there they met with Rhiannon who made her obligatory offer which was refused. The arrival of Teirnon was a major event and that evening a feast was prepared with Teirnon sitting between Pwyll and Rhiannon and Gwri set with Teirnon's companions above them. This seems to indicate Planets Pwyll and Rhiannon are now in conjunction in the constellation of Teirnon, and the stars being far more distant from Earth than the Planets "Teirnon's companions sit above them".

Teirnon told the story of the mare and the colt, and of the great claw hand, and of the finding of the boy. He told how he and his wife had cared for the child and said to Rhiannon—"Lady, look upon your son, for whoever lied about you did wrong." Everyone agreed that Gwri was obviously the son of Pwyll, and Rhiannon exclaimed that—"what a relief from my anxiety if all of this is true" and So Pwyll immediately named the boy Anxiety—Pryderi, and so he became Pryderi.



The name in Hebrew is Akrab, meaning "the conflict". Al Akrab means "wounding him that comes". See Is. 53:5. Antares means "The wounding"—"He was wounded for our transgressions".

Everyone rejoiced and arrangements were made for the customary foster parents for Pryderi. When later Pwyll died then Pryderi became the ruler of the seven Cantrefs of Dyfed and the seven Cantrefs of Seissyllwch that were the four of Ceredigion and the three of Ystrad Tawy. In time Pryderi married Cigfa that literally means “flesh”, and she was the daughter of Gwynn the Splendid. As Gwynn can mean both “rage” and also “holy or white” this presents a problem. Gwynn was son of Gloyw Wide Lands who in the genealogies is Claudius II of the Wide Lands. In turn Gloyw was son of Casnar one of the nobles of the island of Britain. Again Casnar means “hero or Lord” and it also can mean “cruel, angry, and pain”. Casnar Wledig—the Legate, was also a real life personage and known to the Latins-Romans as Crysanthus the Legate in Britain around AD 293-300.

We shall see that Pwyll actually is reported as dying in the Mabinogi of Math son of Mathonwy, both of which are definitely not “people”. In Egyptian remembrances it is the Planet Osiris that dies, and the story of Pwyll, Rhiannon, and Pryderi, does have many of the aspects of the story of Osiris, Isis, and their son Horus. There are two great asteroid belts in our solar system, each of which are the circling remains of at least two disintegrated planets. The only way in which a planet can die is to explode or simply disintegrate, and others have already made out a very good case for this event, with the watery Planet Osiris dying by either exploding or disintegrating into pieces in Egyptian mythology.

Numbers of ancient Mesopotamian, Chaldean, Greek, Roman, and other records, tell of planets in our solar system moving out of orbit and running in dangerous collision patterns with other planets. These old Welsh records are preserving the same stories, but they are doing it in a simply disguised manner. The dogmas of the church have served to conceal these unpleasant truths of the inherent instability in our solar system for centuries, and everything is not safe and secure as allegedly ordained by the Hebrew god. Asteroids can collide with planets, including planet Earth. Comets can collide with planets, and scatter hugely destructive debris across the lands, just as happened in Britain in AD 562. The Earth is not the biggest thing in our Solar system, our galaxy, or the universe, as the naive religionists of 2000 years ago assured themselves. The tiny planets do not circle in seven heavenly glass domes above the Earth, nor are the stars and other galaxies small shining objects stuck onto these glass domes.

A man standing on planet Earth is like a speck of sand on a massive beach or the Sahara Desert. The Earth in our great Galaxy is itself much smaller than a

speck of sand on a huge beach, and our massive Galaxy is much smaller than a speck of sand in the Sahara Desert when seen in the context of the Universe. That new planets or wandering planets can enter our solar system has to be considered. That these intruders can cause dangerous situations of collisions with the planets orbiting the Sun in our Solar System has to be considered. That planets can be destroyed also has to be considered. The weird idea that the two asteroid belts in our solar system, with all their myriads of circling dangerous missiles, are simply masses of material that has not yet got around to joining itself together into new planets needs to be abandoned. Such weak theories may suit Newtonian physics and it certainly may suit religious dogmas, but it does not appear to be true. In a planetary collision most of a destroyed planet would be vaporized in the moment of impact, according to astronomers, and only some ten per cent would survive as a massive orbiting belt of asteroids.

Chapter Seven.

The Second Branch of the Mabinogi. The Mabinogi of Branwen.

This Mabinogi is another origins or creation story and it is the story of The Flood. Llyr means “a shore” or “brink”, and so Llyr Marini would mean “the sea shore”. The story opens with and account of Bran =”the raven” the son of Llyr, sitting at Harddlech = “the towering stone” in Arddudwy, and Arddun means “sublime”. With Bran—the Raven is his brother Manawydan, and Manawyd means “a banner” or “a staff”, and Manawd is “making a space”, whilst Dan means “below—beneath—under”, and it seems that Manawydan is The Wind, and The Wind is the son of the Sea-Shore. Also with Bran are his two half-brothers “on his mother’s side”, and they are Nissyen and Efnissyen the sons of Euroswydd Wledig and their joint mother Penarddun. Efnissyen is the bold Forethought and Nissen is the more timid Afterthought.

It is immediately obvious that Nissyen is a match for the Greek figure Prometheus and that Efnissyen is a match for his brother Epimetheus.

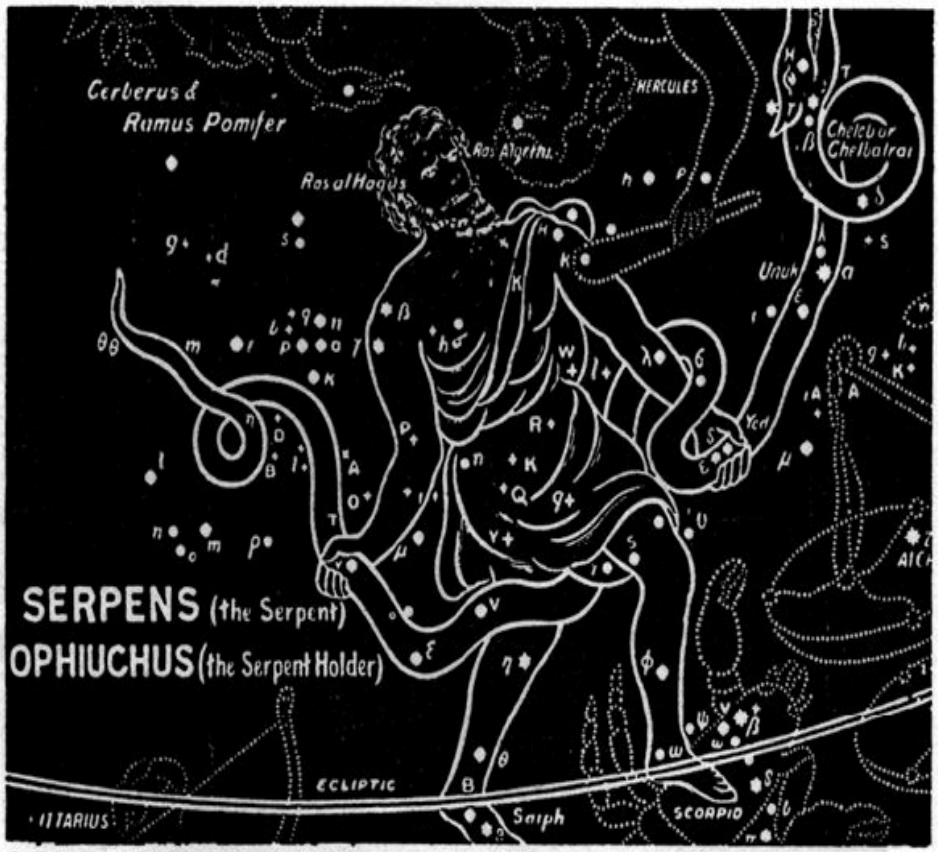
It is all another play on words and names, with Euro =”gilded” or “golden” and Swydd meaning “office—job—position “ and Wledig is Legate—and so “the gilded office of Legate”. Penarddun is of course a play on the historical name of Penardim, and Pen means “head-top-chief” and Arddun means “sublime-beautiful”. In real life the Princess Penardim was a descendant of Anna of the Holy Family and Gweirydd (George) who married Llyr Lediaeth son of King Baram.

The brothers Nissyen and Efnissyen appear to be versions of Epimetheus-Hindsight, and Prometheus—Foresight. Efn means “enemies” and Nis means “not his”, and Yfed means “drinking friends” or “drinking companions”. So Nissyen may mean “Not his drinking companions”, and Efnissyen may mean “his enemies & not his drinking companions”, but this is not absolutely certain. Bran himself, the black Raven, is virtually certainly the great Weather god of the heavens, personified by the vast billowing black thunderclouds of great storms. The Raven is always associated with Death, and with the god Nergal.

Whilst Bran and his brothers were sitting at Harddlech-the Towering Stone, they saw thirteen ships coming from the south of Iwerddon and Iw means “that

extreme" and Erdd means "impulse forward" or "for the sake of", and On means "what is superior" or "what is in continuity". Generally Iwerddon has become simply Erin or Ireland, but here we have thirteen ships—the thirteen Lunar months of the year—which are "coming forward for the sake of superiority/continuity," which is most likely "that which is moving/progressive". The Moon controls the ocean tides as it progresses through its lunar months.

King Bran immediately sent men to discover what these well-made fast moving ships with brocade (revolving) ensigns belonged to. The foremost ship was carrying a raised shield with its point downwards as a sign of peace. Some of the strangers came ashore and greeted Bran, who asked them who their leader was, and they told him that he was Mallolwch, the King of Iwerddon. As Mallolwch is Mallu meaning "to blast, to grind, to soften," and Lwch means "dust, powder", Mallolwch turns out to be the "grinding pounding waves", and in short he is the Flood.



Ophiucus is Hebrew for Afeichus, meaning "The serpent held".
Ras al Hagus means "the head of him who holds". See Gen. 3:15.
Cheleb, or Chelbalrai, means "the serpent enfolding". The Seed of the woman (Jesus) shall bruise your (Serpent's) head".

The Twyn at Mynydd Islwyn meaning "Below the Thighs" is perfectly placed and is descriptive of Ophiucus the Serpent Bearer who is always shown carrying the Serpent held just above knee level,
Ophiucus has his foot firmly on the heart of the Scorpio the Scorpion where the very bright star Antares is found. This star Antares is marked by the Twyn y Gwyn –the Twyn of Rage. Mynydd Islwyn is 2 miles west of Abercarn, and the Twyn Gwyn is immediately north and west of Newbridge.

It turns out that Mallolwch—Flood wishes to come ashore, and he requires Bran's permission to do this and Mallolwch-Flood is seeking an alliance with Bran-Great Thunder/Rain Storms to do this. Mallolwch also wishes to ask Bran to give him Bronwen daughter of Llyr as his bride. As Bronwen is White

Breast and means or indicates the breaking foaming waves, and her father Llyr means the Seashore, all this makes sense. The foaming white waves break on the seashore, and if the Pounding/Grinding Waves are allied with great storms then they come ashore and cause Floods. The suggestion is that by allying Bran's kingdom of The Island of the Mighty, which is the Heavens, with Mallolwch's kingdom of the Extremity, both kingdoms will be stronger.

A council of the leading 'men' of the Island of the Mighty is called, and they agree to give Bronwen-White Breast—Breaking /Foaming Waves to Mallolwch—the Flood. So Bran and his party set off from Harddlech—a blind for Harlech to confuse the religious fanatics and foreign priests—and they head for Aberffraw—which is the Fine/Brisk Estuary, whilst Mallolwch and his thirteen ships sail along the coast. Bronwen is said to be one of the three great Queens of the Island and the most beautiful girl in the world. Thirteen ships may mean the thirteen Lunar months of the year and the association of the gravitational pull of the Moon on the Earth's ocean tides.

At Aberffraw they feasted, and Manawydan the Wind sat next to Bran the great Weather/Thunder Cloud god, on Bran's other side sat Mallolwch—the Flood of Pounding/Grinding Waves and next to Mallolwch sat Bronwen the White Foaming Breaking Waves. They feasted in tents for there was no house large enough to contain Bran, and so Mallolwch and Bronwen were married. The next day the officials of Bran's court were all busy arranging for quarters for the followers of Mallolwch-Flood, who were spread all across the land, when Efnissyen-"his enemies & not his friends"—arrived and came across Mallolwch's horses—the Waves. When he learned that his sister Bronwen had been given to Mallolwch without himself being consulted he was angered, and so he struck the horses—Waves—of Mallolwch, cutting their ears, their lips to the bone, their tails to their backs, and even their eyelids. This made the horses so disfigured as to be of no use to anyone. These actions of Efnissyen in throwing down and destroying the Waves of Mallolwch-Flood, angered and confused Mallolwch and his 'men', and so they returned to their ships. This indicates that the Flood receded.

News of their departure reached Bran, who wanted to know why they had left without his permission, and so he sent messengers after Mallolwch. These envoys were Iddig son of Anarawd, who is almost certainly Iddwf—St Anthony's Fire, son of Anarawd—Not Calm-Ruffled, and with him Hefeydd Hir—Tranquillity the Tall (of the Heavens?). The envoys find Mallolwch puzzled because first he was given an excellent bride in Bronwen, and then he was insulted when his 'horses' were maimed by Efnissyen. The envoys explain

that Bran has been equally insulted by Efnissyen's actions and so they all return to Bran.

Bran is alarmed that Mallolwch still intends to leave and so he sends Manawydan and Hefeydd, along with Unig-Solitary-Strong Shoulder =Atlas who holds the Earth in place, to negotiate with Mallolwch and finally Mallolwch-Flood is persuaded to return. As Unig-Atlas is the entity upon whose shoulder the Earth rested, his inclusion indicates a shifting of the Earth on its Poles, and the reason for Flood from the South. Bran promises to replace every maimed horse-wave, with a new sound horse, and also to give to Mallolwch a silver staff as thick as a finger as tall as himself and a golden plate as broad as his face. Mallolwch then held a council with his followers and they agreed to return, as they would lose more in reputation by a further refusal than they would gain by acceptance. So Mallolwch returns and the tents and pavilions are again set up and another feast arranged.

This time Bran finds Mallolwch listless and uninspired, and nothing like his former lively self. As Efnissyen has broken his 'horses'—Waves, and the waters are calmed this makes sense. Bran the Storm (Fresh) Water-power is worried and promises to give Mallolwch extra compensation and the replacement horses the next day. The next day Mallolwch was given tamed horses, and then a payment of colts until payment was complete. So he now had mild waves and small waves, and the place was called Tal Ebolyon—Payment of Colts, that is a site still so named in Gwynedd. Bran also gave to Mallolwch a magic cauldron, which had the property of renewing the life of a slain warrior the day after his death, with the condition that the re-born man would be dumb.

Mallolwch questions Bran as to where he got this cauldron, and Bran tells him that he was given the cauldron by a man "from your own country" the Extremities. The man was named Llasar Llaes Gwyngwyd and Llassar is "azure, blue enamel", and Llaes is "loose, long, trailing", and Gyngwyd derives from Cyn for "foremost chief", and Gwyd for "vice, passion". This description of the object as "foremost chief of vice/passion" indicates Eros that is Mercury. The "loose azure /blue enamel" is a probable description of the fluid metal Mercury, and "loose, long, or trailing" is both a description of the properties of Mercury the metal and the arrival of a giant loose planet or comet with a tail into our Solar System.

The narrative continues with "he came here with his wife Cymidei Cymeinfoll after their escape from an iron house in Iwerddon." The name

Cymidei Cymeinfoll also has meaning with Cymeidu meaning “proportionate” and Cymeintiol meaning “of equal bulk”. One very large and dangerous heavenly object was accompanied by another that was also of huge size. Bran expresses his surprise that Mallolwch appears to know nothing of these matters, and Mallolwch assures him that he does have information, and states, —“I was hunting in Iwerddon one day, at the top of a mound which overlooks a lake called the Lake of the Cauldron, and there I saw a huge man with yellow-red hair emerging from the lake with the cauldron on his back, he was a great monstrous man with an evil thieving appearance. His wife followed and if he was huge then she was twice as big.” The huge man told Mallolwch that in one month the woman would give birth to a boy and he would be a fully armed warrior.

Mallolwch kept this monster trio in his kingdom for a year, and after this they began causing trouble. By the end of the fourth month of this second year they were hated and detested throughout Mallolwch’s kingdom, and they committed outrages by harassing and importuning gentlemen and ladies. The people gathered and told Mallolwch that either he must get rid of these pestilential strangers or he would lose his kingdom. The problem was that the strangers possessed powerful fighting abilities and they had no need to depart of their own will.

The solution arrived at was for all the smiths of Iwerddon to make a great iron chamber and to load charcoal around it. Inside this iron chamber the huge man, his wife, and his children, were served great quantities of food and drink and made drunk. Then the smiths set fire to the charcoal and blew with their bellows until the iron house was white hot. The trapped strangers conferred and waited until the iron house was white hot, and then the huge man charged the walls with his shoulder and with his great strength he burst out, followed by his wife, and they alone escaped “after this I suppose the couple came over to you, lord.” said Mallolwch. “Indeed he did come here and he gave the cauldron to me,” said Bran. “How did you receive them, lord”? asked Mallolwch. “I quartered them in every part of the realm, and they are numerous and prosper everywhere, and wherever they are they fortify the place with the best men and arms that anyone has ever seen.”

If Iwerddon is, as we believe, the outer space areas of what was known as “the great deep” where the heavens were conceived of as great oceans upon which stars floated or swam, then the two great bodies arriving from outer space appear to have arrived after some great distant heavenly collision or explosive catastrophe. The impression is that Mercury and Venus and the huge

man and his wife, arrived in the inner areas of Solar System, after causing chaos in the outer regions.

So Mallolwch and Bronwen set sail for Iwerddon in the thirteen ships where they were greeted with great rejoicing and Bronwen made valuable gifts to all those of the nobility who called to see her. Then in due time Bronwen gave birth to a son who was named Gwern. As Gwern means “a swamp” it is logical that after the withdrawl of a Flood-Mallolwch and the Breaking Foaming Waves—Bronwen, a Swamp would be produced. A year later however the people of Iwerddon began to complain about the insult and the disgrace which Mallolwch had suffered in Wales when his horses were maimed. The Flood-Mallolwch had been driven back and the Waters were unhappy. So Mallolwch turned against Bronwen-the Breaking Foaming Waves and drove her from his chamber. So now there is no danger of Flood and White Crested Waves.

Bronwen was set to working in the kitchens like a Cinderella figure, and every day the butcher boxed her ears as a punishment. Mallolwch was worried that Bran might hear of this and so he forbade any ships or coracles from sailing to Wales, and he impounded any ship arriving from Wales. Two words for Butcher are Cigyll and Lladd, and Lladd-ar can also mean “to denounce”, and Lladd-swn can mean, “sound resisting”. This went on for three years and Bronwen ingeniously taught a Starling a few words and directed it to her brother Bran. Under the bird’s wing Bronwen fastened a letter telling of her mistreatments. The Starling flew to Caer Seint—Castle of Sanctuary/Holy—and found Bran and sat on his shoulder. Bran found the letter and immediately began to muster the entire complement of the one hundred and fifty four districts to assemble for war.

After a Council the entire army set off for Iwerddon leaving Caradawg a son of Bran and seven other knights as leaders behind to guard the kingdom. Caradawg is not Caradoc, and the historical Bran son of Llyr Lediath did have a son Caradoc II. So again there is a clever disguising of the story under a cloak of historical bits and pieces. Car means “a kinsman” and Adaw means “to leave”, and so there is simply a generality. The seven knights are remembered by Seith Marchog in Edyrniawn, and they were Hefeydd Hir who we have met before, Unig Strong Shoulder-Atlas, Iddig son of Anarawd Curly Hair—St Anthony’s-Elmo’s fire son of Not Calm /Ruffled, Ffodor son of Erfyll—Thick Shanked son of Abortion, Wlch Bone Lip—Subtleties son of Tight Lips, Llassar son of Llasar Llaes Gyngwyd—Blue Enamel/ Mercury son of Blue Enamel, Loose /Trailing, the Foremost Chief of Vice/Passion, and last the

Chieftain of Dyfed who was a youth. These seven stayed behind as stewards of the Island, with Caradawg as the chief steward.

In the tale, Bran then sets out for Iwerddon, and as the sea is not too deep he wades across like a true Storm god. There is a strange statement—"At that time there were only two rivers, Lli and Archan, but afterwards the sea widened and overflowed the kingdoms." As Lli has no recorded meaning, but Llu means "a host/army" and Llif means "a flood", and Archan means "a request", and so this may mean "a request for the army". The names of these two "rivers" which are probably star formations like the Milky Way certainly do not indicate the Shannon and the Liffey as some very confused writers have guessed. In this enterprise Bran carried the string musicians on his back, and this may be a reference to the constellation of Lyra—the Harp.

Mallolwch's swineherds were near the seashore and they ran to Mallolwch, and told him of a wonder they had seen. They described a forest on the sea where they had never before seen one tree, and a huge moving mountain close to the forest on the sea. On this mountain was a high ridge with a lake on either side of the ridge. Unable to comprehend this news Mallolwch sends for Bronwen, who tells him that the forest on the sea is the masts and yardarms of the ships of the men of the Island of the Mighty, and the mountain is her brother Bran. The ridge is his nose and the two lakes are his eyes. They are coming to Iwerddon to avenge the insults and mistreatments meted out to Bronwen.

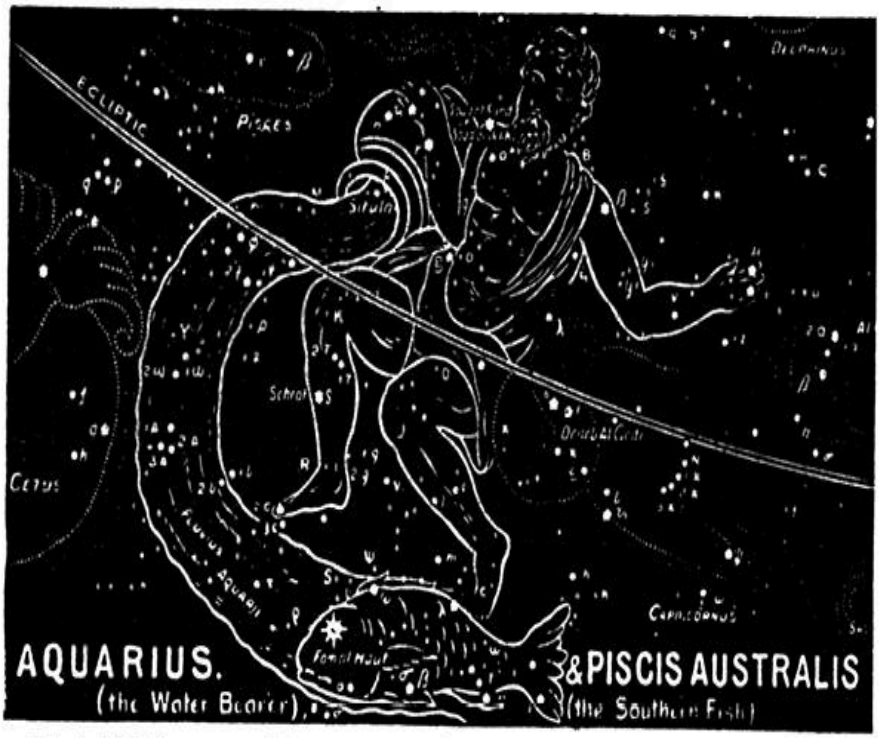
An immediate council is called in the coastal areas of Iwerddon, and Mallolwch is advised to retreat across the river Lli, and to burn the bridge. The loadstones in the riverbed will prevent the passage of ships and Bran will be unable to reach Mallolwch. This they do but Bran solves the problem very simply by stating-" let him who would be a leader be a bridge." Then Bran lay down across the river and hurdles are placed on his back to form a pathway, and the army crosses over the Lli. As Dublin was anciently called "the town of the hurdle ford", the story appears to have antiquity. As soon as the army is across the river Lli, the messengers of Mallolwch arrive and begin assuring Bran that nothing but good will come to him, and that Mallolwch-Flood was resigning his kingdom in favour of his son Gwern-Swamp. This he hopes will make good the injury done to Bronwen. The messengers also request that some provision should be made for Mallolwch-Flood either in Iwerddon or in the Island of the Mighty.

Bran declines these proposals and orders the messengers to go and return quickly with another more acceptable proposal. Mallolwch decides that the only solution is to build one great house into which Bran could fit with all the men of the Island of the Mighty in one half, and all the men of Iwerddon in the other. The kingship should then be at Bran's disposal and Mallolwch and all his men will become Bran's followers. The idea of containing Floods and great Storms is logical, and the story tells how Bronwen-Breaking Foaming Waves advocates this action to save the land being laid waste. If the waves break on the seashores then the land does not suffer flooding.

So peace is made and the huge house is built, but the men of Iwerddon break their word and set a trap for Bran-the Crow and his followers. They fit a peg to each of the one hundred pillars of the house and they hang a leather bag on each peg. Into each leather bag they place a concealed armed man. The plan misfires when Efnissyen is the first to enter the house ahead of Bran and his men. With his ferocious merciless stare he notices the bags and demands to know what is inside. A Gwyddelian tells him, "Flour, friend," and so Efynissyen fumbles with each bag until he finds the warriors head, and then he crushes his skull, and in the case of the last man he notices that the man wears armour. Finally he sang an englyn about the flour and the warriors. Blawd means Flour, but Blawdd means—"fear, commotion, terrible, danger" and the englyn is a play on words.

"There is in these bags a kind of flour" meaning,

"There is in these bags a kind of fear/ commotion/ terrible/ danger."



Sa'ad al Melik, means "the record of the pouring forth". As in Ps. 22:14, "I am poured out like water". Saad al Sund means "who goes and returns". Jesus will return! Fom al Haut, meaning "the mouth of the fish". Redemption blessings and outpouring of the Holy Spirt taking place upon Israel and the world in the last days!

The river Usk occupies the position where the water poured out by Aquarius would be, and the star named Formalhout is at Mendelgief where the Eye of the fish appears. The great Twyn mound in the south east corner of Caerleon marks the star Sa'ad al Melik and means The Record of Pouring Forth –the First Great Archbishopric in Britain, circa AD 37.

The Shrine in the tiny valley of Pen Bwch Uchaf (the Above the Head of the Cow) and Pen Bwch Isaf (Below the Head of the Cow) marks the place of Sirius the brightest star in the heavens.

Bran and his host enter the house as do the host of Mallolwch, and the immediate business is to invest the young Gwern, the Swamp, with the kingdom of Mallolwch-the Flood. The flood recedes and leaves behind a swamp. Young Gwern now goes over to his uncles, first Bran the Crow and Storm god, then Manawydan the Winds, and then to Nissyen-Afterthought son of Euroswydd Wledig. Watching this Efnissyen calls the boy over to him, and the tale relates that in his mind a soliloquy of what he plans to do is expressed. Acting quickly Efnissyen seizes Gwern the Swamp by the feet and hurls him into the fire. Swamps in Britain and Ireland produce peat and peat burns as a fuel. Gwern—swamp is here a peat bog.

Bronwen is unable to save her son Gwern, and Bran immediately protects Bronwen as pandemonium breaks out and everyone reached for his weapons. “This was when Morddwyd Tyllyon said ‘Dogs of Gwern beware Morddwyd Tyllyon’.” Now strange as it may seem this has been read as—“This is when Pierced Thighs said ‘Dogs of Gwern-Swamp beware of Pierced Thighs’.” Actually Morddwy means “a sea estuary”, and Tyllio means “to make a hole”, and when a river creates an estuary by breaking a gap in the shoreline, then excess water is drained from the land and runs down river into the sea. If water is drained from swamps into rivers and away to the sea, then the swamp dries out and good land may be created. Morddwyd with a “d” does mean “thigh” but this is a typical play on words.

Fighting breaks out and the men of Iwerddon have an advantage as they now have the Cauldron of Rebirth. They throw their dead warriors into the cauldron, and the next morning they are reborn and available to fight again. Floodwaters and waves are infinitely renewable. So Efynissyen, thinking himself responsible for the whole conflict, decided to lie down amongst the Gwyddelian dead, and “two bare bottomed” Gwyddels came along and threw him into the cauldron. Inside he stretched himself out until he finally burst the cauldron into four pieces, and then he also broke his heart. This may be the formation of the four regions of the Heavens.

The Aftermath.

After this the victory went to the men of the Island of the Mighty, but only seven of them survived. These seven were Pryderi-Anxiety (who may be Uranus or Saturn), Manawydan-the Winds, Glinyeu son of Taran—Kneeling son of Thunder, Talyessin—Tal =to pay, to requite, & Esin =the act of bursting out, Ynawg—At this present time, Gruddyeu son of Muryel-Triangle-Upright son of Wallbuilder, and Heilyn son of Gwynn Hen—Cup Bearer son of Waxing

Clear as of Old. Bran himself is wounded in the foot by a poisoned spear that mirrors the fate of heroes like Bel Merodach of ancient Chaldean Akkad, and Achilles of the Greeks. The names appear to comprise a sentence where 'Anxiety resulting from winds and thunderstorms require that the bursting out (flooding) at the present time is contained by building sea walls.'

Bran then orders his surviving followers to cut off his head, which is an identical action as with Bel Merodach, the Baal Marduk. "Take my head and carry it to the White Hill in Llundain, and bury it there with the face turned towards Gaul", he orders, "You will be a long time on the road; you will spend seven years feasting at Harddlech-the Towering Stone, with the Birds of Rhiannon singing to you, and the head will be as good a companion as it ever was. After that you will spend eighty years in Penfro." Bran then instructs them never to open the door to the Hafren-Severn, facing across to Cornwall. Once the door is opened then they must hasten immediately to Llundain—"a pure picture /form", and bury the head.

This matter of seven years in the North West and the Harddlech, and eighty years in the South West at Penfro is hugely significant as it directly mirrors events in Ancient Egyptian and Ancient Chaldean legends. When the young Horus contends with his usurping uncle Seth in Egypt, he argues and manipulates for seven years, and then when the council of the gods is convened to decide whether young Horus or Seth should rule they delay their decision for eighty years. A similar eighty years hiatus occurs in ancient Chaldean Sumeria & Akkad, and the ancient British can be very confidently traced back to both regions. This is dealt with fully elsewhere as it means that the Poles of planet Earth may have been awry and presenting a different view of the heavens and certainly other planets or comets in the Solar system were in dangerous erratic orbits. The seven years and the eighty years may well be the periods during which the planet Venus was observed by Babylonian astronomers to behave erratically and to pass into dangerous orbits.

"Now you must cross the sea", orders Bran, indicating a West to East journey. So the seven survivors cut off Bran's head and sail to Aber Alaw—Estuary of Chief of the Waters, which is in Tal Ebolyon-Payment of the Colts. There Bronwen—White Foaming & Breaking Waves, who has travelled with them looks upon the Island of the Mighty and Iwerddon and she laments —"Alas, son of god, woe that I was ever born, for these two good islands have been destroyed because of me." Her heart broke and she was then buried in a four-sided grave on the banks of the river Alaw. This is all very strange as when a four-sided grave on the banks of the river Alaw was opened, it was

found to hold an urn containing the bones of a young female. This was taken out of Wales into England and is in the British Museum, where it can be safely ignored. It appears possible that these heavenly stories were reconstructed more fully than might at first be thought.

As the seven survivors approach Harddlech with the Head they meet a group of men and women who tell them that Caswallawn son of Beli—the Viceroy son of Tumult has conquered the Island of the Mighty and reigns in Llundain—over A Pure Picture. That Caswallawn is not a name has been explained ad nauseum, and this title literally means Ruler of a Separate (part of the) State, or a Regent/Viceroy. When the seven survivors ask what has happened to Caradawg and his seven companions who were left at home by Bran, they are told that Caswallawn has spared Caradawg—who is Bran's nephew, his sister's son, and killed all six except the Young Chieftain of Dyfed who fled into the forest.

Caradawg was wearing an invisibility cloak, and no one could see him, and all that they saw was the great sword with which he slew the men. This sounds very much like a story of a large cometary object with its millions of miles long tail. There are echoes of Egyptian stories with Seth seizing the Kingdom and yet sparing young Horus who was his sister's son. Identically, the young Horus was hidden in the reeds of the marshlands by his mother Isis in the same way that Caradawg was hidden. We are also informed in the tale that Caradawg was one of the Three who Broke their Hearts.

The seven survivors then proceed to Harddlech where they sit down to enjoy food and drink and they are entertained by the Birds of Rhiannon that appear. The singing is magnificent and they look out Westwards across the ocean to see these Birds which appear as clearly as if they were close. The Birds seem to be the constellations and major stars of Cygnus the Swan, the Eagle, and Lyra the Vulture/Harp. At the end of the proscribed seven years, the seven set out for the Island of Gwales—the Shelter or Lair, off the coast of Dyfed in South West Wales, which is named as Penfro—possibly Top/End of the Hills & Dales. Gwales can also mean "in bed".

At Penfro they discover a great handsome royal hall, and there are three doors, two of which are open and the third is closed. Manawydan identifies this closed door as the one overlooking Cornwall that must not be opened. The geography is such that Gwales is situated so the Wales is on the landward East side, and so it appears that the open doors face to the North and West, whilst the closed door faces South. This accords with all ancient Sumerian, Akkadian,

Babylonian, legends, in that the South and South East winds were the feared and terrifying winds of destruction.

The eighty years pass by and the living head of Bran proves to be as good a companion as it was when Bran was alive. The seven spend a joyous and a happy time and forgot all their grief and sorrows. This was then called “The Assembly of the Wondrous Head”, and the journey of the host to Iwerddon was called “The Assembly of Branwen and Mallolwch”. Finally Heilyn—the Cup Bearer, son of Gwynn Hen—Waxing Clear as of Old, states—“Shame on my beard if I do not open this door to see if what is said about it is true.” And so Heilyn opens the door and looks out across the Hafren/Severn towards Cornwall. In a flash they were all made conscious of every loss, every suffering, every death of friends and relatives, every ill, and most of all the death of their lord Bran, just as if all this had only just occurred. They are no longer able to rest and so they set off for Llundain—“a perfect picture/form”, and they come at last to the White Hill where they bury Bran’s head.

All this is recognizably Gnostic and locating and identifying the sacred area with its White Hill in South Wales is no problem at all. The White Hill is a necessary feature of all the associated ancient folklore and record that we have been able to match with these ancient British creation tales. The burial of Bran’s head becomes one of The Three Unhappy Concealments in the Khumric Triads, and later it is to become one of the Three Unhappy Disclosures when it is uncovered The story states that whilst the head of Bran lay concealed then no plague ever came across the sea to this island.

This brings the Mabinogi of Bronwen daughter of Llyr towards its ending. The story is said to be the tale of “The men who went to Iwerddon’. In Iwerrdon there was no man left alive, and only five pregnant women who lived in a cave in the wilderness. These five women each bore a son, and these sons, when they grew to be ‘big lads’ slept with the mothers of each other. They lived in Iwerddon and divided it into five parts, which became the five parts of Iwerddon, still called fifths. These men then scoured the lands where battles had been fought and found gold and silver and so they became wealthy.

The story of Bronwen ends and is described as One of the Three Unhappy Blows of this Island, when Mallolwch struck Bronwen. About the Assembly of Bran, and about the mustering of the hosts one hundred and fifty four districts who went to Iwerddon to avenge the Blow, about the seven years feasting at Harddlech, about the singing of the Birds of Rhiannon, and about the Assembly of the Head which lasted eighty years.

The Probable Meaning of the Mabinogi of Bronwen.

The Story is we believe inescapably an ancient creation story, or at least an integral part of the web of creation stories. The ancient origins of the British lie in Chaldean Coele-Syria and in Egypt as has been amply demonstrated in “The King Arthur Conspiracy” sub-titled as ‘Arthur, America, and the Comet’ and in “ Moses in the Hieroglyphs”. The people of the migration of Albyne from Syria at around 1600 BC and the people of the migration led by Brutus around 504 BC brought with them their ancient stories and histories along with their culture and their religious beliefs. These ancient memories were then preserved in Britain and were expressed in the form of the Mabinogi-Origins tales in early mediaeval times to conceal them from the dangerous and destructive religious fanatics of Rome.

The story of a huge Red Headed man and his even larger and equally disruptive wife and son, arriving in Iwerddon and then moving on to the Island of the Mighty where they then caused further chaos is easily identified with an identical ancient Chaldean story.

The story of Bran who sacrificed himself and had his head cut off, is a mirror image of the ancient Chaldean story of Bel-Merodach, the son of the mighty creator god Ea, who also sacrificed himself in combat with similar comet enemies, and who also ordered his own followers to cut off his head. The blood of Merodach revitalised the Earth. Ea or Aa became Yah or Jah, and then Yahweh and Jehovah, and these are simply name developments of the same mighty creator god whose son saved the safe order of the heavens and the earth from chaos.

This helps to identify Bran-Raven, who died and left only his head to be buried, as a destroyed and no longer extant planet. This ancient British concept is as we have stated already revived as an explanation of the two great asteroid belts which now circle through and around in our Solar System. The idea that these asteroid belts with their many millions of different sized rocks are simply masses of material which has not yet got around to coalescing together to form new planets is we believe a safe and conformist exercise designed to avoid the wrath of religionists. The idea that there might be the remains of at least two destroyed and disintegrated planets in our Solar System causes the evaporation of safe religious ideologies of a kindly god creating a secure haven for humanity on Earth set in an equally permanently safe everlasting Solar System. The idea of the blood of the planet god Merodach-Marduk being shed to revitalise and preserve life is equally uncomfortable for some religionists. The

idea of the body of the god, who was a son of the god Ea, being broken up is also an alarming parallel for religionists.

The idea of a Son of the great creator god Ea =Yahweh being the sacrificed saviour of planet Earth, and all that lives upon it, in the person of Bel Merodach is very ancient. It parallels the Egyptian concepts of the destroyed planet they knew as Osiris, whose 'body' was shattered into pieces by his brother god of darkness Set. The most important surviving part of Osiris was his head, which was recovered and buried at Abydos and so it was with Bel-Merodach and with Bran.

The basic theme of the Bronwen Mabinogi is that there was a huge flood, and the Flood-Mallolwch married with the White Foaming Breaking Waves—Bronwen, and when the Flood was forced to retreat the kingdom of Flood was passed to his son Gwern-Swamp. The Flood appears to have been caused by the entry into our Solar System of three very large wandering Planets that may have appeared to look like Comets. As the Moon causes tides to rise and fall in the oceans of planet Earth, so also the presence of two large new Planets in the Solar System which are not in any regular orbits, and are moving erratically in dangerous collision courses, could cause the oceans of the Earth to rise and swirl catastrophically if they came too close to planet Earth.

This theme of two great dangerous monsters, one male and the other female as his wife or mother, and a son, is mirrored through many ancient legends and myths in many nations. The English version is that of the Saga of Beowulf and his battles with the fearsome monster Grendel and his even more dangerous and powerful loathsome mother. The parallels of the tales of Beowulf with those of Bel-Merodach and of Osiris was made by many writers in the late 19th and early 20th centuries, before the religionists realized the threat to their dogmas and monopolies. These studies then became 'unpopular' and were those that were best avoided if a career in academia and allied lucrative publishing was planned.

In the 1950's Dr Immanuel Velikovsky made himself hugely unpopular by postulating that the planet Venus may have entered the Solar System in which we live in historical times—within the recorded memory of mankind. The fearful academic establishment figuratively viciously crucified him. The academic astronomers had made use of the newly developed and advanced computers and toys and they had set up Planetariums. In these temples of mathematics they had proclaimed that they could now show visually what the skies would have looked like when viewed from Earth 100.000 years ago or 10

million years ago, or whatever. They also claimed to be able to show what the stars in the heavens will look like thousands or millions of years into the future. Well, all this is just so much imagining if (a) the planet Earth has shifted on its axis in the past, as it very well known to have done, from impeccable geological studies and from statements in these much ignored ancient histories, and (b) if wandering planets or great comets have entered the Solar System causing these disruptions.

Basically, one of Velikovsky's theses was that the planet Venus was a new entrant into the Solar System, and also that the arrival of Venus had caused this new arrival to have near collisions with existing planets. This had resulted in shifts and changes in planetary orbits and Venus in particular had been the subject of close observation by ancient astronomers. As Venus had only just moved into our Solar System it did not have an established orbit around the Sun, and the erratic behaviour of Venus caused huge alarm on planet Earth. Having no settled safe orbit, Venus swung around appearing and disappearing over the heavenly horizons with alarming infrequencies. Battles between Mars and Venus, and Jupiter and Venus, and Jupiter and Mars, are not the results of ancient idiotic folklore gone mad, but instead they are the records of actual observed events as seen from planet Earth.

Academic astronomers with their blinkered views and single-track thinking, took the stance that the observed records made by ancient Chaldean-Babylonian and other observers were incorrect and that these ancient scientists were incompetent and did not know what they were doing. The seven years of heavenly chaos caused by the erratic movements pf Venus, and the further eighty years of different erratic movements of Venus were discounted. This enabled the academic community to get rid of unpleasant, unwelcome, EVIDENCE, and to continue to pursue their mathematical computerised exercises, which get us all precisely nowhere at all. Institutional and personal reputations were preserved intact, the publishers of their books breathed sighs of relief, and everyone could go safely back to sleep once Velikovsky was attacked without cause, mugged without redress, and conveniently crucified without proper trial or examination. This is the same scenario as exhibited in the Mabinogi Tales of the British. These stories preserved for us by our ancestors tell of upheavals and disturbances, and they do not conform to the clockwork Newtonian ideas, and dreamlike religionist imaginings, of everlasting permanence and safe stability in our existence on planet Earth and in our Solar System.

Chapter Eight.

The Third Branch of the Mabinogi.The Mabinogi of Manawydan the son of Llyr.

This Tale appears to have a direct link to the Tale of Bronwen daughter of Llyr as it commences with a mention of the seven men who travelled to the White Hill in Llundain to bury the head of Bran.

“After the seven men we mentioned above had buried Bran’s Head in Llundain with the face towards Gaul, Manawydan looked at the town and at his friends and gave a great sigh and felt a great sadness and longing. Alas almighty god, woe is to me” he said, “Among all those who are here I alone have no place for the night.”

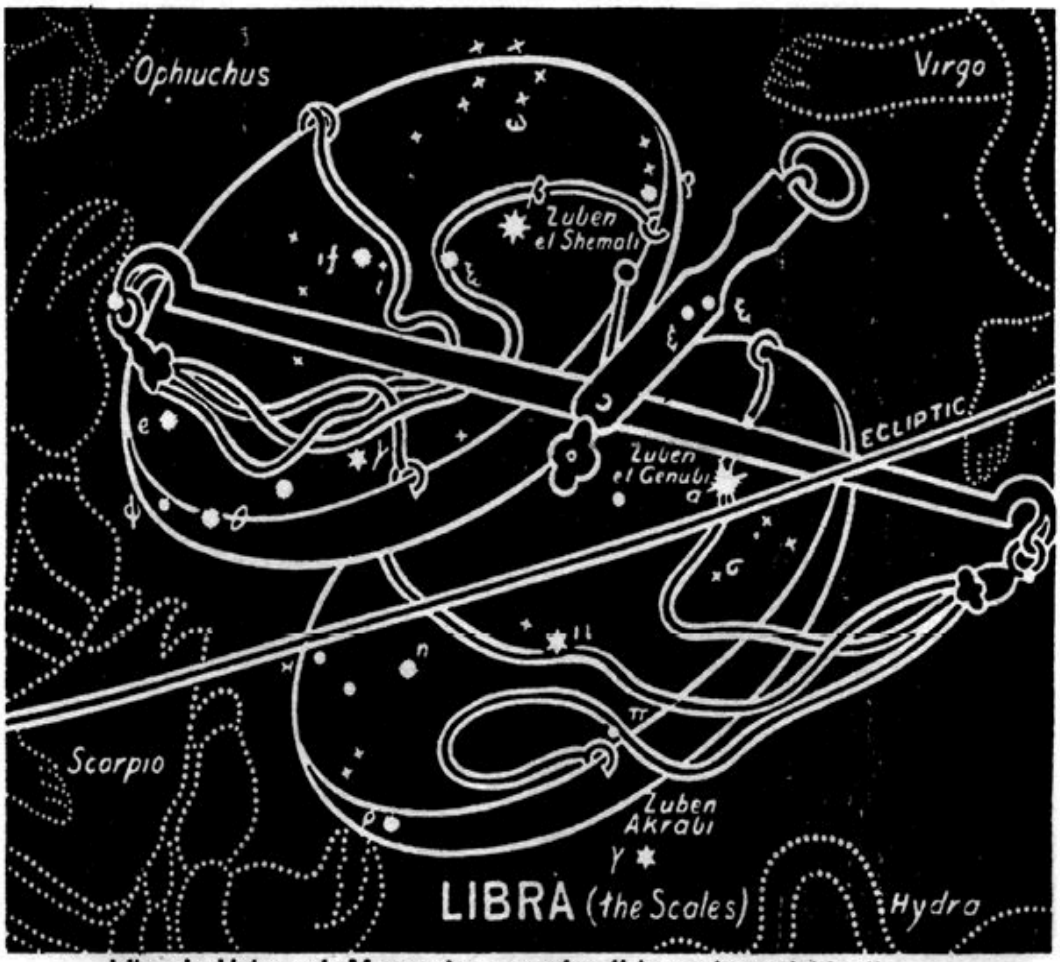
If Manawydan is the wind or lower atmosphere,—Man =the place, Awy =the air, Dan= beneath,—then ‘he’ would have no permanent home. Manawy means “making a space”, which could mean blown clear by the wind, and Manawyd means “a banner” which is unseen unless itself is blown in the wind. However, Pryderi-Anxiety very quickly comforts Manawydan and advises him that it is his cousin Caswallon—the Viceroy, who is now king, and the he (Manawydan) has never claimed property, and is one of the Three Ungrasping Chieftains. Again Wind has no place or property. Manawydan, who would perhaps match the either ancient creator god Ea, or Raman the Wind god of Chaldea, and perhaps Re of Egypt, although he displays some traits of the artisan god Thoth, and the Egyptian Shu, the Earth’s atmosphere god. Pryderi matches with the younger Horus and perhaps with Jupiter. As a Wind god Manawydan is the Weather god of Heaven.

Pryderi-Anxiety offers more advice and Manawydan agrees to listen. So Pryderi tells him that he has inherited the seven Cantrefs of Dyfed, and his mother Rhiannon is there in Dyfed. Pryderi offers Manawydan his mother as his wife, and he also offers to give him authority over his seven Cantrefs of Dyfed, and there are no other Cantrefs better than these. Then Pryderi-Anxiety also tells Manawydan that Cigfa—Flesh, the daughter of Splendidly White, is there in Dyfed (pronounced Kigfa.)—“Though the title of the land be mine, let it be you and Rhiannon who enjoy it, and should you ever desire territory perhaps you will have that also, chieftain.”

The grateful Manawydan and the generous Pryderi then exchange promises of friendship and Manawydan decides to set off for Dyfed. This Pryderi approves,

"That is the right thing to do. I do not imagine that you have ever heard a lady converse better than she does. Moreover, when she was in her prime there was no lovelier woman, and even now her appearance will not disappoint you"

So Rhiannon has changed in her appearance. Rhiain means "a virgin, a maid", and On means "what is superior", or "in continuity", so if Rhiannon has never before been a wife to Pwyll the father of Pryderi—Discretion/Prudence the father of Anxiety, then there is something of a problem here. As we already know Rhi means "Chief", and Annon means "the driving force", and so Rhiannon is "Chief of the Driving Force". It is highly likely that Rhiannon is associated with the planet Venus which/who has just entered the Solar System and is now seen in Dyfed in the South West. Possibly Venus was of a brighter and more brilliant appearance when she first burst into the Solar System, and now, once settled into a regular orbit Venus has lost her great flaming comet-like tail, and is less spectacular. Actually her attributes make Rhiannon similar with the Greek goddess Diana the Huntress.



Libra in Hebrew is Mozanaim, meaning "the scales weighing".
Zuben al Genubi means "price which is deficient". See Ps. 49:7.
Zuben al Chemali means "the price which covers". See Rev. 5:9.
Zuben Akrabi, "the price of the conflict". See Heb. 9:22.

> The Twyn y Gnai occupies the place where the sign of the Altar and meaning Habit or Custom would be. This sign is now called Libra meaning the Scales, and Gnai –Habit or Custom- might indicate religious practices.

Pryderi-Anxiety and Manawydan—the Wind now set off for Dyfed, and Rhiannon-Venus and Cigfa-Flesh have prepared a feast for them there. Manawydan and Rhiannon talk together and he grows fond of the lady. So Manawydan tells Pryderi that he will accept his offer, and Rhiannon asks what the offer is. When told that Pryderi has offered her in marriage to Manawydan son of Llyr,—Wind son of the Seashore, she agrees, and the feast ends and the couple are married.

Telling the others to continue with the feast, Pryderi states that he will go to Lloegres-Moon Country, to offer his submission to Caswallawn—The Regent/Viceroy. Rhiannon informs him that Caswallawn son of Beli—Tumult is now in Ceint—Kent? That is in the far South East of Britain, and it might be as well if they continued feasting until he approaches nearer. So Pryderi decides to wait and after feasting they began a circuit of Dyfed. This travelling around their domains was normal practice for ancient and mediaeval lords. They roamed around the delightful countryside, in a fine hunting ground and enjoying themselves in a land stocked with honey and fish. The four became firm friends and none ever wished to be apart from the others at any time. In due course Pryderi goes off to see Caswallawn at Rhyduchen—the Ford of the Ox,—probably Taurus the Bull, although the ancient Egyptian Zodiacs do also show an Ox, and where he is received joyfully and thanked by Caswallawn.

If Caswallawn is Cephus the King of Heaven constellation, then as with all other stars, Cephus circles the North Pole and rises and falls towards the ecliptic and the horizons with the seasons. This would account for the movement of Caswallawn from the Ceint area (south east) towards Rhyduchen —Oxford (central).

Then Pryderi returns and he and Manawydan feast and relax, and the feast began at Arberth—Ar= “faculty of speech”, and Berth = “beautiful, rich”, which is where every celebration begins. After the first sitting the four companions set out for the Gorsedd Arberth—an Assembly/a Throne/a Tribunal, of the Faculty of Beautiful Speech, taking a company of others with them. Suddenly there was the noise of thunder, and with the thunder came a mist and not one of them could see any of their companions. When the mist cleared it was bright everywhere, but where they had before seen their flocks and herds and dwellings, they now saw nothing. There were no people, no fires, no smoke, no animals, no dwellings, only the empty court remained. Everything, everywhere was empty and deserted, and even the people who had accompanied them had vanished. Only the four Manawydan, Rhiannon, Pryderi, and Cigfa, (pronounced Kigfa) remained.

“Alas, lord god,” said Manawydan, “What has happened to our company and the rest of our people? Let us go and look.” So Pryderi, Rhiannon, Manawydan, and Cigfa, all made their way back to their hall only to find the entire court deserted.

Undeterred, the four began another feast and then they began hunting and enjoying themselves. They encountered only wild beasts and never saw a person or a dwelling anywhere. A happy year was passed whilst they lived off

the wild animals that they hunted, and the fish they caught, and the honey they gathered. They then finally grew weary of this life and Manawydan suggested that they must travel to Lloegres-Moon Country (old name of England), where they must seek out a trade to support themselves. So they set out Eastwards for Lloegres and they settled in Hen Ffordd =the Old Road This has been supposed to be Hereford, but the Welsh border counties of Hereford, Worcester, Shropshire, Cheshire, and parts of Gloucester, were not transferred out of Wales and into England until 1546, when an English Act of Parliament, very similar to Adolf Hitler's seizure of the Sudetenland in 1938, seized these areas as Englishified. At Hen Ffordd—the Old Way, the four set up as Saddle makers, and Manawydan made the saddles in the way that he had seen Llasar Llaes Gwyngyd—Loose Blue Enamel the Foremost Chief of Vice, do with blue enamel," which is still called Calch Llassar"(azure chalk). The important point is that they are working in leather. They make better saddles than anyone else, and the other local saddle makers can only sell what Manawydan cannot supply. A conspiracy is formed by these rival artisans who plot to murder Manawydan, Pryderi, Rhiannon, and Cigfa. Pryderi wants to kill these churls, but Manawydan advises caution, as a brawl would land them in prison, as they would get the blame.

So the four left Hen Ffordd and headed for another city, where they decided to earn their living making Shields. Again they colour the shields in Calch Lassar, and again they corner the market, leaving the local shield-makers destitute. Ancient shields were made of several layers of leather, which was far more resilient than metal. Again a conspiracy is formed and again the angry shield-makers plot to kill Manawydan, Pryderi, Rhiannon, and Cigfa. Again Pryderi wants to kill these rascals, but again Manawydan warns him that —"Caswallawn and his men will hear of it, and we will come to grief." So they move off to yet another town.

This time they decide to make shoes and avoid the leather tanning process by buying in already tanned material. Manawydan buys the best gold and silver buckles for the shoes, and he watches the gold and silversmiths at work and copies their skills and then he makes the buckles himself. "For this reason he was called one of the Three Golden Shoemakers." They then buy the best cordovan leather that can be obtained, and once again they corner the market and virtually put all the other shoemakers out of business. Again the rival tradesmen,—the shoemakers,—hold a conference, and again the decision is to murder Manawydan, Pryderi, Rhiannon, and Cigfa. The indignant Pryderi again wishes to kill the plotting shoemakers, and once again he is dissuaded

from this action by Manawydan, who decides that they should all return to Dyfed.

Back in Dyfed after a long journey home the four make for Arberth, where they light a fire and begin to support themselves by hunting. They spend a month assembling their dogs, and soon another year passes. Then one morning Manawydan and Pryderi rise to go hunting with their dogs, and some of the dogs run to a small copse/grove that is nearby. The dogs retreat from this copse trembling with fear, and they return to their masters. Pryderi decides to go and investigate and as they both approach the copse, a great shining White Boar bursts out of the shrubbery and races away.

Pryderi, Manawydan, and the dogs give chase to the great White Boar, and the Boar runs and then stops to challenge the dogs, and then it runs again when the men come up. This alternate running and standing at bay continues until they arrive at a great tall fortress that they had never seen before. From the top of a mound Manawydan and Pryderi watch as the White Boar enters the fortress followed by the dogs. The dogs are silent and the waiting men can hear nothing. This causes Pryderi to decide to enter the fortress, and Manawydan tries to persuade him not to go inside, but Pryderi is determined to recover his dogs and so he enters the strange fortress.

Inside the fortress Pryderi finds neither the dogs nor the White Boar and instead he sees a Fountain surrounded by marble. Over a marble slab there hangs a golden bowl hanging from four chains that reach upwards into the heavens beyond sight. Pryderi is entranced by the craftsmanship of the golden bowl and so he walks over and grasps the bowl. Immediately Pryderi is paralysed and unable to move or speak. His hands are stuck fast to the golden bowl, and his feet to the marble slab. There he has to stand.

Outside the fortress Manawydan waited until late afternoon—early evening. Finally, feeling certain that he will not see Pryderi emerge from the fortress, he returns to the court at Arberth. Here he tells Rhiannon of the disappearance of Pryderi and the dogs into the fortress. Rhiannon feels that Manawydan acted wrongly—“You have been a bad companion and lost a good one.” and off she goes to the fortress. The gate is open and Rhiannon enters and discovers Pryderi holding the golden bowl, and she asks him what he is doing. Pryderi in unable to reply and prevent Rhiannon from also grasping hold of the bowl, and she is also frozen there paralysed and dumb. Night falls and thunder rolls, and a mist falls, and suddenly the fortress vanishes taking Pryderi and Rhiannon with it.

Pryderi's wife Cigfa-Flesh, the daughter of Splendidly White, realizes that she and Manawydan are now alone in the court. Cigfa loses heart and laments that life is no better than death, and Manawydan assures her that he will remain her loyal friend until these experiences are over. Cigfa-Flesh = Humanity cheers up and again Manawydan decides to go to Lloegres—Moon Country where life is easier.

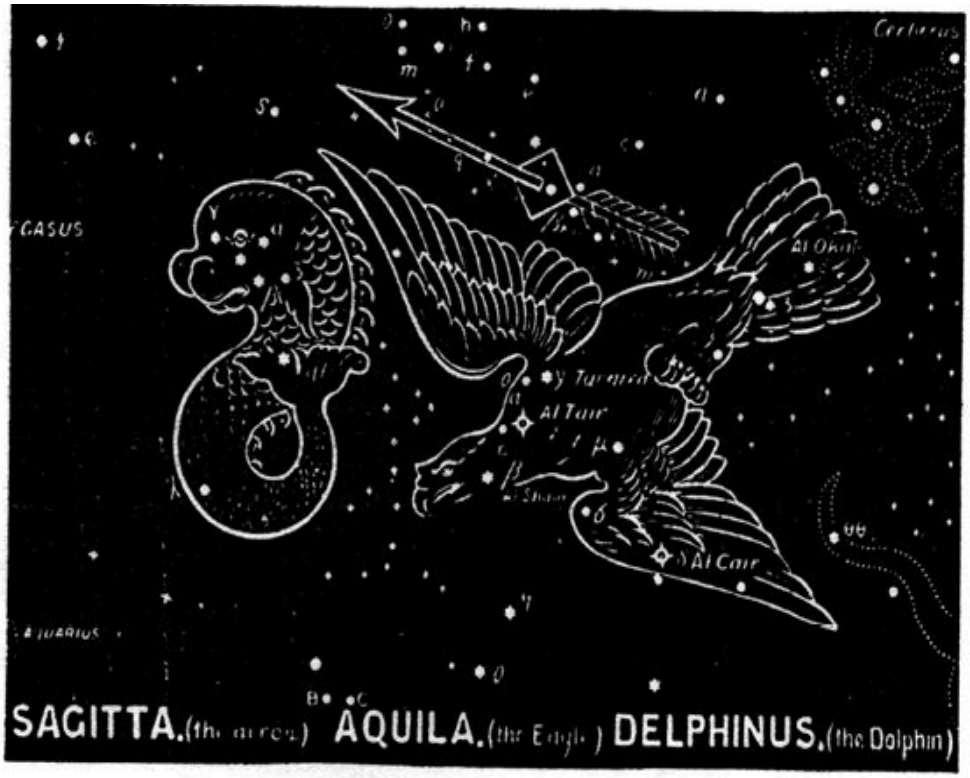
Once again Manawydan decides to follow the lowly trade of shoemaking, and once again his fine shoes with golden or silver buckles corner the market and leave all the other shoemakers destitute and angry. Again these trading rivals plot and plan to kill Manawydan. In answer to Cigfa's question,—"Why do we tolerate this from these churls"? Manawydan assures her that they do not, and that they will return to Dyfed.

This time Manawydan takes with him a load of wheat, and again they travel to Arberth—The Place of Celebration /Worship. Manawydan is happy to be back and again he begins to catch wild animals and fish, and on this occasion he plants three crofts of wheat. First he plants one croft, then a second, and then finally a third. The three sowings each produce fine wheat crops; the best in the world, and no man has seen finer wheat. Manawydan now waits the seasons until harvest time, and when he sees that one croft was ripe he plans to reap it the next day, and returns to Arberth.

Next morning in the early grey dawn Manawydan goes to the croft to reap, but he finds nothing but devastation as every ear of corn has been cut off from the naked stalks and carried away. Marvelling at this Manawydan examines his second croft and decides to reap it the next day. The next morning he again found nothing but bare stalks in the second croft. This causes even the stoic Manawydan to lament and he asks who it is who is organizing his downfall. "The one who started it is now finishing it, and he has ruined the country along with me."

The third croft of wheat is now ripe and Manawydan decides to stand guard over it all night, armed with his weapons. He tells Cigfa what has happened and what he intends to do. That night as he watches, he hears the greatest uproar in the world, and he sees a numberless horde of mice. Before he can move the swarms of mice fall upon his third croft and each mouse climbs a corn stalk and bites of the ears of corn, and carries it away. There is not a stalk without a mouse, and the rodents then begin carrying the corn away, leaving Manawydan helpless to catch even one in the scurrying swarm. One mouse however is very heavy and unable to move quickly and Manawydan chases this

mouse and catches it. He puts the mouse in his glove and ties the wrist of the glove, and then he heads home to the court.



Sagitta, the arrow, as in Ps. 38:2-10., "Your arrows stick fast in ME". Also Is.53:4. for Al Tair, meaning "the wounding". Al Shain, meaning "the bright"., as in Rev. 22:16., "I am ... the bright and morning star". Alcair, meaning "the piercing"., as in Ps. 22:16.

Draco the Dragon is represented by the carn at the north east corner of the Senhennydd mounds and ditches. The star would be either Rastaban or Thuban.

The Combination of Sagitta -the Arrow, Delphinius -the Dolphin,and Aquila –the Eagle, is probably Maes Pica –Field of the Javelin at the southern entry to the Senghennydd Valley.

Reaching the court he puts wood on the fire and hangs up the glove by its string." What is it lord," asks Cigfa.—"A thief that I caught stealing from me."—"What thief could fit into your glove"? And so Manawydan tells Cigfa what has happened; how the crofts have been destroyed; how the swarms of mice came to the last croft before his eyes, and how he caught the slow heavy

mouse, concluding, “I will hang it tomorrow”. Cigfa is doubtful that this is a fit act for a man of Manawydan’s rank and dignity, and she suggests that he should release the mouse. Manawydan is only sorry that he cannot hang all the mice, and Cigfa, after stating that her only concern is for Manawydan’s honour, decides not to interfere further.

So Manawydan sets out for Gorsedd Arberth—the Mound/Throne of the Place of Celebration/ Worship. Here at the highest point he erects two forked sticks and he prepares to hang the mouse thief. As he does so, a poor scholar approaches dressed in poor worn old clothes. Manawydan has not seen anyone else for seven years and the scholar states that he has been singing in Lloegres-Moon Country-England. The scholar asks him what he is doing, and Manawydan replies, “Hanging a thief”. When the scholar discovers that the thief is a mouse, he implores Manawydan to release the tiny beast, pleading that such an act would dishonour him. Then as Manawydan fixes the cross beam the scholar offers him a pound that he has received as alms that morning. (This would have been a very large sum of money in mediaeval times). Manawydan refuses this offer and the Scholar departs.

Then a Priest approaches riding a richly equipped horse. Again the Priest enquires as to what Manawydan is doing, and again the answer is, “Hanging a thief.” Again, when he discovers that the thief is a mouse, the Priest now also attempts to persuade him not to hang the mouse as such an action would degrade his honour. Then finding Manawydan to be adamant, the Priest offers him three pounds. Manawydan refuses this very large offer.

The Priest rides off, and a Bishop’s retinue appears, complete with the retainers, the baggage, and the Bishop himself. So Manawydan halts what he is doing and he asks for the Bishop’s blessing, which is given. Inevitably the Bishop asks Manawydan what he is doing, and he also strives to persuade him from hanging the mouse thief. Again the excuse is that the Bishop wishes to preserve Manawydan’s reputation and honour. Then the Bishop offers seven pounds for the life of the mouse, and when this is also refused he then offers twenty-four pounds, which is a staggering sum of money in early mediaeval times. When this is also refused, the Bishop finally offers all his seven loads of baggage, his seven horses, and all the horses that Manawydan can see. This is also refused.

The Bishop is then forced to ask Manawydan to name his own price for the life of the mouse. Manawydan demands the instant return of Pryderi and Rhiannon, and he gets this. He then demands the removal of the spell from the

seven Cantrefs of Dyfed and the restoration of the land as it once was, and he gets that. Then Manawydan demands to know who the mouse really is. The Bishop tells him that the mouse is his wife and that he is actually Llwyd son of Cil Coed—Mouldering son of the Back Woods. It is Llwyd who has enchanted Dyfed in revenge and out of friendship for Gwawl son of Clud, who Pwyll, the Head of Annwfn trapped in a bag, and played Badger in the Bag with, at the court of Hefeydd the Old. Llwyd has taken revenge on Pryderi for the action of his father Pwyll. "After hearing that you were dwelling in the land, my company came to me and asked to be turned into mice so that they might destroy your corn." After Llwyd's followers had successfully destroyed the first two crofts, the ladies of his court had asked to be allowed to go to help destroy the third croft. Amongst these was Llwyd's pregnant wife, and it was his wife who Manawydan had caught.

Llwyd now promises to lift the enchantment and to free Pryderi and Rhiannon, and asks Manawydan to release his wife. Again Manawydan refuses, and demands that no revenge will ever be taken against himself, Pryderi, or Rhiannon, over this affair. Llwyd agrees and he compliments Manawydan on his sagacity, as; if he had not made this demand then all the harm would have fallen upon him. Manawydan still refuses to release Llwyd's wife until he sees Pryderi and Rhiannon coming towards him, and they greet each other. This happens and Manawydan releases the mouse, and Llwyd strikes the mouse with his wand and she becomes a beautiful young woman.

Llwyd shows than the entire land returned to its former state, inhabited and complete with its dwellings, and herds. When Manawydan asks what servitude Pryderi and Rhiannon have had to perform, Llwyd tells him that Pryderi has had to wear the gate-hammers of the court around his neck, and Rhiannon has been forced to wear the collars of the asses after they had been carrying hay. Because of this the story is called The Mabinogi of the Hay-Collars and Gate-Hammers. So ends this Branch of the Mabinogi.

There is scholastic argument over the original title of this Branch of the Mabinogi, and the original title is thought to be Mabinogi Mynweir a Mynordd. The word Mynweir is generally seen as Mynwair that means a collar, and is sometimes specifically a horse's collar made of hay. As Mynor means "marble" and Pryderi and Rhiannon are both stuck standing on a marble slab at a fountain surrounded by marble, this makes sense. The activities of Manawydan make him to appear like the star and constellation of Arcturus the Farmer in his stellar abode. His actions however reveal that he is an artisan or craftsman god, and he fills the role of Thoth in Egypt. That he is also a wind entity, with no

particular area or boundary, is plain and clear. It may be that the church is being prevented from destroying the old order of things in this allegorical tale.

The Identity of Manawydan.

Throughout the Mabinogi the enigmatic Manawydan appears in three roles with definite attributes. First, Manawydan is the constant and faithful protector and guardian of Cigfa—Flesh, which would appear to mean Humanity. Second, Manawydan is the supreme artisan who is capable of excelling in every creative skill to which he applies himself, and to the growing of cereal crops. Third, he is possessed of wisdom and does not fall into traps, as evidenced by his negotiations with the two clerics and the Bishop over the release of the lame mouse, which just happens to be the transformed wife of the Bishop who is Llwyd son of Cil Coed. Manawydan has no personal territories or homeland and therefore he may have the universal attributes of Water and Wind that know no boundaries.

It is necessary to recall the ancient British connections with Chaldean-Coele Syria through the Albyne migration to Britain in antiquity, dated circa 1567 BC by some Khumric recorders. All this then begins to draw a parallel with the Creator God known as Ea, (and perhaps his son Bel Merodach), who would appear to have the same characteristics as Manawydan. As Manawydan is named as the son of Llyr, and as Llyr means the Sea, it is obvious that Manawydan is the son of Ea the great god of all Waters. Ea would be the inland counterpart of the Greek Poseidon and the Roman Neptune.

According to Jastrow the god Ea was the god of “the watery deep” under his guise as Sher-Apsi, implying underground water tables, wells, and underground rivers. Certainly in Wales there is an abundance of holy wells. According to the ancient Chaldean writer Berrosus, Ea was the instructor in 1.canal building, crop growing, metalworking, pottery, architecture, and brick making. Ea was the supreme artisan god and was Nun-Ura the “god of the potter”. Ea was also Kushi-Banda the “god of goldsmiths”, and the divine patron of arts and crafts, and was described as “Ea knoweth everything”.

Ea built the world as an architect builds a house. Ea was the great creative force and as such the creator god. He simply named things and they came into being. As god of the Waters of heaven and earth, of fresh and slat waters, Ea also had the attributes of the creator of crops. Professor T G Pinches, and others, identified Ea as Aa, and also with Ya, Ya’u, or Au-Aa, and the Yah of the Hebrews. Jah was also the Assyrian Babylonian word for god. Jah or

Jehovah was also identified with Dagon the Fish-Man god. This will be dealt with shortly when Ea is identified with Oannes.

In his role as the potter Ea was the potter and moulder of gods and of man. In Egypt the Chaldean Ea was known as Khnumu and as “Ptah” (Greek transliteration), the artisan god. Khnumu-Ptah was believed to have moulded the first man on his potter’s wheel, which fits well enough with the Biblical account of the god making Adam, the first man, from clay. Ptah also moulded the sun, and the moon, hammered the sky out of copper, and shaped the universe. Ea and Ptah are generally the same being under different names in the different cultures of Chaldean Babylonia and Egypt.

According to the researches of Pinches and Jastrow and others, Ea was also identified as Enki the Lord of the World, and also the Lord of what is beneath. Ea was further identified as Amma-ana-ki—Lord of Heaven and Earth, and he was Sa-kalama—the ruler of the land, and also Engur—Lord of the Abyss. Other callings of Ea were Naqbu—Lord of the Deep, and Lugal-ida—King of Rivers. So in effect Ea was the water god, the deity of rain, rivers, and the seas. He was both a Sky and an Earth god, because the heavens were conceived of as being a vast limitless ocean of waters—the deep—and the planets and stars floated on or through these oceans of the Abyss or the Deep rather like ships. Like any other god Ea would require different titular names in accordance with his different attributes and functions.

The symbols of the god Ea were the Rod and the Line of the Architect, and many scholars identify these tools as the symbols identified with ancient Kings. As originally the Man-Fish god Oannes, the god Ea has been identified with the Babylonian man-fish god Dagan, and Professor Pinches asserted that the Babylonian King Hammurabi referred to the river Euphrates as “the boundary of Dagan”. Other inscriptions also referred to a Daguna, and Daguna who was believed to be identical with the god Dagan of the Philistines. There is, of course, no question that the Philistine god Dagan was a man-fish just like Ea. In Philistia Dagan was the national god and was not peculiar to one city. Bethdagan meant “the house or city of Dagan”. At Gaza the Hebrew hero Samson was alleged to have pulled down the central pillars of the temple of Dagan, and at Ashdod the Ark of the Covenant was alleged to have caused the statue of Dagan to fall down flat.

It is all rather strange as Yahweh (Jehovah) is simple a derivation of Ea-Aa, to Ya-a,—Yah,—or Jah, and then Yahweh, which has been re-packaged as Jehovah to make him acceptable to Western Europeans and others, and Dagan

was also a manifestation of the same original god. It would appear that the abhorrence of Dagan by the Hebrews resulted from there being statues of Dagan. As ‘graven images’ were forbidden in Israel and Judea, the existence of these statues would have been regarded as sacrilegious.

Exactly like Ea, the god Dagan was a corn god who supplied the waters to grow the crops. Dagan was also a seawater god who carried a lightening trident and especially he trained horses. Dagan could also cause earthquakes, and in every way Dagan resembled Ea. Babylonian sculptures show ships with horse head prows and almost every ancient culture associated foaming waves with white seahorses. Ea and Dagan are the progenitors of the Greek and Roman sea gods Poseidon and Neptune, the brother of the sky god Zeus-Jupiter.

Like all ancient gods Ea had a wife who was the faithful Damkina, also known as Nin-ki the “lady of the Earth” One of their sons was Adapa who famously calmed a storm which arose when he was out fishing, by simply breaking the wings of the storm god Shutu. This is a direct parallel with the story of Jesus the Nazarene, the alleged son of Yahweh =Ea, calming a fierce storm which got up when he and his companions were out at sea in a boat. The ferryman who conducted the souls of the dead across the river of Death was also known as Arad-Ea, and there is a constant water association. Several Khumric words appear to typify Adapa. There is Addaw =”a promise”, and Addawl = “to worship”, and Addawiad = “a promising”. Adapa the son of Ea (Ea = Aa, = Yah, = Jah, = Yahweh, = Jehovah.) seems to be “the promised one”. There is also a group of words stemming from Adanfon = “to send again”, with Adanofonol meaning “sending again”, and so Adapa may be the promised one who will return or be sent again. Calming a storm at sea is an unusual feat.

The parallel of Adapa son of Ea, with Adonai the son of Yahweh-Jehovah is unmistakeable. Adapa was summoned to a rigged trial before the enraged sky god Anu, which is another parallel, and Adapa was warned not to eat and drink the offered bread and wine, which would probably be poisoned.

Ea and Damkina were the father and mother of Merodach—Marduk, who was the Baal or Bel meaning The Lord, who was the overseer of the Iggigi—the Heavenly Spirits. This is a similar role to that believed to be held in Christianity.

Some attempts have been made to identify the three gods Ea the god of the Deep, Any-Anu the god of the Sky, and Enlil the god of the Earth, as simply triple manifestations of the one same god. This may or may not be the case, but

whilst Ea stands for good order and stability, Enlil at his temple at Nippur was "the Lord of Mist" and of Might and Demons. Enlil as Lord of Mist appears in the Mabinogi Tales as the Earl Niwl = Mist, a huge entity, and is not a manifestation of Manawydan. Enlil is a mountains and tempest deity, whose wife was Beltis—The Lady. Beltis is identified with Ishtar-Zer-panitum—The Great Mother.

In attempting to decode at least some of all this it was not at first obvious that we are being confronted with the story of not only displaced planets, but also destroyed or exploded planets. The Tale of the mighty Bran is clearly a parallel with the displaced god Chronos or Saturn, who was deposed from his rule over the heavens by this "son" Zeus-Jupiter, in exactly the same way as the Egyptian god Seth was deposed by Horus the Younger. Saturn is always the Black god, the god symbolised by the Black pig/boar or bull. The same applied to Seth whose animal totem is clearly the Wild Pig or the nocturnal Ardvark. The deposing of Seth, as with Bran, resulted in eighty years of uncertainty before the order of the heavens was re-established and the new ruler proclaimed.

In the case of Pwyll, who at first sight appeared to be another form of Chronos-Saturn-Seth, it soon became apparent the he—Pwyll—was a destroyed and buried god, and in other terms an exploded Planet. In this Pwyll parallels the destroyed Planet Osiris, who was shattered into pieces by his brother-rival the god Planet Seth. If Pwyll is a manifestation of Osiris, then he is now the main inner Asteroid Belt of our solar system. The arrival on Planet Earth of remnants of Pwyll-Osiris, which would have caused huge devastations by their impacts, are at the core of the Manawydan son of Llyr story. It is Manawydan in the role of Merodach son of Ea who protects and preserves Humanity in the guise of Cigfa = Flesh. The wise all-knowing Ea made it possible to preserve some life on Planet Earth, and his son Merodach fought the heavenly battle to preserve Earth. It was Merodach who volunteered his life's blood to preserve humanity, and was willing to make the sacrifice, but who was then persuaded to sacrifice Kingu the captured son of the defeated monster Tiamat, and utilize his blood.

Manawydan had no lands of his own, and Merodach as the Planet Zeus-Jupiter having wandered into collision or near collision paths with other planets in our solar system, had no orbit and so had no "lands" of his own. Manawydan was granted most of the "lands" of Pwyll by the gift of Dyfed (Pwyll like Osiris now being dead—shattered), by Pryderi. So it is that the great Planet Zeus-Jupiter-the Horus, settled into an orbit immediately outside that of the

inner Asteroid Belt of the shattered dead Planet Pwyll alias Osiris. Manawydan even married Arianrhod the widow of the exploded Pwyll.

In Chaldean legends Merodach the son of the Lord Ea married the Lady of the Abyss named Zerpanitu. As Venus was a newly arrived planetary body entering the solar system from the far depths of the great Abyss of outer space, this makes sense. As we have seen Pryderi (anxiety) married Rhiannon, the new Planet Venus—and his rival for the hand of Rhiannon Venus was Gwawl son of Clud or Planet Mars. As Venus was the subject of great "anxiety" all over Planet Earth for some eighty years as the new arrival careered around in eccentric and dangerous orbits, all this also makes sense. Babylonian astronomers recorded these strange erratic variable appearances of Venus-Ishtar faithfully, and modern astronomers who lacked the necessary insights into ancient historical texts foolishly dismissed these recorded sightings as proof of a total lack of ability on the part of their ancient predecessors.

Astronomers who see the asteroid belts as masses of rocks which have not yet got around to forming together to manufacture a new Planet are dangerous, as they are failing to give warning of possible catastrophic collisions with Earth. The possibility that several Planets in our Solar System have been destroyed or exploded in the past has to be recognized as more than a very distinct possibility. Our forefathers living in many lands across the face of our planet, witnessed these cosmic catastrophes and recorded them for us, and we would be foolish indeed to ignore them. Khumric record that was published in English in 1852 stated that once there were fourteen planets and that now there are fewer.

Just as the god Ea planned to save some of humanity from the catastrophe of the flood, and he warned Pir-Napishtim to make a vast raft to save his family and animals, so also the Hebrew Yahweh-Jehovah advised Noah to do exactly the same thing. The Khumric Triads preserve memory of the Khumric Noah in —"The ship of Nefydd Naf Neifion which carried in it a male and a female of all living, when the lake of waters burst forth." Fundamentally the British Mabinogi Tales are our ancestral stories of the creation. These stories tell of cosmic upheavals and catastrophe in the Solar System. They tell of planetary disturbances, of giant comets, new planets, of destroyed planets, of displaced planets, and all manner of solar disorders, and of the restoration of order. They carry the ongoing theme of the struggles between Light and Darkness, and between Order and Chaos, and between the fruitful summer vegetation and the sterility of barren winter. All this is packaged and bound up into astronomical

observations and deductions based upon observed astronomical events in the heavens, and the identification of the various planets involved with “powers”.

The very obvious nature of all this perpetual nature of conflict can be illustrated from the tale of the conflict between Gwythur ap Greidawl and Gwyn ap Nudd in the Mabinogi of “Culhwch & Olwen”. The matter was finally referred to King Arthur himself for judgement, and he decreed that the two protagonists should fight each other on every First Day in May. Whichever of them was successful would keep the maiden Creurdilad for that year. As Creurdilad represents the clear skies of Spring, and Gwyrthur son of Greidawl is “the Miracles” son of the “Scorcher”, he is the coming of the Summer Sun. Gwyn means “White” and is the snows and frosts of Winter, and Nudd means ‘haze, mist’ and the fogs and damp mists of winter.

It matters not if the record is Sumerian, Mesopotamian, Babylonian, Chaldean, Assyria, Egyptian, or British, or even Roman or Greek, the messages are always the same. The next fallacy to demolish is of course that of dating, for we need to know just when these huge events occurred in our Solar System, and a large number of the 000,000 years, so beloved of dinosaur hunters, may have to disappear. Geological dating “calculated” in the 19th Century needs to be re-examined as the very basis upon which these “calculations” were set up appears to have been fundamentally flawed. Modern ideas by a small group of astronomers which recognize that various Planets were destroyed or exploded, and attempt to date these events at some 240 million years ago, and 60 million years ago, do not appear to be anywhere near chronologically correct.

Ancient Khumric-Welsh texts describe how around AD 555-562 the Earth shook, and how the buildings collapsed and their very foundations were twisted, and yet all this is blithely ignored. Also ignored are the graphic descriptions in a wide number of sources that describe great columns of smoke rising up and producing vast nauseous and dangerous poison clouds overhead. The fact that much of the land of Britain was uninhabitable for between seven and eleven years and every living thing in large areas died, is too widely documented to be challenged by any sane man. Records from other lands tell of how the whole Earth shook for ten days at that time.

The History is still written on the land. The place names record and preserve the History. The twisting and bending of Welsh place and personal titular names into “acceptable” English forms, serves only to destroy the History and the British cultural heritage. Llantwit Major for example seems to mean the “holy estate of the great twit”, whereas the correct name Llan-illtyd-fawr tells

us something—“the holy estate of the great Illtyd”, and even Illtyd means “a person from abroad” and in this case from Britanny. As the French, Dutch, Germans, Spanish, etc, etc, do not casually pervert and deform their place names to suit English tastes, it is strange that the Khumric ‘Welsh’ should be required to do so. This is how the History has been obliterated. Near Cardiff stands a castle once occupied by Denys of Powys, a daughter of Bleddyn ap Cynfyn, who married King Iestyn ap Gwrgan, but this is now Dinas Powis, which is both misleading and meaningless.

The speed at which planetary, cometary, asteroid, or meteoric, debris was travelling when it impacted earth in AD 562 is not known. How far down it penetrated is not known. Whilst the object appeared large in the heavens, the poems state that it was of relatively small size,—but relative to what? The point of impact was sought as part of this research using the record of place names as a guide, for the old British would have named the place. This seems to have been the case. Whether the object from space was a left over piece of the destroyed planet Pwyll-Osiris is obviously conjecture.

Topographically, large areas of Wales where the growth of trees and forests, or at least scrub woodland, might have been anticipated are strangely bare landscapes. In 1990 earthquakes, which were severe by British standards, were recorded in an area centering around Wrexham, and a few years earlier similar tremors were recorded around an area 30 miles due east. It is not impossible to follow a rough line heading towards to Cader/Cadair Idris—Chair of Enoch area. This is how the researchers in these projects began casting around to identify place names.

Chapter Nine.

The Fourth Branch of the Mabinogi The Mabinogi of Math son of Mathonwy.

The Mabinogi of Math son of Mathonwy is another part of the Creation Story. The characters,—if we can so describe them—are again stellar/solar entities and this is clear from the outset. The story opens with this information very directly.

“”Math son of Mathonwy was Lord of Gwynedd while Pryderi son of Pwyll was lord of the twenty-one Cantrefs of the South….etc””.

Gwynedd means “Chaos” and so Math and Mathonwy rule the primeval unformed Chaos of the universe. Math simply means “of a kind” or “of a sort”, and his father Mathonwy derives from “math-on-wy”, which is “of a sort/kind —superior—the egg”. This would seem to indicate that the known system, seen as the creation, is quite different from the outer, more distant, unknown regions of Chaos. In contrast Pryderi means “anxious” or “to take pains/precautions”, whilst his ‘father’ Pwyll means “discretion-steadiness”. The theory seems to be one of a primeval Egg, which many ancient cultures around the world saw as a giant Pot, and which burst open in the “Big Bang” to create our universe.

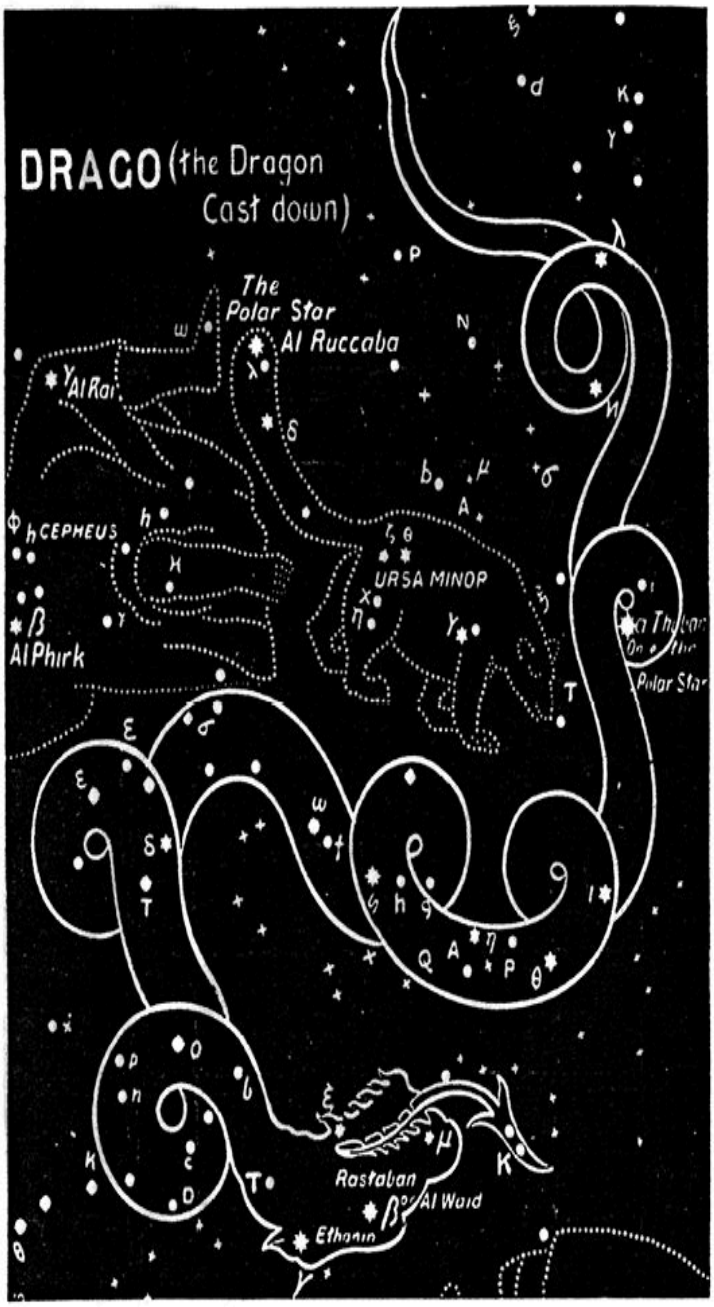
As Pwyll-“discretion-steadiness”, probably implying Stability, was killed in the Mabinogi of Pryderi son of Pwyll, it is easy to see how Anxiety would follow after the ‘death’ or end of Stability. Equally it is obvious how Chaos is the antithesis of and the threat to Stability.

The story informs us that Math was unable to live unless his feet were placed in a virgin’s lap, unless he was called to war. The virgin was Goewin the daughter of Pebin—“utterances”, from Dol Bebin in Arvon, and Arfoll simply means—“receive, embrace, covenant, conceive.” Goewin means “daring, bold”, and Goer means “cold” or “fresh”. Being unable to move Math was unable to make circuits of his lands and so his nephews Gilfaethwy and Gwydyon sons of Don, sons of his sister, performed this task for him, accompanied by Math’s retinue. If Math is unable to move it is possible that he is associated with Polaris the Pole Star, and circuits of his dominions made by his nephews would appear to imply the orbits of Planets or apparent

movements of Stars. Don means “that overspreads”, and the heavens certainly do overspread the night skies.

Gilfaethwy appears to mean “fermentation creation”, from Gil = “to ferment”, and Ffaethlu = “to make luxuriant”, and would seem to imply the creation and the proliferation of Plant life. His brother Gwydyon appears to be Gwydio-“to commit sin”, or Gwydys—“sinful, vicious”. They again appear to represent the contrast between a creative and a destructive power or entity. Gilfaethwy had a problem as he loved Goewin, but Goewin was perpetually with Math, and this caused the adoring Gilfaethwy to pine away with grief, and he began to lose his colour and shape. His brother Gwydyon asked what was wrong, and being unable to speak because Math heard everything everywhere down to the tiniest whisper, Gwydyon read the mind and thoughts of Gilfaethwy. He told his brother to stop sighing and promised to solve the problem by mustering the military of Gwynedd, the North West—Powys, the North East, and Deheubarth, the West North West. Gwydyon intended to start a war, and as this is a stellar/solar story this means conflict in the heavens.

Gwydyon went to see Math and told him that there were creatures that had arrived in the South that had never before been seen in the island. “What are they called”? asked Math. “Pigs, lord.”—“What kind of animals are they”? “Small animals whose flesh is better than that of oxen,” answered Gwydyon, (but they have changed their name, and are now called swine). Math enquired who owned these Pigs and was told that Arawn the King of Annwfyn had sent them as a gift to Pryderi. So the King of Outer Space—the Otherworld, had sent Pigs to Pryderi, and Boars, Pigs, or Swine, are always the appellation of the dangerous asteroids or comets that threaten life on planet Earth. The story is already beginning to make sense, as Pwyll was “killed” in the fighting between Stability and Chaos, meaning that the planet Pwyll exploded or was destroyed. This created an asteroid belt of millions of dangerous rocks of all sizes flying through space inside our solar system. Moch and Mochyn mean “swine”-“pigs”, but Moch also means “swiftly”, and Baedd means a Boar, but Baedd also means “a blow” or “a thump”, and an asteroid moves very swiftly and can give a planet a very serious blow or a thump.



Thuban in Hebrew means, "The Subtle". See Gen. 3:1. "Now the serpent was more subtle" Rastaban means "Head of the subtle -serpent-". Gen. 3:15. The Seed shall bruise your head".

Draco, the Dragon constellation, is made up of a coiling loop of stars the encircle Polaris the Pole star. The Egyptians saw Draco as a great Water monster and portrayed Draco as a huge Hippopotamus.

So Gwydyon—“sinful-vicious” plotted with Math as how they might get hold of these Pigs. Gwydyon planed to go as one of twelve bards to visit Pryderi, and to return with the swine. Gwydyon and Gilfaethwy with ten others rode to Ceredigyawn which appears to be Friendship + Sufficiency, to Satisfy, to what is now called Rhuddlan Teifi—The Red Estate of Women, where Pryderi was holding his Court. These twelve bards appear to somehow represent the twelve months of the year, and of course Jupiter has twelve satellites or moons. They were made welcome and Gwydyon entertained the Court with stories, as he was “the best storyteller ever” all went well. Then having got Pryderi in a good mood he made his request for the swine given to Pryderi from Annwfyn.

This was a problem as Pryderi had agreed that the swine should remain where they were until they had bred to twice their original number. In the context of this interpretation it meant that the dangerous asteroids resulting from the disintegration of a planet should remain in their orbiting asteroid belt grinding and clashing with each other and reducing their sizes for as long as possible. Gwydyon was persuasive however, and he sought to get Pryderi-Anxiety to postpone making a decision.

That night the twelve bogus bards from Gwynedd-Chaos held a conference, and Gwydyon informed his companions that Pryderi would refuse to give them the swine. So Gwydyon began to practise his magical arts of illusion, and he created twelve black stallions and twelve black greyhounds all with white breasts. Black means they come from the North, and White breasts means that they are headed South. All the iron parts of the dog’s leashes and collars, and the stallion’s bridles and saddles, appeared to be gold, and Gwydyon made twelve shields from toadstools as well. The next day Gwydyon persuaded Pryderi that as he could not sell or give the swine away, he could however exchange them for gifts of equal value. And so the swine were given to Gwydyon and he and his men departed immediately.

Gwydyon knew that his illusory dogs, horses, and all their accoutrements, would only last for one more day, and then Pryderi would discover that he had been tricked. They hurried north to Mochdref—Pig-Town, alternatively Swiftly-Town, and the next morning they pushed on crossing Elenid, and Eleni means “this present year”, and that night they stopped between Ceri and Arwystli, and again in a town called Mochdref. Arwystli means—“a pledge”or “a test”, whilst Cerian means “a medlar” which fits Gwydyon, and Ceriach means “small trifles”, which is precisely what Pryderi had been left with.

Gwydyon and his party next moved on to Mochnant, which is either the Swift Stream or Pig Stream, and they made for the cantref of Rhos, which is “moist or moor land”. They then spent the night in another Mochdref—Swiftly or Pig Town, before heading for Arllechwedd where they built a sty for the swine, at what is now called Creuwryon,—Creu = to create, wr = in a state of being,—on = what is superior.

After this they all went to Caer Dathal, which is the Castle of Celebration, to see Math son of Mathonwy, where they found the people being mustered for war. A surprised Gwydyon was told that Pryderi was mustering the twenty-one Cantrefs of the South to pursue Gwydyon and his party. Math wanted the swine, but Gwydyon told him that the swine were in a sty in another cantref. Then when Math and the people all went to Pennardd in Arfon to prepare for war, Gwydyon and Gilfaethwy returned to the Castle of Celebration—Caer Dathal. Here Gilfaethwy and Goewin were put into Math’s own bed, against Goewin’s will and the other girls were forcibly ejected from the chamber.

This story appears to parallel similar tales in both ancient Mesopotamia and Egypt. In Mesopotamia the story relates how the god Enlil raped a goddess named Sud, they were banished to the Lower World where Sud gave birth to a son named as Nimurta. Ninurta was later married to Bau, and the illegitimate son of Goewin and Gilfaethwy was Lleu who was married to Bloddeu. As Ninurta reincarnated as a Falcon god just like Horus the son of Osiris in Egypt, so also Lleu reincarnated as an Eagle.

The only way to get Math away from Goewin was to ferment a war, and this Gwydyon had done. The next day Gwydyon and Gilfaethwy joined the army and took part in the council, where it was decided to await the on-coming Pryderi at Arfon the stronghold of Gwynedd. And so they waited between the towns of Pennardd and Nant Call. Nant Call means the Stream of Prudence, Wisdom, Sense, and Arfon means “ar-ffon” which is “On the Spear”. Pennardd is problematical and appears to be Pen = Head of, and Arddu = Blackness, giving the Head /Top of Blackness, with North and the outer spaces being signified by Black.

Inevitably the battle commenced, and after great slaughter on both sides, the men of the South were forced to begin a retreat to Nant Call, the Stream of Prudence, or Wisdom. There was then a second great battle and the Southerners were forced to retreat down to Dol Benmaen—and Dol can mean “a pasture-ground or meadow” and also “a bow or string”. Here Pryderi was forced to give hostages to secure a peace, and these were Gwrgi Gwastra and twenty-

three sons of noblemen. There is probably the twenty-four hours of the day symbolism here, and Gwrgi appears to be Gwr = Man and Gi = ‘fine fibre, nerve, sinews’. Gwas means “servant”, and Gwastrawd is a “groom”, whilst Gwastraff means “to squander, to be prodigal”.

The opposing forces then travelled to Y Traeth Mawr—The Great Strand—that may well be the Milky Way. Here the foot soldiers could no longer be controlled and continued shooting at each other. To resolve the conflict Pryderi offered single combat between himself and Gwydyon, and this was agreed to by Math for Gwydyon save to lives, and so Gwydyon and Pryderi fought. Gwydyon won “by strength, skill, and magical enchantment”, and Pryderi was killed. He was then buried at Maen Tyryawg, and whilst Maen is “stone”, Tyryawg is more difficult, and is probably derived from Tyrru meaning “to crowd together” and Tyrfa for “a multitude.” If Pryderi is a Planet then being killed means the Planet either disintegrated or exploded into a multitude of stones crowded together just like an Asteroid Belt. Hopefully others will get involved in solving this.

Astral battles between planet god figures are common in almost all ancient mythology, as where Bel Merodach—Jupiter battled with the monster wandering planet Tiamat, and the planet god Ea battled with and killed Apsu in the Chaldean and Mesopotamian myths. In Egypt Seth fought against Osiris and “killed” him, and Horus the son born of virgin birth as the son of Isis by the dead Osiris, then contended with Seth. There is very little doubt that the Egyptian fragmented god Osiris who was cut into many small pieces was simply an exploded planet, and this is dealt with elsewhere.

The men of Gwynedd-Chaos rejoiced at the death of Pryderi, and Gwydyon requested that Math should release the hostages given by Pryderi. So the men of Gwynedd went home rejoicing, and the men of the South returned home in sadness. Math headed for Caer Dathal—Castle of Celebration, and Gwydyon and Gilfaethwy—Fermentation “made a circuit of Gwynedd as was their custom”. So again if Gilfaethwy is a heavenly body, then this has returned to its orbit. When Math sought to preserve himself by placing his feet in the lap of Goewin—Cold, Fresh,—she prevented him and told him that she was no longer a virgin, and she informed him of her being raped by Math’s own nephews Gilfaethwy and Gwydyon. Math’s response was that he would marry Goewin himself and give authority in the realm, and he would also seek compensation from Gifaethwy and Gwydyon.

Gilfaethwy and Gwydyon then avoided returning to Math and instead they continued on their circuits around the land. So Math ordered that no one was to give them food or drink, and so the pair were compelled to return to Caer Dathal. Math accused them of causing him shame and the unnecessary deaths of many men, and of Pryderi. He then struck Gilfaethwy with his magical wand and transformed him into a hind, and then he changed Gwydyon into a stag. The pair were then ordered to return in the familiar "a year and a day", when the Earth would have completed its circuit of the Sun, and the heavens would appear to be as they were before. At the due time a din outside the court announced the return of the Stag and Hind and with them a Fawn. So Math transformed Gilfaethwy into a Boar and Gwydyon into a Sow, and the Fawn became a sturdy young boy who Math named as Hyddwn meaning "deerlike", and arranged for his baptism (hydd = deer.).

Gilfaethwy and Gwydyon were sent off for another year, and on time they returned as wild Boar and wild Sow, and were accompanied by a young Pig, which Math changed into a handsome lad with thick auburn hair, who he then named as Hychdwn—or Pig-like (hych = pig.). This time Math changed the hapless pair Gilfaethwy and Gwydyon into a Wolf and a She-Wolf, and again he sent them off for a year and a day. On the appointed day the Wolf and She-Wolf returned to the court, and with a sturdy Wolfcub. So Math changed the Wolf cub into a boy and arranged for his baptism, and he named him Bleiddwn —(Bleiddian = young wolf,) and Bleidd = wolf, and is probably the origin of the name Bleddyn.

The tale then includes a short rhyme:—

"Three sons of false Gilfaethwy,

"Three true Champions,

"Bleiddwn, Hyddwn, and Hychdwn the Tall."

The probability is that these productions from Fermentation—Gilfaethwy and Sinful/Vicious—Gwydyon are the story of the creation of the baneful Planets. The Wolf is definitely the symbol of the Planet Nergal—Mars—Ares, and the Boar is definitely the symbol of Bel-Enlil—Kronos—Saturn, in all the ancient cultures, which we are discussing. Mars and Saturn were always regarded as the non-propitious and dangerous Planets. The Stag is generally seen as the symbol of Divine Providence and the identity of the Stag Planet may be Raman the atmosphere and wind god, which was originally identified with the Creator god named Ea.

In the wonderful world of selective academia the obvious comparisons and identicality between the ancient Pantheons of the "gods" of Sumer and Akkad,

and Chaldea, and the Hittites, and Egypt, and elsewhere, have been many times illustrated. The Egyptologists are uncomfortable with these stark similarities and somehow prefer to pretend that the ancient Egyptian basic theology was different. The links between ancient Britain and ancient Egypt have been irrefutably demonstrated in 'Moses in the Hieroglyphs', and in 'The King Arthur Conspiracy' subtitled 'Arthur, America, and the Comet', and the basic theology of the array of powers comprising the British Pantheon are clearly parallel with those of Egypt. Mathonwy matches Atum, and Pwyll matches Osiris, and so on. What is unmistakeable is that Gwydyon and Gilfaethwy match with the Egyptian powers Shu and Geb, who are also brothers, although sometimes thought to be father and son. The extraordinary passage in the Mabinogi where the brothers Gwydyon and Gilfaethwy are magically compelled to mate and produce offspring is a direct parallel with the Egyptian story of the two male powers Shu and Geb also being compelled to mate and to produce offspring in the form of the reincarnated Osiris.

The parallel is clear as Shu and Geb were being punished for causing the death of Osiris, and Gwydyon and Gilfaethwy were being punished for fermenting war and causing the death of Pwyll. Shu and Geb were charged with resurrecting Osiris, presumably by producing surrogate sons for Osiris—e.g. Macedo the Wolf a son of Osiris, represented wearing a wolf's skin, and presumably in the persona of Mars—see Diodorus I, and Plutarch in 'Isidorus et Osiris'.

Math finally returned Gilfaethwy and Gwydyon to their original forms and he ordered them to be cleaned up and dressed, and restored them to favour. Although Math has been without a virgin foot holder for three years, he now needs one, and Gwydyon recommended Aranrhod the daughter of Don and Math's sister, and therefore Math's own niece. Math then bent his magical wand and ordered Aranrhod to step over it to test her virginity, and when she did she immediately dropped a sturdy boy with thick yellow (east) hair, and as she then fled for the door she let fall a second object. Gwydyon swiftly scooped up this second something before anyone could see what it was, and he wrapped it in a silken sheet and placed it is a chest at the foot of his bed.

Math then arranged for the yellow haired boy to be baptised, and he named him Dylan. After his baptism the boy immediately made for the sea, where he became of its nature and swam as well as any fish. He was called Dylan son of Ton, which is Ocean son of the Wave. Dylan was eventually killed by his uncle Gofannon—the equivalent of Vulcan, the Greek smith and metal working god—in one of the Three Unfortunate Blows. Gof means "a smith", and Annon

appears to mean “unskilful,” or “ungifted”, and if the smith accidentally killed his nephew then he certainly could be described as unskilful.

The Second Part of the Mabinogi of Math.
The Restoration or Resurrection of Order.

The quick snatching by Gwydyon of something dropped by Aranrhod, and the concealment of that something, had an outcome in this Mabinogi of Math. Gwydyon had placed the bundle in a chest at the foot of his bed, and one morning when he awoke he heard a low cry, and then he saw a small boy thrusting his arms through the folds of the sheet and pushing it away. Gwydyon took the child to the town where he knew a woman was nursing and he arranged for her to suckle the boy. In one year the boy was as big as a large two year old, and after two years he was a big boy able to go to the court on his own. Gwydyon paid attention to the boy who grew to know him and love him. The boy was then brought up in the court until he was four, when he was remarkably large as if he had been an eight year old.

One day Gwydyon went walking and the boy followed him as he went to Caer Aranrhod—the Castle of the Silver Wheel. When Aranrhod greeted them she asked Gwydyon who the boy was, and he replied—“Your son.” This offended Aranrhod and she asked Gwydyon what had motivated him to disgrace her and to prolong her shame, by maintaining this claim. Gwydyon told her, “If you suffer no disgrace worse than rearing so fine a boy, you will have little to be ashamed of.” Aranrhod was unyielding and she swore that the boy would never have a name unless she gave one to him, and she clearly had no intention of doing this. An angry Gwydyon then retorted that the boy would have a name regardless, and accused Aranrhod of being angry because she was no longer a virgin, and never again would she be so called.

Gwydyon went away very angry to Caer Dathal—Castle of Celebration and Aber Menei, where he found red sea-weed which he conjured up as a ship. Then he took kelp and created it into beautiful cordovan leather, and he equipped his magic ship with a sail. Then with the boy he set sail for the harbour entrance of Caer Aranrhod where he and the boy began to cut and stitch shoes. They were watched from the fortress, and so Gwydyon changed their appearance so that they would not be recognized. Aranrhod asked what people were in the ship and she was told that they were “Shoemakers”, and so she sent people to examine their wares. Gwydyon was colouring the shoes with gold when they arrived, and this was reported to Aranrhod. She had her feet

measured and sent people to ask Gwydyon to make a pair of shoes for Aranrhod.

Gwydyon deliberately made the shoes too big and these were sent to Aranrhod who naturally found them to be too big. She bought the shoes regardless, and sent her measurements to Gwydyon again. This time Gwydyon deliberately made the shoes too small, and again the shoes would not fit. Aranrhod's protest over this allowed Gwydyon to state that he would make no more shoes for her until she came to him so that he could see her feet. Then Aranrhod agreed to visit this Shoemaker.

At the ship Gwydyon was cutting out shoes, and the boy was stitching them. They greeted each other and Ararnrhod expressed her surprise at his inability to make her shoes to measure, and Gwydyon replied—"I could not before, but I can now." At this moment a wren alighted on the ship and the boy aimed at it and hit the wren between the sinew and the bone of its leg. Aranrhod laughed and said—"God knows the light haired one hit it with a skilful hand." This caused Gwydyon to exult and he declared that the boy now had a name as Lleu Llaw Cyffes—Light the Long Handed. Everything turned back into kelp, and Gwydyon became known as one of the Three Golden Shoemakers.

Aranrhod accused Gwydyon of hurting her, and Gwydyon assured her that he had not hurt her—yet. Then he changed himself and Lleu back into their own shapes and Aranrhod immediately swore that Lleu would never have arms unless she gave them to him, and clearly she would no do so. Gwydyon then accused her of wickedness and declared that Lleu would have arms.

Gwydyon and Lleu then returned to Dinas Dinlleu—City of Without Refusal —(to) Lleu where Lleu Llaw Cyffes—Light the Long Handed was brought up until he could ride every horse, and he was full grown and matured in appearance. Gwydyon noticed how Lleu was growing idle for want of horses and weapons, and so he called him over, "Lad, you and I will go on an errand tomorrow, so be more cheerful than you have been," The next day they rode along the sea-shore to Bryn Aryen—The Hill of Hoar-Frost (if Aryen intends Arien.), and up to the top of Cefn Clun Tyno—the Ridge of the Meadow of Fate, where they rested their horses in preparation to visit Aranrhod. Once again Gwydyon changed their appearances, so that they both appeared as young men, with Gwydyon the more sober than the boy.

Arriving at Aranrhod's castle, Gwydyon told the gatekeeper to go inside and say that the Bards from Morganwg are here. Everyone was glad and Aranrhod said,—"Greetings to them, let them enter." The hall was prepared for eating,

and when the meal was over Aranrhod spoke with Gwydyon about stories and the art of storytelling, 'for Gwydyon was a good story-teller.' When the time of carousing was ended and a chamber was prepared for the two guests and everyone went to bed.

Early next morning Gwydyon arose and invoked all his magical power, and by dawn there was the noise of great running about and trumpeting and crying throughout the land. At daybreak Aranrhod and a girl came to their chamber, and said, "Good sirs, we are in a bad state," and Gwydyon agreed that he heard the great shouting, the running about, and trumpets, and he asked Aranrhod what she made of all this. The reply was, "God knows, we cannot see the colour of the ocean for all the ships that are assembled on it, and they are making for land as fast as they can. What are we to do"? Gwydyon said that there was no alternative other than to close up the castle and make the best possible defence. This pleased Aranrhod and she asked Gwydyon to prepare the defence as there were plenty of weapons available, and then she went off and returned with two girls carrying the arms for the two men.

Gwydyon now asked Aranrhod to arm Lleu whilst the two girls assisted him to arm himself. "Gladly," said Aranrhod, and of her own free will she armed Lleu completely "Is the youth's arming completed"? asked Gwydyon. "It is," she said. "So is mine. We will put off our arms now for there is no need of them," answered Gwydyon. "Alas, why? Look at the ships surrounding the house." said Aranrhod. To which Gwydyon answered, "Woman there is no fleet outside." Then Gwydion told Aranrhod how he had tricked her and informed her that the phantom fleet was necessary to secure the arms that Lleu needed. Aranrhod was annoyed and told Gwydyon that he was evil as he has risked the life of many a young man in such a commotion. True to form Aranrhod then swore that Lleu would have no wife of the race that was on Earth at that time. To which Gwydyon responds that—"You always were an evil woman, and no one ought to serve you. Lleu shall have a wife just the same."

This time Gwydyon and Lleu took their persistent complaints against Aranrhod to Math—"of a sort /a kind," or Mathru—"to trample", and they explained how Gwydyon had contrived to obtain a name and arms for Lleu. Math said, "Let us use our magic and enchantments to conjure a woman out of flowers." By this time Lleu was a grown man, and the handsomest youth ever. Math and Gwydyon took flowers of oak, and broom, and meadowsweet, and they conjured up the most beautiful girl ever seen, and they baptised her in the fashion of the times. They named her Blodeuedd, or Flower Face.

Lleu and Blodeuedd were married and they slept together, and Gwydyon mentioned to Math that it was not easy for a man without land to support himself. Math took the hint and promised to give the fine cantref of Dinoding to Lleu Llaw Gyffes. Dinod means “insignificant” and “ing” means “narrow / close”, and the tale includes the mention that Dinoding is now known as Ardudwy and Eifionydd. Ardudwy seems to be a combination of Arddu meaning “darkness”, and Dwy meaning “ruler”, and so “the ruler of darkness.” Eifionydd is remarkably similar to Eifftiadd meaning an “Egyptian”. In the event Lleu set up his court in Mur Castell in the hills of Ardudwy, and Mur means, “firm, fixed, established,” and all were content with his rule.

One day Lleu went to visit Math at Caer Dathal—Castle of Celebration. On this day his wife was stirring around the court, when she heard a horn blown and she saw an exhausted stag passing by, and being pursued by dogs and hunters and a company of men on foot. So Blodeuedd sent a lad to find out who were these men and what lord they served. Grono Pebyr—Goronwy the Staunch was the answer that came back to Blodeuedd—Flower Face. Grono Pebyr pursued the stag to Avon Gynfael—the River of First Baptism, where he killed it. What with killing the stag and feeding his dogs he was there until darkness fell. As the day ended and night drew on, he came to the gate of the court.

Blodeuedd and her attendants convinced themselves that they must ask Grono to shelter for the night. “God knows, we will be disgraced for letting this chieftain go elsewhere at this hour and not asking him in.,” said Blodeuedd. “God knows lady, we should ask him in,” said her attendants. Messengers were sent and Grono Pebyr accepted the invitation, and he entered the court where Blodeuedd greeted him. “Lady, God reward you for this welcome,” said Grono, and then they both changed and sat down. Blodeuedd looked at Goronwy-Grono and fell entirely in love with him, and he looked at her and fell equally in love with her. They then confessed their feelings of love for each other, and they talked, then they embraced, and finally they slept together.

When Goronwy made to leave on the next day, Blodeuedd entreated him to stay with her and so he did, and they fell to planning how they might stay together. “There is only one way,” said Goronwy,”You must try to learn from your husband how his death might be brought about, and you can do this by feigning concern for his well-being.” The next day Goronwy again made ready to leave and once again Blodeuedd prevailed upon him to stay with her, although Goronwy was fearful that the Chief who owned the court might return. On the fourth day he left and this time Blodeuedd let him go. “Now

remember what I told you." he said privately, "Speak privately with him, and feign affection, and learn how he can be killed."

A Samson and Delilah situation was being set up, and the betrayal of an unsuspecting husband was the ambition of the plot. That night Lleu returned home and he and Blodeuedd spent the day together singing, carousing, and talking, and at night they went to bed. Twice Lleu spoke and twice Blodeuedd made no reply. What has happened to you," he asked," are you alright." Her answer was "I am thinking of something you would not expect in me, I am worried about your death, about your going before I do." Lleu answered that unless god strikes him down it will be very difficult for anyone to kill him. At this Blodeuedd pleaded that he should tell her how he could be killed so that her memory will be a better safeguard than his. So Lleu divulged his secret to her,—"It will not be easy for anyone to strike me, as he would have to spend a year working on the spear, and no work can be done except when people are at mass on Sundays."

Blodeuedd made certain that this was true, and then Lleu told her more,—"I cannot be killed indoors or out of doors, on horse, or on foot."

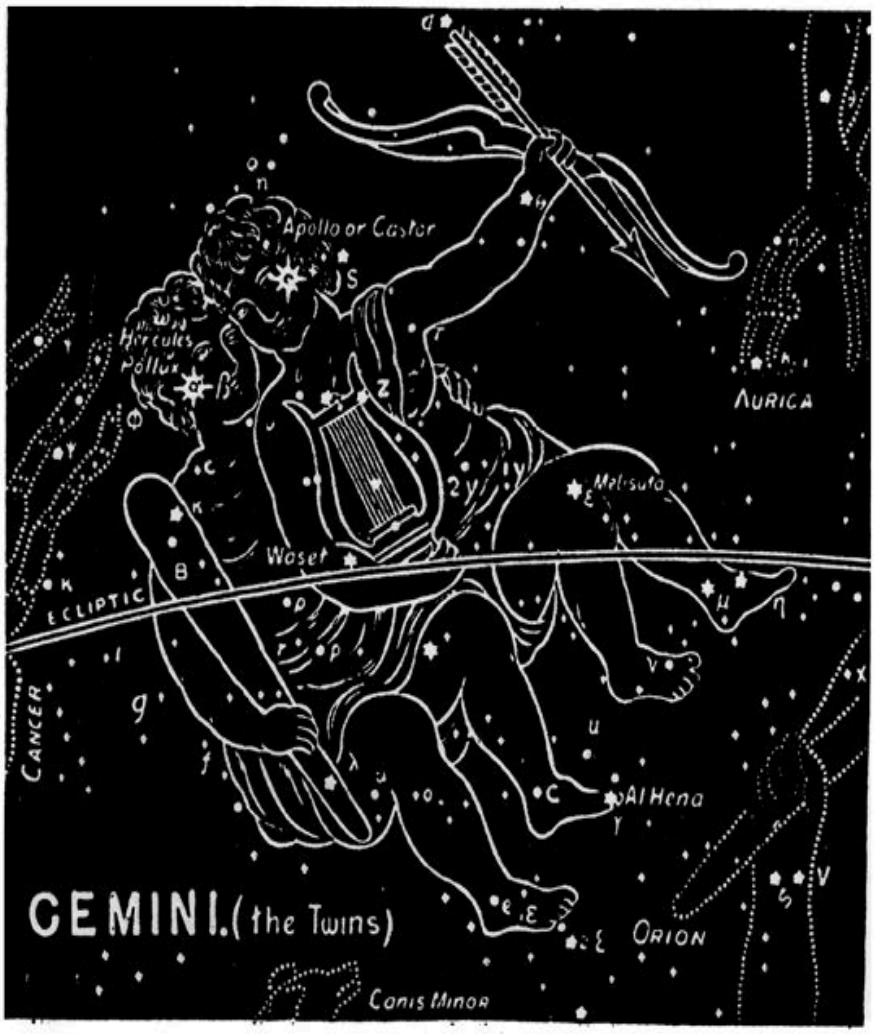
"Then how can you be killed"? asked Blodeuedd. "I will tell you. Make a bath for me on a riverbank, with a good snugly fitted thatched roof over the tub, and bring a buck goat and put it alongside the tub. If I put one foot on the goat's back, and the other on the edge of the tub, whoever were to strike me then would bring about my death."

"Well I thank god for that," she said, "For this can easily be avoided. It is fairly obvious that the river is the Milky Way, and that the Buck Goat is Capricorn, and the Water Tub is Aquarius, and the story is taking shape.

Blodeuedd immediately sent this secret information to Grono-Pebyr—Goronwy, who immediately set about making the spear, and at the end of a year it was ready. Then Blodeuedd went to Lleu and told him that she had been thinking of what he had told her, and she asked if he would demonstrate to her precisely how his death might come about. She asks that if she were to prepare a bath would Lleu show her how he would stand on the goat and the edge of the tub. "I will," said Lleu, and Blodeuedd sent a message to Goronwy and told him to wait in the shadows of Brynn Cyfergyr—the Hill of Consecration, on the bank of the Afon Gynfael—River of First Baptism. Goronwy's men gathered all the goats that they could find and brought them to the far side of the river, facing Brynn Cyfergyr.

The next day Blodeuedd sprung the trap. She told Lleu that everything was ready, and he agreed to go and look. “Will you step onto the bath lord”? Blodeuedd asked, and Lleu replied, “Gladly”. Then she said, “Lord here are those animals which you said were called buck goats.” and Lleu responded, “Then have them catch one and bring it here.” The goat was brought, and Lleu rose from the bath and put on his trousers, and then he put one foot on the edge of the tub, and the other on the goat’s back. Without delay Goronwy rose up in the shadow of Brynn Cyfergyr and he cast the poisoned spear at Lleu, and struck him in his side so that the point stayed in but the shaft stuck out. Lleu flew upwards in the form of an Eagle, and gave a horrible scream, and was not seen again. This is reminiscent of the Etana Eagle of ancient Akkad and Chaldea.

As soon as Lleu disappeared, Goronwy and Blodeuedd set out for Lleu’s court, and that night they slept together. The next day Goronwy arose and he subdued Ardudw-the Ruler of Darkness. This is another clue that Lleu is a Light and Summer harvest entity, and Goronwy is a Winter and Darkness entity. Goronwy now ruled over Ardudwy and also Penllyn, and Pennu means “the limit of” and Llyn means “the lake”, and so the zone is the area of The Limit of the Lake of Waters, which is the vast abyss of the Heavens which were seen as a limitless lake of waters.



Apollo, or Castor, meaning "Ruler", or "Judge". See Is. 11:4. Hercules, – "who comes to labour", or "suffer". Al Henah, – "hurt, wounded". See Is. 53:5.

Gemini – Carnedd Llwydion –the Reconcilliation.
½ mile north west of the Polaris Stone.

Orion - ½ mile west of the Polaris Stone named
As Twyn y Gwent, or Twyn of the Winds

Math was grieved and sad at the death of Lleu, and Gwydyon was even sadder still. Gwydyon informed Math that he would get no rest until he had found news of his nephew Lleu, and Math told him—"Go then, and god be your strength." First Gwydyon searched Gwynedd the North West, and then he searched Powys the North East, and then he turned to Arfon and he stopped at

the house of a peasant in the fortress of Penardd, and Pennu means “the limit of”, and Arddu means “darkness” and so Gwydyon had arrived at The Limit of Darkness. At the house the owner said to his swineherd,—“Lad, has your sow come in this evening”? and the swineherd replied,—“She has just come in to the swine.” Gwydyon then asked what journey the sow was making. The answer was that every day when the gate was opened the sow bolted off and no one could hold her, and where she went no one knew. So Gwydyon requested that they should not open the sty until he was standing by, and the swineherd agreed to that.

They went to bed and the next morning Gwydyon arose at daybreak and went to stand by the sty. When the swineherd opened the sty the sow bolted out and raced away with Gwydyon in pursuit. The sow headed upstream and made for the valley now known as Nantlleu—Lleu’s Stream, where she stopped and began to feed. Gwydyon approached to see what the sow was eating under a tree, and he found her eating rotten flesh and maggots. Then he looked up to the top of the tree where he saw an Eagle. When the Eagle shook itself, worms and rotten flesh fell away and the sow ate this. Gwydyon thought that this Eagle was Lleu and so he sang this Englyn:—

- “An oak grows between two lakes,
  ….Dark sky and glen,
  ….If I speak truly,
  ….This comes from Lleu’s feathers.”

At this the Eagle dropped down from the top to the middle of the tree, and Gwydyon sang again,

- “An oak grows on a high plain,
  ….Rain soaks it no more than does putrefaction,
  ….It has supported twenty crafts,
  ….In its branches is Lleu Llaw Gyffes.”

At this the Eagle dropped down to the lowest branch of the tree, and Gwydyon sang again.

- “An oak grows on a slope,
  ….The refuge of a handsome prince,
  ….If I speak truly,
  ….Lleu will come to my lap.”

Finally the Eagle dropped down onto Gwydyon’s knee, and Gwydyon struck him with his magic wand so that he regained human form. No one had ever

seen such a pitiful sight of a man, and he was nothing but skin and bone. Gwydyon took him to Caer Dathal and all the good Doctors of Gwynedd were brought and well before the end of the year Lleu was cured.

Restored to health, Lleu went to Math and said that it was now time for him to demand compensation from the man who caused him this injury, and Math agreed that this was just. Satisfied with this Lleu mustered the forces of Gwynedd and headed for Ardudwy-the Ruler of Darkness, and Gwydyon rode ahead of him to Mur Castell—Mur—"fixed, established", Castle, which would appear to be Polaris the Pole Star. On hearing that Lleu was coming, Blodeuedd—Flower Face, took the women and made off across Afon Gynfael —River of First Baptism. The women were so afraid that they travelled looking backwards, and all fell into the lake and drowned. Gwydyon overtook the fleeing Blodeuedd and told her that he would not kill her, but instead he would do something worse. He swore that he would turn her into a bird, and because of the shame she had brought upon Lleu he would make her a bird that would never show its face in the light of day. All other birds would be hostile to her and she would fear them, and forever she would be known as Blodeuedd the Owl.

The word for an Owl is Dylluan, and the circles of feathers splayed out around the eyes on the Owl's face do have the appearance of the outspread petals of two flowers. Flower-face. Modern linguistic fads try to make Dylluan into Tylluan, and this adversely affects ancient decipherments.

Grono Pebyr—Goronwy the Staunch set out for Penllyn—Head of the Lake, from where he sent messengers to Lleu to ask if he would accept territory or gold and silver for the injury. Lleu refused this and demanded that Goronwy must come to the exact same spot where Lleu was when Goronwy had cast the spear at him, and he would accept nothing less. Goronwy asked his nobles, his foster-brothers, and his soldiers, if any of them would stand in his place and accept the blow from Lleu, but all refused. This led them to be called one of the Three Disloyal Companies.

Reluctantly Goronwy went to the banks of the Afon Gynfael—River of First Baptism, and he stood where Lleu had stood, whilst Lleu stood where Goronwy himself had stood when he threw the spear. Goronwy however went to Lleu and tried to set the blame on Blodeuedd, claiming that it was through a woman's bad influence that he had struck Lleu. Not true as he had planned everything. Goronwy then asked that he might be allowed to place a stone that stood on the riverbank, between himself and Lleu and Lleu agreed. "God

reward you," said Goronwy, and he placed the stone between himself and Lleu. Then Lleu threw the spear and it pierced through both the stone and Goronwy, breaking his back and killing him.

The Afon Gynfael has also been read as the River of Ancient Stones, which would be one of the three heavenly "rivers" of stars in the skies. Gorod in an "a border, a limit," and Nwy is "what pervades", and this may be fitted with the descriptions of Goronwy as the Lord of Darkness. The Sow or any other pig or Boar, is the usual description of dangerous wandering planets, huge feared comets, and asteroids, in all these ancient remembrance stories. The Tale then ends with "The stone still stands on the bank of the Afon Gynfael in Ardudwy, with the spear still through it, and so it is called Llech Oronwy—Stone of Goronwy. But Lleu Llaw Gyffes subdued the land a second time and ruled over it prosperously, and according to the storytellers he was Lord of Gwynedd thereafter. So ends this Branch of the Mabinogi."

Lleu is the entity of spring and summer growth and Grono-Goronwy is the entity of autumn and winter, and the death of plant life and vegetation. Lleu is a Tammuz (Sumerian, Akkadian, Babylonian) or Adonis (Greek) figure. Something out of the ordinary may also have happened causing a clouding over of the skies with perhaps volcanic dust clouds blotting out the skies.

There appears to have been a struggle between the powers of Light and of Darkness. Darkness prevailed for a while but then Light was restored. The Owl was the symbol of the goddess Minerva—Athena, and if Minerva was a manifestation or alter ego of Venus, then this begins to make sense, for Venus is the goddess of love who shares Adonis on a six monthly basis with the goddess of the underworld. Venus has cast a shadow which has blotted out the light of the Sun. Lleu Llaw Cyffes—Light Hand of Skill, is here representing the Light from the Sun. Minerva was said to have been born of Chronos (in Greek myth) and of Saturn (in Roman myth), and was similarly manifested in other ancient civilizations, as springing full born from the god's head.

In relating the Tale to those of ancient Akkad-Sumeria-Babylonia, then Gwydyon appears in the guise of the creator god Ea. Between then Gilfaethwy —Fermentation-luxuriant, and Gwydyon—the Creator make three planets in Saturn the Boar, Mars the Wolf, and another unknown and perhaps the later destroyed "Osiris" planet as the Stag. The arrival of the planets Mercury and Venus are already described in the Mabinogi of Bronwen daughter of Llyr, in the story of the huge Red Man and his wife of Equal Bigness. To see these stories as relating to actual real historical characters is to misinterpret them

completely, and to miss the whole of the information that they contain, and to lose its significance.

Chapter Ten.

The Mabinogi of the Dream of Maxen. The Possession of the Lord and How To Understand the Mabinogi Adventure Groups.

The Dream of Maxen is so short and so apparently simple a story that it is rarely even mentioned, let alone investigated, by commentators on the Mabinogi stories. It is by-passed as being a simplistic muddled historical notation. The Emperor Maxen is of course the British Mascen Wledig, or Magnus Clemens Flavius Maximus, the only son of Crispus Nobilis Flavius Caesar, who was the eldest son of the British Emperor Constantine the Great by his British first wife Minerva.

The story opens with Maxen asleep whilst his entourage of thirty-two subject Kings and his army stand guard over him. The number of thirty-two subject kings will be familiar to numerologists. The sleeping Maxen has a dream. In this dream he travels to the end of the valley, and reaches the highest mountain in the world, which he crosses, and finds himself in the flattest and most bountiful land. Great broad rivers run from the mountains to the sea, and in his dream Maxen travels down a river until he reaches the estuary of this greatest river. Here he finds a great city with many different coloured towers. In the estuary lies a large fleet, and one huge beautiful ship is larger than any of the others.

The highest mountain gives the first clue to the story as the idea of the Pole being the place of a monster mountain was common to many nations, and water from a spring or fountain was always conceived flowing from the mountains, as did these rivers. These ideas were invariably linked to solar and stellar theories and theologies.

Maxen crossed a bridge of ivory to enter the huge gold and silver planked vessel, and again as the Sun or West is gold and the Moon and South is silver, there is further indication that this is no earthly ship. The ship conveys Maxen to the loveliest island in the world. In Earth terms Maxen has moved north in Italy and he has crossed the Alps into France. Then he has gone down river and across bountiful Gaul, probably to Boulogne, and there he has embarked on a ship for Britain—the loveliest island in the world.

Maxen now crossed the island from the Channel and came to the sea on the other side, which would be the Irish Sea. “When he has crossed the island from one sea to the other, to the very farthest reaches, he saw steep slopes and high crags and a harsh rough land whose like he had never seen, and beyond an island in the sea.” So Maxen has crossed Britain to Gwynedd in North West Wales and is looking across the Menai Strait at the island of Mon—Anglesey. From where he stood Maxen saw a plain as broad as the sea, and a forest as broad as the mountain, and from this mountain a river ran down to the sea where a great fortress stood. This was the handsomest fortress Maxen ever saw, and he entered through the open gate.

In Earth terms Maxen is in Gwynedd and looking out towards Mon-Anglesey, and the fortress appears to be Caernarvon, which the Romans knew as Segontium. This was no Earthly fortress however as the roof and doors were made of gold, and its walls were all of precious stones. There were golden couches and silver tables, and facing Maxen were two Auburn Haired lads sitting on a golden couch and playing Gwyddbwyll-Star Knowledge. The Gwyddbwyll board was of silver and the pieces were of gold. So the Dream is a solar-stellar story. The two lads wore pure Black brocade, and headbands of red gold, which were studded with rubies and imperial precious stones. Brocade is the word used to indicate “turning” or “revolving.” Two lads indicates Gemini, and Black is North and Red is East. So there is a directional pointer.

A white haired man was sitting in a chair of elephant ivory, next to the base of a Pillar. The Pillar is almost certainly Polaris, and the ivory chair bespeaks a throne, and therefore the white-haired man is a King. On the chair were the images of two red gold Eagles, and the man wore gold armlets, gold rings and a golden torque, which are all royal symbols. This man also had a gold Gwyddbwyll board before him, and he was carving out Gwyddbwyll pieces from a gold bar. The King of Heaven is obviously Cephus, and he is creating star signs. If the gold board with this King indicates West, and the silver board with gold pieces indicates South and West, then the King is West of Polaris and the two lads are South West of the King.

Sitting before him Maxen saw a girl in a chair made of red gold, and she was the most beautiful person in the whole world. She wore a white shift studded with red gold fastenings and a broach and belt of red gold and her headband and attire was studded with rubies (red) pearls and precious stones. She also had golden hair. The girl rose and Maxen embraced her;—and then with the

clatter and banging of his soldier's shields around him Maxen woke up from his Dream.

Being unable to forget the girl of his dream Maxen became distraught and inconsolable. He became totally listless and wanted nothing other than to sleep so that he might dream again. Finally his chamberlain, who was also King of the Romanii, approached him to discuss the matter. This is an interesting historical snippet, as all through the centuries of the Roman republic and empire the office of King was maintained, and a relatively low-ranking person held that non-executive office for the purposes of performing annual religious rituals. However as Maxen explained his dream to the chamberlain, the King of the Romanii advised him to retrace his movements exactly as he had dreamt them. Maxen remembered that he was moving westwards and upstream, and so thirteen men were sent out to retrace the emperors dream journey. Thirteen is of course the number of Lunar months in the year.

The thirteen messengers crossed the great mountain, and then the flat plains, and they journeyed down the great river to the estuary. They boarded the ship, which appears to be the constellation of Argos, and crossed the sea to the island, and finally they arrived at the region of Eryri—Place of Eagles. They identified Arfon as the rough land that Maxen had seen, and they could see the island of Mon (now known as Anglesey in English). Finally they saw Aber Seint, or the Estuary of the Holy River, and they entered the fortress. They hailed the beautiful girl as the Empress of Rome, and after explaining their mission they returned with all haste to report to Maxen.

Maxen then summoned his army and crossed to Britain where he is said to have conquered Beli son of Mynogan. This is a total historical nonsense as Beli Mawr's armies totally defeated Julius Caesar twice in 55 and 54 BC some 400 years before Magnus Maximus' era. (Magnus was killed in AD 388). Mynogi and Mynawg both mean "king", and Beli simply implies "tumult", and the implied dating is as ludicrous as the misquoted facts of war. Inside the fortress in Eryri, Maxen met the two young men, who turn out to be Kynan son of Euddaf and Afaon son of Euddaf, and this is again incorrect. The two young Princes who assisted Magnus Maximus to defeat Gratian the Emperor of Rome in AD 383 were Cynan son of Saithenin Hen and Brychan (Frachan) son of Saithenin Hen, a brother of King Euddaf-Octavius who was their uncle and not their father. All three were direct descendants of the Emperor Victorinus. Then Euddaf is named as a son of Caradawg, which is a further nonsense, as Euddaf is well known to be a son of Plaws Hen—Plautius the Aged, a son of Victorinus.

In the marriage settlement with Helen the daughter of Euddaf,—correct-, the whole of Britain is given to Euddaf. As Euddaf or Octavius had made war on the lieutenants of Constantine the Great from AD 312 to 322, until he drove the Romans out of Britain and ruled independent of Rome from AD 322 until 367, this is another piece of nonsense that would not be lost on educated British readers. Helen asked for the chief fortress of Britain be built in Arfon, which is another nonsense, and that two other cities at Caer Llion and at Caer Myrddyn be built. Well, Caer Llion is not Lleon, and we know immediately that this is the heavenly "aggregate of floods, and Myrddyn means "multitudes" and not Merlyn, and we are well into a solar-stellar story. Maxen then set up his camp at Cadeir Maxen—Throne of Maxen—on the top of Y Frenni Fawr, which means the Great Prow and this would be the heavenly ship constellation of Argos.

Highways were built around Wales and these became known as Sarn Helen or the Highways of Helen of the Cross, the first wife of the Emperor Constantius Chlorus the father of Constantine the Great, and these roads still exist and are still so named. Maxen however stayed too long in Britain, and was deposed as Emperor of Rome, which is partly true as his uncle Jovian the Apostate terrified the Christian Bishops, and when Jovian died they hurriedly elected the Christian Valentinian as Emperor and avoided Magnus Maximus, the legitimate heir. Helen the daughter of Euddaf became known as Helen of the Hosts, as she raised the British armies to fight for Maxen, who with the aid of Kynan (Conan Meriadauc) and Afaon (Brychan), succeeded in re-conquering Rome. Conan took Britanny and Lyddaw (remembered as Lesieux now Normandy) and Afaon returned to Britain. It is possible that in this story Afaon is substituted for Arthun, known as Andragathius to the Latins, the eldest son of Magnus Maximus by Ceindrech his first wife, who actually led the British armies in the conquest of Rome and Western Europe in AD 383 to 388. Arthun went on to become half of the great "King Arthur" enigma.

The Message in the Dream of Maxen.

The story reveals only Four clear stellar identifications, One is the Pillar where the old king sits, the second is the white haired King fashioning gold Gwyddbwyll pieces, and as Cephus, the third is the pair of young warriors who are Geminii, and the fourth is the great ship Argos. There appears to be a straight line running through from the Pole Star, through the Cephus constellation, through Gemini, and on to the star Canopus in the Great Prow of Argos.

The name Argo means “the company of travellers” and this may be the code for the Christian arrival of the Holy Family into Britain in AD 35 or 37. Kircher’s “Egyptian Planisphere” represents Argo as two oared galleys with ram’s heads on their prows. One ship laid around four segments of the heavenly sphere from Taurus to Virgo, and the other ship runs around from Leo to Capricorn. The brightest star in Argo is Canopus which means “the possession of him who cometh.” Other ancient star names in the Argo constellation, which are unidentified, are 1. Sephina meaning “the multitude” or “abundance”; 2 Tureis meaning “the possession”; 3 Asmidiska; meaning “the released who travel”; 4 Soheil (Arabic) “the desired”; 5 Subilon, which is “the Branch”, a name that will interest all researchers into the ancient religions.

Certainly these names would appear to indicate an arrival of a large group of people into Britain in the context of this story. On the ground the constellation of Argo is almost certainly at Caer Caradoc where to the East of the castle ruins, and North East of St Peter’s church, there is a huge mound and ditch boat shaped “circle” The bow points due East and the entire monument is around 190 yards long. Originally it was around 65 yards wide at the widest part, and this was enlarged on the South—Starboard side of the great earthen ship to accommodate a grave that is placed for that of the Uthyrpendragon King Meurig ap Tewdrig, the father of King Arthur II. The star map on the ground would undoubtedly place Argo in this area. The St Peter’s super Montem church was proved to date back to the First Century AD in the expensive 1990 archaeological excavations.

The Gemini—Twins constellation is named in the Denderah Zodiac as “Clusus” or as “Clustrum Hor” that is thought to mean “the place of him who comes”. It is shown by two human figures walking together, one being male and the other female. The Coptic name for Gemini is Pi-Mahi for “the united” as in brotherhood, and the Hebrew name is Thaumim which again means “united”, and the Arabic Al Tauman also means “united”. The two bright stars in the heads of these twins are Apollo meaning “the ruler or the judge”, and Hercules which means “to labour or to suffer”. A star in the left foot of Hercules means, “hurt, or wounded, or afflicted”. This combination has been seen as a dual personality of a Ruler and Judge who also Suffers and is Afflicted. Some Zodiacs show Pollux—Hercules carrying a palm branch in his right hand whilst others show a club in repose. Castor—Apollo carries a bow and arrows, and a harp-lyre.

The Gemini twins were famous for assisting the righteous in battle in conflicts on planet earth, and until recent times oaths were taken on their name,

and the expression “By Gemini” often misconstrued as “By Jiminy” lasted until well into the Twentieth Century. There is a strange correlation between the Christian interpretation of events and those of the Greeks and others. Only Castor of Gemini was immortal, and his brother Pollux was not. So when Pollux was killed in warfare, Castor requested that his own immortality be removed. In time he also then died and was joined together with his brother in the heavens. The parallel being that the slain John the Baptist was joined in heaven by the immortal ‘son of god’ Jesus, who voluntarily gave up his immortality and died as a result, before being transported into the heavens.

Other names of stars in this constellation are Propus in Hebrew meaning “the branch spreading” as in a family tree growing and expanding. Another is Al Giauza (Arabic) for “the palm branch” and yet another is Dira meaning “the seed” or “the branch”. If the dream of Maxen is pointing out Argo, and Gemini, and Cephus, and then Polaris, it would appear to be being used to secretly record the arrival of a group into Britain. That the Star Map Mounds and other monuments like the Great Boat-Llanbad Fawr at Caer Caradoc, are probably pre-Christian and may commemorate events like the Brutus migration of around 504 BC and the earlier Albyne migration into Britain around 1600 BC is not the point. This story is utilizing these heavenly signs and their mirror image map on the ground.

Next there is the white haired king, Cephus, the King of Heaven. In Zodiacs Cephus is represented as a crowned King who sits enthroned and is holding a sceptre in his left hand. His left foot rests on the Pole Star—Polaris. The Denderah Zodiac names Cephus as “Pe-ku-hor” which is claimed to mean, “this one comes to rule”. Cephus is the Greek word for “the branch”, and Euripides states that it means “the king”. The old Ethiopian name was Hyk that is said to mean “the king”.

The Arabic names are once again the best resource, and the brightest star in the shoulder of the Cephus constellation is Al Deramin which means “coming quickly”, and the next in Cephus’ belt is Al Phirk meaning “the redeemer”, whilst next in the left knee is Al Rai which is “who bruises” or “who breaks”. Every nation would of course interpret these names into the context of its own religious philosophy. The Greeks saw Cephus as the father of Andromeda who married Perseus. Christians would very likely see “the redeemer—coming quickly” and “the king of heaven” as Jesus the Nazarene.

The apparently historically confused and even trivial story in the Dream of Maxen does appear to contain a message, and that message appears to point in

a line from the Pole Star, through Cephus—the redeemer king, and on through the dual personality of Gemini as a Judge and Ruler who Suffers and is Afflicted, to arrive at the great Ship Argo. As Argo means " the company of travellers", and also contains stars meaning "the possession of him who comes", and "multitudes", and "the released who travel" and "the desired" and "the branch", then the message could apply to either the Christian arrivals of AD 35-37, or originally to the Brutus led arrivals of c 504 BC. In this story it is highly likely that the message points directly to Caer Caradoc with its assembly of monuments including the ancient castle ruin, the St Peter's church, and the ancient earth and ditch mounded Great Ship of Llanbad Fawr.

As the main body of all Christian churches was and still is called the Nave, meaning the Ship, as has been discussed in detail elsewhere, making this site significant. During the 1990 excavations at St Peter's super Montem the strange shaft was found descending vertically into the bedrock under the church, and it appears that the message is pointing towards this concealed shaft. What is there—if anything—we do not know at this time. Is there something at Llanbad Fawr that is "the possession of him who comes"? St Peter's church was built in the 1st Century AD and is probably the oldest existing Christian Church in the world, and the nearby castle and the unexcavated buried city of Caer Caradoc and the Great Earthen Ship of Llanbad Fawr was probably also there at an even earlier date. The 1990 full-scale excavation was halted when an 100 miles an hour gale struck the site and within two weeks two further 70 miles an hour gales followed. A 5 foot by 5 foot wide shaft had been found by the archaeologist Alan Wishart and he carefully excavated down well over five feet. In the chaos after the storms Peter Sunman, Alan Wilson, and Baram Blackett, probed down a further two and a half feet and found what appeared to be flat stones. This they thought was the entry to the crypt. Incessant bad weather brought everything to a halt, much to the joy and relief of the academics, the local authorities, and all the hangers on who ride the Great Little Gravy Trains Of Wales milking the public funds.

Subsequently Baram Blackett has several times examined the ruin with electronic equipment that can detect metals up to thirty feet below ground and a 'metal map' of what is below has been constructed.

The Mabinogi of Lludd and Llefelys.
The Guide to the Adventure Mabinogi.

The Mabinogi of Lludd and Llefelys is the shortest of all the Mabinogi Tales, even shorter than the brief Mabinogi of Maxen. As such it is clearly a signpost on how to read the much longer Epic Mabinogi Tales. The title itself is evidence of this.

Lludd means “Pure Ore” and alternatively, but less likely a “hinderance” or an “impediment”, and Llefelys means “The Court of the Utterances”. If we recall that in one of the versions of the ancient Chaldean, Sumerian, Babylonian, stories of The Epic of Gilgamesh the furious an aggrieved goddess Ishtar takes her complaint against Gilgamesh and Ea-Bani (Enkidu) to Anu, her father in heaven, and to the Court of the Utterances, then we have an immediate clue.

This Mabinogi opens with—“Beli Mawr son of Mynogan had three sons…” which simply implies “Great Tumult son of the King had three sons….”, and actually Mynogi also means “courtesy”. The sons are Lludd, who we know is “Pure Ore”, and also Caswallawn and Nynnyaw-Ninniaw. As Caswallawn is not a name but simply a title, meaning “Ruler of a separated (part of) the State”, and therefore The Viceroy, and Nynnyaw-Ninniaw appears to imply “we, us, also”, the story is clearly coded. A fourth son is then mentioned almost as an afterthought, and he is named as Llefelys, and this is simply “the Court of the Utterances”. It is not impossible that this “family” represents Uranus as Beli Mawr, and his three “sons” Saturn (as Caswallon), Neptune, (as Nynniaw) and Pluto (as Ludd).

When Beli—Tumultuous one—dies his realm of Britain passed to his son Lludd—Pure Ore, and Lludd rebuilt the city of London that was named as Caer Lludd—the Castle of Lludd or as Llundein or Lwndrws. The ‘name’ of Llwndrws means “the loin, swiftly turning”, and ‘the swiftly turning loin’ is very definitely the constellation of the Bull’s Thigh, which we know as Ursa Major, the Great Bear. The Denderah Zodiac shows this constellation as a Bull’s Loin and the Pole Star is at the Wolf or Fox that is Ursa Minor the Little Bear, close to the Thigh. So the earth revolves and the constellation of the Bull’s Loin appears to swing 360 degrees around the Pole Star every 24 hours. Lun is “a picture” and Dein implies “revolving”, which gives us the pictorial image of a thigh spinning around the Pole Star.

The story is therefore immediately established as a solar-stellar story. Lludd’s favourite brother was Llefelys,—Court of the Utterances, and Llefelys went off to marry the daughter of the King of France, as the King had left no male heir. Later a series of Three Plagues fell upon the island of Britain—“the

like of which no one had ever seen". We already know that these are events that occurred in the Heavens and therefore these Plagues have to be examined in this context. The Island of Britain in this story would be the immediate heavens that we all see above us.

The First Plague was that of the arrival of a people called the Corranyeid, whose skill was such that no conversation, no matter how whispered, escaped their hearing. This gave them complete information on everything and the Corranyeid could not be harmed. The word Corran means "Dwarfs", and alternatively Cor means a "circle" or "encircling" and Annyeid means "inhuman." So these Dwarfs are not human beings and they are circling or encircling the heavens. This seems to denote the Asteroid Belt that consists of the millions of small rock fragments of the exploded and destroyed planets of our Solar System.

The Second Plague was a scream that was heard on every May Eve over every hearth in the Island of Britain. "It pierced the hearts of the people and terrified them so that men lost their colour and strength, women suffered miscarriages, children lost their senses, and the animals, trees, water, and soil, all became barren." Clearly there was chaos and pandemonium in "the island".

The Third Plague was that no matter how much provisions had been laid up and prepared in the king's courts, even though it amounted to a year's supply of food and drink, none of it ever remained after the first night.

The storyteller states that the First Plague was evident to all, and it would seem that many of the asteroids or meteors of all sizes were not in a safe orbit and were careering dangerously around the solar system and visibly burning up in the heavens. The Second and Third Plagues were however a mystery which was not understood. The decision arrived at by Lludd and his councillors, was that he should go and visit his brother Llefelys to seek advice. So Lludd assembled his fleet and set sail to visit Llefelys—The Court of the Utterances. Where else would he go other than to the celestial court? Llefelys saw his brother's fleet advancing and so he set out in his own fleet to meet Lludd. When they got close to each other Lludd and Llefelys separated from their fleets and met in their individual ships for a conference.

Lludd explained why he had come to Llefelys, and Llefelys actually already knew why he had come. The problem was how to carry out a conversation to discuss the matter without being overheard by the Corranyeid—Dwarfs—Inhuman Encirclement. So Llefelys had a long bronze tube or horn made, and they spoke to each other through the tube. This was frustrated however, as

whatever they said to each other was perverted into contrary and hateful words in the tube. Llefelys understood then that a devil was in the tube and this fiend was twisting their words, frustrating them and causing trouble. Wine was poured through the tube and the cleansing power of the wine drove out the devil. Wine has always been used in religious ceremonies and the cleansing purity of wine libations and its consumption is well understood as representing the 'blood' of harvest gods.

Llefelys said that he would give insects to Lludd, and that Lludd must mash up some of these insects and mix them with water, whilst keeping some of the insects for breeding in case of future need. Then Lludd should call all his own people and the Corranyeid together and when they were assembled Lludd was to throw the mixture over them. This would kill all the Corranyeid and would leave Lludd's own people unharmed. When Lludd arrived home he summoned all the people of his own race and the Corranyeid—Dwarfs together, and he threw the insect water mash over them. This destroyed all the Corranyeid but left the people unharmed.

If this interpretation is correct, then it is possible that all the errant asteroids and meteorites were drawn by gravitation into the Sun and the major planets, and eliminated, and the plumes of burning up asteroids and meteorites may have looked like thrown spray.

The meaning of the Second Plague was then explained to Lludd by Llefelys as being the result of an intruding dragon of another foreign race was fighting with a domestic dragon and battling to overcome it. This caused the indigenous dragon to scream horribly. Dragons are usually Comets or Asteroids tearing through the heavens at great speeds and trailing great plumes like tails and wings behind them. These "tails" and "wings" are drawn sideways and ahead of the speeding object as they are affected by the gravitational pull of the Sun and of large planets like Jupiter and Saturn. Ancient folklore around the world associates huge screaming noises and a form of trumpeting or squealing, with comets, and this may be what is being referred to in this Mabinogi of Lludd and Llefelys.

The advice that was given by Llefelys was that Lludd must measure the length and breadth of his kingdom accurately and find the dead centre of the island. There he must dig a pit and place a vat of mead into it, and a sheet of silk must be placed over the vat. The dragons were predicted to appear as monstrous fighting animals until they finally rose into the air, and when they were weary from their combat they would sink down into the pit in the form of

two little pigs. They would sink onto the silk sheet and then down into the vat of mead, where they would become drunk and fall asleep. Lludd would then need to wrap them up in the sheet and lock them inside a stone chest, and Lludd would then have to bury them in the earth in the strongest place in the island. As long as the dragons were locked in the stone chest and in the strong place they could do no harm.

When he returned home, Lludd measured the island and determined that Rhyd Uchen—Oxford was the central place. There he dug the pit and placed the vat of mead and the silk sheet into it. Everything went exactly as Llefelys had predicted and the monstrous dragons rose and fought, and they wearied and sank down into the pit and got drunk and slept. And then Lludd wrapped these little pig like dragons and he took them to Dinas Emreis in Eryri and buried them there. The Mabinogi adds that Dinas Emreis was formerly Ffaraon Ddande—"He of the High Powers"—and relates that this was one of the three youths who broke his heart with dismay. Eryri is of course the "place of eagles", and so we have Oxen, perhaps Taurus, and a River that is perhaps Eridanus, and also an Eagle for Aquilia, and Draco the Dragon, the Thigh or Great Bear, and the exact centre of the kingdom that should be Polaris.

Dinas Emreis is interesting, as Dinas is normally translated as "city" and more often than not there is no city where the appellation is found. Din means "stones" and as with Din Teyrn (stones of the monarch—King Tewdrig) which has become Tinteyrn and Tintern, the place is a holy place and not a large city as we know it. Em means "diademed" as being crowned with jewels, and Reis means "ancestors". So we have the place of the Stones of the Crowned/ Diademed Ancestors. Precisely what the story is telling us is obviously open to interpretation, but it appears clear that two monster comets were moving into the solar system and threatening Earth in the perceived form of dragons. Lludd neutralised the problem either by causing them to fragment or by pulling or pushing them into safe orbits. Otherwise these objects, which appeared huge when flaming through the heavens, crashed to earth as small objects and sank into pits created by the impacts.

The story of persons or objects being locked into chests and disposed of either to prevent them from doing harm, or otherwise to protect them is a well-known ancient theme. One of the oldest and best known tales is that of the Egyptian deity Osiris who was tricked into getting into a box and then locked inside, and the chest was thrown into the river Nile. The box floated off to Lebanon where it became embedded into a tree. As Osiris was almost certainly an exploded planet in our Solar System, the story of these dragons causing

harm to Britain is a good parallel. Another ancient tale is that of the Emperor Sargon I of Assyria who was put into a box as a baby, and floated off down river to save his life. This succeeded and he was rescued from his tiny ark and grew up to one day lay claim the imperial throne. An almost exact same story was told of the Hebrew Patriarch Moses who was also put into a tiny floating barque and sent down along the Nile to where a royal Princess found him and adopted him. Perseus the Greek hero was also placed into a floating box and set out on the seas to save his life. There are other similar tales and the Mabinogi of Bronwen tells how three Red-Haired red individuals,—'who' are almost certainly errant wandering planets—were trapped inside an iron box in an attempt to prevent them from causing damage.

The Third Plague is a familiar story where a hero has to somehow stay awake in order to try to catch a thief who steals from the Hall at the dead of night. Teyrnion Twrfliant has the same heroic experience in catching the Monster thief who steals his new born foal every May Eve, and the English hero Beowulf also performs the same task in catching and killing the monster Grendel. Here Lludd stays awake by periodically immersing himself in a vat of water, which may introduce the constellation of Aquarius. Finally a huge giant wearing old strong armour enters the hall and stuffs all the accumulated produce into a bag that seems never to be filled. Lludd surprises the giant who flees with the bag, and is finally forced to drop his bag and face Lludd in combat. In the ensuing struggle Lludd defeats the giant who lies prostrate on the ground and begs for mercy. Lludd finds this a difficult request to grant as the giant has caused great harm over a long period, but he accedes to the giant's pleas when the Giant promises to commit no further outrages and to become his liege-man, and thereafter the giant becomes his loyal follower.

It appears that a great comet or wandering planet has entered the Solar System and has caused havoc and danger, and then it was drawn into a safe orbit around the Sun. The description of the combat between Lludd and the Giant tells of sparks flying from their weapons, and these may be the huge electrical interchanges which might fly between two planets in over close proximity to each other. The identity of Lludd is not clear, but if the story is in keeping with the similar stories from other ancient nations, then the chances are that Lludd is or was a major planet in our Solar System,

The problem now is to identify where these sites might be located on the ground. There are a number of regional Star Maps made of huge mounds laid out across England and Wales, and there is a possibility that London-Lwndrws-Llundein is actually London, and Rhyd-Uchen is actually Oxford, and Dinas

Emreis is perhaps Dinas Emrys. E O Gordon began pointing out the possibility of giant star maps in England made by the huge mounds, and particularly in the London area in 1908, and he scratched the surface of the problem without getting much support or recognition.

The alternative is that the directional information in the Mabinogi of Lludd and Llefelys may apply to the Mound Star Map of Morganwg, or that of Dyfed, and even Gwynedd. If the Eagle-Aquilia and therefore the Eryri location is, important then there is a significant location in Morganwg in the south East of Wales. The pointers may be aimed at Cefn Carnau or the Ridge of the Cairns, and the adjoining Cefn On, and this may be significant as on the top of Western end of Cefn Carnau lays the mysterious ancient Castle Morgraig. This has been detailed elsewhere, but to emphasise Mor generally means “Ocean” or “Sea”, and Graig means “stone(s)”, and so the castle of the Sea-Stones. As the great stones of Morgraig are strangely smoothly rounded and worn as if by the rumbling action of waves on a beach, we have a mystery here as the nearest beaches where any stone like these may be found is several miles away. There are major Cairns on the ridge but no one has ever conducted a careful search through the woods to see if it hides a great ancient cemetery like the one at Atherston in Warwickshire.

There is also a strange ruin to the East, half way along Cefn On above the golf club to the East of Morgraig, where an ancient lane leads on from Heol Hir straight up the very steep slopes. This ruin has been automatically and incorrectly dubbed as “Roman”—which it very clearly is not. This process of labelling everything either Roman or Norman constantly serves to very effectively obliterate all native British Khumric remains and evidence. Heol Hir ran straight north for two miles from Llanishen—Holy Estate of St Isan—Dionysius—St Denis and finished up at this point half way along the Cefn On ridge, and the purpose of this road has never been explained. Further along Cefn On above the East of Lisvane there are very large and very strange unexplained ruins close to a giant Cairn.

Castle Morgraig has a strange shape in that it was five pointed with five towers, and actually remarkably similar to a strange five pointed ruin building found on the east coast of Canada. It is in fact almost boat-shaped with the single eastern tower as the ship’s prow pointing due east. Again no one has ever investigated the purpose of this building. One researcher in nearby Caerphilly had to spend twenty years dispelling the unresearched nonsense notion that this building was a Norman structure, which it clearly is not. Again the damage done by careless indifferent low-quality academics who have only

three labels in their bag—Roman, or Saxon, or Norman,—hinders progress. It is unacceptable in Wales and it is not good enough to constantly make wild guesses, yet the media and government appears always to be ready to believe these unsubstantiated and incorrect guesses, which waste enormous time and effort.

Researchers tracking the voyage of the Earl Henry Sinclair to Canada in AD 1398 discovered the ruins of a building that has almost exactly the same elongated five-pointed form as Castell Morgraig.

If however these Mabinogi pointers are directed at the Oxen and the Ford then they are pointing into the Vale of Glamorgan and probably at the ruins at St Nicholas and Lytham St Ann's. Again the significance of these major ancient sites has been guessed at rather than researched and they may have a more than significant story to tell.

Exactly where these Mabinogi pointers are aimed needs to be confirmed and hopefully one day in the future specialist help, better equipment, and some funds, will become available to finalise and confirm the matter. At this time there appears to be little doubt that the Mabinogi of Lludd and Llefelys is another solar-stellar story based on the Hermetical principal of "as above, so below", and the pointers are there to tell us exactly where below on the ground. Efforts were made to try to research the ancient mounds in the London and Oxford areas, and these may also have a message for us.

As for Lludd, well there appears to have been a historical King Lludd who is remembered by Ludgate in central London today. King Lludd is traditionally recorded as having erected a triumphal arch at Ludgate to commemorate the resounding defeats that were inflicted on Julius Caesar in 55 and 54 BC. Strangely when remains of gigantic triumphal arch were found at Ludgate in 1999 the archaeologists immediately, and without evidence, claimed the arch to be Roman. Archaeological evidences actually pointed to circa 50 BC almost 100 years before the Roman Claudian invasion of AD 42. Evidence is only evidence when it suits and fits the establishment propaganda. Evidence is not admitted as evidence when it disproves the London establishment propaganda.

Lludd had two sons named Afarwy and Tenuafan, and it was Afarwy who was deposed by his uncle the Caswallon, and fled to Julius Caesar. This gave Julius Caesar the pretext to invade Britain to restore Afarwy to his lands, and when Julius fled in 54 BC. Afarwy went with him, and died many years later still serving Caesar. Tenuafan the younger brother remained loyal to his British kinsmen, and was killed in the fighting against Caesar. His grave is recorded in

The Songs of the Graves and the mound still stands near a river in England. Londoners firmly believed in Lludd, Afarwy, and Tenuafan, until well into the 1850's and there were even statues erected to all three. They faded from the public mind in the onslaught against all authentic ancient native British History that was launched by the establishment from London, Oxford and Cambridge, around 1850 to promote German Anglo-Saxonism and the then very unpopular German-Danish-Greek monarchy.

Nennius—Nynnyaw, a brother of Lludd, who appears in this Mabinogi, is famous for meeting Julius Caesar in combat in the fighting. Caesar struck Nennius hard, and Caesar's sword became embedded in Nennius' thick leather shield. Pushed and shoved in the fighting, Julius Caesar was unable to pull out his sword and Nennius captured the weapon, known as "the red death". This sword then became a major British trophy and talisman. Nennius later died of his wounds, but the sword was a prized British possession down the centuries. This appears to be the origin of the Caliburn 'Excalibur' stories of Britain, and that ancient Coelbren inscribed sword is very probably the one now in the possession of Mr Bud Weightman in Texas, USA. All this has been detailed elsewhere in The King Arthur Conspiracy.

Lludd's Gate, now Ludgate, is mentioned in the time of King John when in AD 1215 the Barons came to London to compel King John to sign the Magna Carta. Rioting broke out while the negotiations were going on and the rioters attacked the Jews Quarter near Ludgate and materials salvaged from the ruins of this destruction were later used in repairing the London city walls and the Ludgate. This was proved when later some stones inscribed in Hebrew characters were found in the masonry of the wall near the gate. The unasked and very unpopular question is—"were these Hebrew characters or more likely old British Coelbren writings"? In 1260 King Henry III erected statues of Lludd, Afarwy, and Tenuafan, at Ludgate. These lasted until the time of Edward VI when the Puritan hatred of all statues resulted in the statues losing their heads. Queen Mary Tudor restored the statues, and later her sister Elizabeth I had the entire Ludgate rebuilt and new statues were installed on the East side.

The statues remained until 1760 when the gate was demolished, and they passed into the possession of Sir Francis Gosselin. Then the Marquis of Hertford bought them along with St Dunstan's Clock, and he erected them in Hertford Villa in Regents Park, which he named St Dunstan's. The truth and the ideas surrounding it persist no matter what. The German Hanoverian dynasty had been on the throne since 1714 and in 1760 the Ludgate and its

statues were an unwelcome exhibition of pre Anglo-Saxon ancient British History.

Chapter Eleven.

The Empress Helen and the True Cross. Tracing the Cross in Britain.

One of the best known and the most profusely recorded events of the early centuries of the Christian era is that of the Empress Helen and the True Cross. In modern Britain this story is unknown to the vast mass of the population as a direct result of secular and religious politics and manipulation of the education system.

Apostolic Christianity was founded in Britain by AD 35-37—"The last year of Tiberius"-and it became the religion of the royal and noble families. Christianity spread from Britain to Rome when King Caradoc I, the son of Arch, was forced to spend seven years in Rome from AD 51-58. The first Christian Bishop of Rome was Linus the son of King Caradoc I. All this is very well recorded, and it does not form part of this exposition. The events surrounding the family of King Caradoc I begin with a series of royal alliances by marriage between the British and the Roman Imperial families, and as a direct consequence of these ongoing liaisons over the centuries the Princess Helen, the daughter of King Coel, married Constantius Chlorus the Emperor of Rome and the West from AD 293—306.

The Empress Helen is recorded as being born in c AD 265 and she lived to be 71, and therefore she died in AD 336. She was the mother of Constantine the Great, who became the ruler of the entire Roman world in AD 324, when he, as a British Apostolic Christian re-established Christianity in Rome and for the first time allowed it to be practised as an official religion. Whilst her son, the mighty Constantine, was building his new imperial capital city at Constantinople, the Empress Helen proceeded on a pilgrimage through Sinai and on to Jerusalem. As a devout Christian she wished to visit the sites of the Exodus at the Red Sea and in Sinai, as well as the sites at Jerusalem. Accompanied by a formidable bodyguard Helen entered Jerusalem and demanded that the city leaders must hand over to her the True Cross on which Jesus the Nazarene had allegedly been crucified. After many exchanges of threats and excuses, three pieces of timber were produced that were represented as the True Cross and the two other crosses upon which the two thieves had

been crucified alongside Jesus the Nazarene. The True Cross is said to have been identified when a sick person touched it and was cured.

Realizing that her son, the Emperor Constantine, would definitely seek to acquire the True Cross, Helen first had the nails from the cross made into a bridle bit for his horse, and sent this to him. Meanwhile the goldsmiths were employed to spread gold, silver, and jewels, over the actual relic itself and they encased it in a silver casket. Then Helen immediately took ship and sailed for Britain, taking the True Cross with her. This is the outline of the story that is recorded in twenty-five known historical sources, and re-recorded in a multitude of other sources.

The result is that this piece of timber that was said to have been the True Cross in c AD 325, is now in Britain, and its location in Britain at around AD 920 is very clearly recorded in the illustrious Harleian Manuscript No. 3859. It is significant that when Edward I of England succeeded in having Llewellyn the Last of Gwynedd assassinated in AD 1282, amongst the many things that he demanded included the Iron Crown of King Arthur, (presumably Arthur II son of Meurig), and also the True Cross. This indicates that (a) Edward I believed "King Arthur" to be Welsh, and (b) he believed that the True Cross was somewhere in Wales. The older records state that King Arthur II carried the Cross on his shoulder at the famous Battle of Baedan in the Maesteg Valley, and relatively modern stained glass window in Llandaff Cathedral shows Arthur, the son of King Meurig and grandson of King Tewdrig, carrying the Cross at Baedan. The location of the Cross written in the No 3859 manuscript is noted in the ancestral King Lists that were drawn up for the wedding of Owen the son of Howell Dda, and this therefore (a) dates the location at around AD 920, and (b) locates the place of the Cross in Dyfed in South West Wales. The surviving copies of this manuscript have never been Radio Carbon 14 dated, but they cannot be later than c AD 1100. The statement is positive and it indicates that the cross as still in its depository at the time of writing. After bringing the Cross back to Britain the Empress Helen is believed to have spent her last ten years in "Constantinople". The question is—which Constantinople? In western Dyfed there is a strangely named collection of small villages and hamlets. These include Nanhyfer, the "stream of the sanctuary," and Bethlehem, Gethsemane, Dinas Cross (city of the Cross), and Constantinople. Until very recently a small road sign stood on the entry to the tiny village of Dinas Cross coming in from Newport and it carried the name of the main street Jericho. It has since been removed and another small piece of Khumric history has vanished. Nanhyfer is now transformed into Nevern, and running into the

Nanhyfer Stream is Afon Banon that is quite simply the “river of the Empress.” So we have a collection of Biblical names and a Constantinople in miniature, at a place that is known to be one of Britain’s most ancient and sacred Christian sanctuaries.

All around Wales there are ancient roads that are called Sarn Helen, or “the highways of Helen.” It is known, or at least it is very doubtful that Helen built these roads. What is significant is that in following these roads all around the country from east to west, and from north to south there is a traceable route that is clearly marked by “Cross” names. All along the routes there are continuously —The Pass of the Cross,—The Mountain of the Cross,—The Valley of the Cross,—The Vale of the Cross,—The Ford of the Cross,—The Field of the Cross, and so on and on. These names are routinely around 8 to 10 miles apart, and that is the distance that the royal train of ox-drawn wagons would travel in a day. It becomes abundantly clear that the Empress Helen paraded the Cross all around the country on a grand tour before depositing it in a place of safekeeping.

This brings matters back to the entry in the Dyfed King Lists that states that around AD 920—1100, the True Cross is still where Helen placed it around AD 326, and therefore it is in Dyfed. The place name in the Manuscript is given as “Lodierum”, which appears to be a corrupt spelling of “Lodes” for “the lady or damsel” and “Ermyn” for “Ermine”, and therefore “the Ermine clad Lady”. This appears to direct the search back to the cluster of strange place names in the general area around Nanhyfer-Nevern, and there can be no argument that the Nanhyfer Church was the most celebrated religious site in the Dyfed area before the building of St David’s cathedral. The Bishop Cuhylyn, who was a brother of King Meurig ap Tewdrig, was there, which indicates the sites importance, and Cuhylyn dates two generations before St Brynach refounded this church. Brynach was Irish and not Welsh, and so he is favoured as a “founder” by the establishment. Equally the ‘Vitaliani Emerito’ stone that stands at the church doorway is almost certainly the stone of the Uthyrpendragon Gwyrthelyn, who as the Cattigern—Battle Sovereign, known as “Vortimer” to the English, was killed when crushing the Saxons around AD 456.

Also at Nanhyfer-Nevern is the stone inscribed as Maglocunos, and there is only one Maglocunos known in all records and he is quite indisputably King Maelgwn Gwynedd, who was elected King in Gwynedd in AD 580, following the death of King Arthur II son of King Meurig in AD 579. There is also an ornate thirteen feet high stone cross set up at Nanhyfer for Higuel Rex, and

Higuel Rex is undoubtedly Howell Dda who died in AD 948. All this attention by major Kings indicates the ancient importance of this site.

The Sanctuary.

As Nanhyfer means ‘the stream of the sanctuary’ it would be logical that there would be a sanctuary of some nature at that place. Just around 120 meters north west of the present church at Nanhyfer-Nevern the ancient Pilgrim’s Way winds up a hill slope gong through a small woods. Here there are low cliffs about twenty to twenty-five feet high on one side of the path, and a steep drop down towards the flat bottomland on the other side. In this small cliff alongside the Pilgrim’s Way, and carved in relief about nine feet up, there is an ancient cross. The cross is about two feet across and around three feet long, and below the cross at ground level the stone is worn smooth by the feet of the countless thousands of ancient pilgrims who came to this site. About a foot and a half up and there is a step cut into the cliff rock face where a pilgrim could step upwards and reach up to touch the foot of the cross. These pilgrims came to this place to pray for a Vision of the Cross.

The face of the cliff in this area appears at first sight to be a natural rock face, but at this point is in fact a false face and it is a man made wall of about nine feet high and some eight feet wide. The stones of the wall are so carefully and cunningly placed so as to fool the casual observer into thinking that the wall is part of the natural rock face. The shape of this wall made of carefully fitted stones follows the contours of the cliff face and the edges of what seems certain to be a cave with minute accuracy. Alan Wilson first saw parts of this wall in 1942 when a young boy. What Baram Blackett and Alan Wilson noticed was that the stem of the bottom of the shaft of the cross is not cut into the natural rock but instead it is made up of carefully shaped and placed stones that are in fact part of the concealing wall. Therefore it appears certain that this wall is as old as this immensely old and worn carved cross.

Over the centuries the Pilgrims came to this place in their countless thousands, and they all came to pray in the hope of being granted a vision of the true cross. Some fifty feet further along the hill path there are several steps cut into the rocks, and these would allow the pilgrims to climb up over the jutting rocks and to continue on their journey. There are small crosses cut into the flat surfaces of these ancient steps, and everything about the area appears to be associated with the cross.

When Alan Wilson and Baram Blackett again visited the site on the 23 August 1994 they were accompanied by an American, Ken Long, from

Arizona, USA. Alan Wilson tapped the natural cliff face and then he repeated this tapping on the walled area, and the two totally different sounds indicated that there was a hollow space behind the stone wall. Baram Blackett then inserted a thin stick into a crevice between two stones in the wall and the entire fifteen-inch length of the stick slid through easily without obstruction.

As the carved cross on the cliff face was known and registered as an ancient monument Alan Wilson and Baram Blackett had realized that the ancient stone wall should also be registered as an ancient monument in order to protect it. It would be no great problem for any treasure hunter to tear apart a section of the dry stone wall and to steal whatever might be inside. So Wilson and Blackett wrote to the Royal Commission for Ancient Monuments requesting that the false wall be declared an ancient monument and placed under the protection of the law. Destruction of an ancient monument in Britain can carry jail sentences of up to ten years and unlimited fines. So they admonished the American Ken Long that on no account could the wall be touched or breached without official permission from the duly authorised bodies set up by Parliament. A properly planned excavation would need to be authorised. Ken Long returned to Cardiff where he was staying with Alan Wilson and Baram Blackett, and he announced that he was leaving to go to Mansfield in the North of England. A few days later a chance telephone contact with Birmingham colleagues revealed that Ken Long had in fact booked into the Masons Arms Hotel just two miles from Alan Wilson's and Baram Blackett's residence. He had then hired a car from Blackweir Motors and he had returned to Nevern where he removed stones from the wall and looked through.

Well, Ken Long may have been wrong to do this, but given the "do absolutely nothing" stance of the entire government establishment in Wales maybe he was right. Inside the cave behind the concealing wall Ken Long saw that a second wall had been built, and this was made of well-chiselled stones but equally ancient, that made no pretence of concealment. He also believed that he could see a passageway going back through and behind this second wall. All this increases the likelihood that this is the fabled Sanctuary of the True Cross. Alan Wilson and Baram Blackett arranged for a site examination with a powerful electronic metal detector and they actually located a non-ferrous metal object around one foot by one foot square and over four feet long behind the wall. As the Empress Helen is recorded as covering the Cross timber with jewels and encasing it in a silver casket this metal recording is significant.

The evidence is strong, and with the Stream of the Sanctuary, this church of the Sanctuary, and the great castle about the church known as the Castle of the

Sanctuary, the river of the Empress-Afon Banon, the Ridge of the Empress Cefn Banon, and the hamlets of Constantinople, Gethsemane, Jericho, Dinas Cross, Bethlehem, and so on scattered around, and the indisputable fact that or many centuries thousands of Pilgrim's came to this precise spot to pray for a vision of the Cross, the matter becomes overwhelming. It brings to mind the 'Anglo-Saxon' dark age prose poem "The Dream of the Rood" (= the Holy Cross), where a dream of a prayer results in a vision of the True Cross. It seems highly likely that the pilgrims were unable to actually view the Cross-, but that instead they knelt in prayer at the foot of the cross that was carved out off the cliff and made up partly of the wall, and hoped for a vision of the Cross.

The Knights of the Temple.

There are other place names in the area close to Nanhyfer—Nevern that may be historically significant. About a mile south there is Temple Bar at a crossroads, and some three miles southeast is Temple Gate near where the Afon Banon—River of the Empress joins the Afon Nyfer—the Holy River. These names clearly indicate a presence of the Knights of the Temple in this area.

There are no obvious references to a Templar Commandary or other station at this location, which is strange. This matches with the "forgotten" Templar station just north of Nevern where there is a Temple Bar and the place name of Troed yr Aur—"Steps of Gold" identifies the 'missing' Templar station that seems to have somehow dropped out of the records. The ruins of buildings in the woods at Bedd Geraint Farm—Grave of Geraint Farm, are virtually certainly this 'missing' Templar station of Troed yr Aur.

As the Templar Station of Troed yr Aur was granted in AD 1156 by Gilbert de Clare, the Lord of Glamorgan who was then the most powerful lord in England and Wales, and it is possible that some similar grant was made establishing the Templar knights at or near Nevern. This may have guaranteed that the concealed cave and its disguising wall were left alone until AD 1308 when the Templars were dissolved, by which time they may have successfully concealed the site by encouraging the growth of trees and bushes similar to those growing across the front of the cave in 1982. Equally the cave wall would have become overgrown with moss and lichens. Whatever the Templars may have hidden or left, or what they were doing in the area is being investigated and much has been written in recent times about alleged lost Templar treasures.

The Templar depositary site appears to have been located elsewhere and there are clear pointers to where. As is always the case a lack of funds

prevented any exploration of this site, and nonsense theories of the site being in northern Britain that were developed to promote tourism, diverted all attention. It seems clear that “X” marks the spot, but who cares when the “X” is not in a popular politically correct location?

The clinching evidence of this cave at Nevern being the place where the Empress Helen deposited the True Cross is revealed by the study of the Star Maps of the great mounds on the hilltops, and the extensive number of significant place names in the immediate area. What exists is the definitive evidence of correct place names. Government OS Maps show Castell Ellainfawr for the Castle of the Great Helen, an ancient fortress above the junction of the Afon Banon-The River of the Empress and the Afon Nyfer-The Holy River. There are also huge unexplored monumental ruins in an old wood at the tiny hamlet of Constantinople, and several areas of the sides of narrow country lanes in this quiet backwater never-visited place contain perfectly dressed stones that must have come from these ruined buildings.

The Probable Reason for the Cross on the Cliff at Nevern.

The discovery of the cleverly made wall immediately below and to the right of the cross incised on the cliff face at Nevern, near Newport in Dyfed, resulted in the inevitable negative outcries of protest and also much questioning. One seemingly pointless question came from a clergyman who asked, “Why would the Empress Helen put the Cross from Jerusalem into a cave at Nevern of all places”? The answer to this is concise. The same question of “why put it here or there”? could be asked of any place on Earth, yet it is not quite so negative as it might first appear.

The choice of location when deciding where to put the Cross would in the first instance be Britain because the Empress Helen was British, and it was to Britain that the Holy Family of Jerusalem came in c AD 35-37. Britain was the cradle of Western Christianity and was the first Christian Kingdom. The people of the Brutus migration into Britain in circa 504 BC were largely the Ten Tribes of Israel and so Wales as the major Kingdom would take some precedence over Cornwall, Lancashire, Cumbria and Strathclyde and the Midlands over towards Leicestershire.

The answer lay in the fact that these British people knew their own History. They knew that the Khumry-“Welsh” nation was that of the Ten Tribes of Israel, and they knew that their ancestors had been transported by the Assyrians to Armenia and areas to the north of Assyria in the era around 741—700 BC. They knew that their ancestors, who the Assyrians recorded as the Khumry, left

those areas around Armenia in circa 687 BC when the Emperor Sennacherib was murdered by two of his sons and a civil war convulsed the Assyrian Empire and the heir Esarhaddon fought with his murderous brothers. They knew of the migration westwards from the south of the Caucasus and through the length of Asia Minor, where the Greeks recorded the Khumry as the "Kimmerians" and "Kimmeroi". Half of the people left Asia Minor around 650 BC and founded the twelve cities of the Etruscan League, whilst the remaining half were in Asia Minor until c 504 BC when the mighty Brutus led them across the oceans to Britain.

It is fairly logical that the Christians of the Holy Family who fled from Jerusalem would head for the sanctuary of the powerful Kingdom of ancient kinsmen of the Ten Tribes of Israel in Britain that was outside the Roman Empire. Anyone leaving the Roman dominated chaos of Judea and Palestine would head for this place of kinsmen beyond the reach of Rome. The Empress Helen would have been an Original or Apostolic Christian, and she would have been aware of the flight to Britain of the Holy Family and the "lost disciples" under Joseph of Arimathea. She would have know that Jesus the Nazarene came to Britain, and she would have been aware of where he went when he came.

Added to this Helen would have known of the dictat of "As Above, So Below" and she would have known of the great mounds forming Star Maps on the ground that matched the position of the major stars and constellations in the heavens. The probability is that the Empress Helen was fully aware of Gnostic thought and that her ideas and beliefs were very different from those that were later developed in Rome. It is no accident that the Nevern, Newport, Prescelli area of Dyfed is dotted with huge cairns, dolmen, and cromlechs, which are laid out to mirror the positions of major stars in significant heavenly constellations. We have Star Maps spread out across the landscape.

The major Stars in constellations that can be identified include Cephus, Cassiopeia, Equilius, Perseus, Lyra, Andromeda, and most importantly the Heavenly Cross. The Heavenly Cross is popularly known by its Greek name of Cygnus the Swan and it is necessary to forget the Greeks. In these Star Maps the major stars of the great Cross in the heavens are laid out as a set of cromlechs, dolmen, stone monuments, and at the very centre where the crossbeam and the upright shaft of the cross intersect and where the star Cygnus would be is the cliff face and the concealed cave with its incised cross and concealed wall at Nanhyfer—Nevern. The entire constellation is very clearly mirrored on he ground, and it is significant that the cave and location of

the True Cross is at the very centre of this representation of the Heavenly Cross made up of major monuments.

Therefore this is the logical and proper place to deposit the timber Cross that the Empress Helen brought home from Jerusalem in line with original Christian thinking.

The arrangement of Dolmen and Cromlechs that form the Star signs of the Heavenly Cross or Cygnus in the Nevern area of Dyfed.

Star DENEB * **Trelyffant**
a dolmen **place of toads**

Star GAMMA Cemmaes

Coedwynog *
Carreg Coetan Arthur **Cygnus** **Lamb woods** **Cemwys**
* * * male salmon
Coethi—purify, make clean the Swan cup marked rock,

*probable grave site

Cwmgloyne
Valley of the Butterflies

*
Cromlech **Pentreifan** **Major temple site**
Head place of John

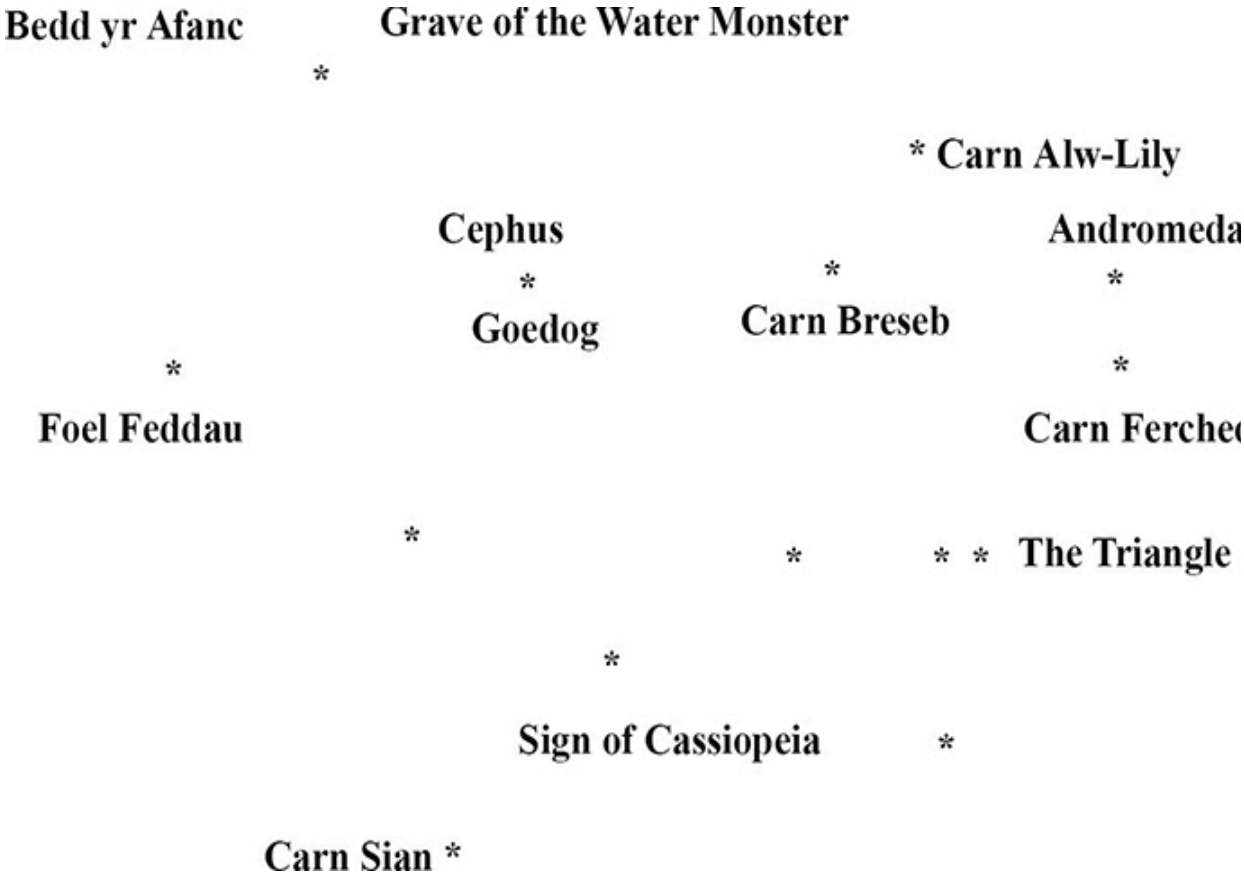
- Bedd Yr Afanc Grave of the Afanc
  The Water Monster

In the ancient Zodiacs the Sign of the Heavenly Cross stands immediately above the Sign that the Greeks named as Equilius—the Sea Horse. Here the Khumric name of Yr Afanc appears. The 1848 Dictionary nominates Afanc as the Crocodile that is the Water Monster. The Denderah zodiac appears to show this sign as a Fish as the forepart and hind legs of a Deer. The older Egyptian

Zodiacs show a sacrificial Lamb instead of a Swan. The Sacrificial Lamb as this Sign of the Heavenly Cross makes sense.

In the representation of the heavens in Zodiacs the brilliant Star Gamma appears in the Sign of Delphinius—the Fish. The Fish is shown in proximity to the Water Monster Equilius. In this representation Delphinius—the Fish appears as the modern Cemmaes—Cemwys that is the Male Salmon. In the older Zodiacs the brilliant Star Cygnus would have been the Star of the Sacrificial Lamb. This is entirely apposite in this huge ground plan of the main stars of this Heavenly Cross constellation, that generally appears as the meaningless and misleading Cygnus

The Signs of Cephus, Cassiopeia, the Triangle, and Andromeda, laid out south of Bedd yr Afanc



On the Prescelli Mountains immediately South of Nevern and the monuments that make up the Sign of the Cross (Cygnus) and Bedd yr Afanc—Grave of the Water Monster—Equilius, there is an array of associated cairns. These are very clearly arranged to display the Signs of the Constellations that are immediately adjacent to the Cross, and to Equilius-the Water Monster.

The Signs are those of the Sceptre of Cephus the King of the Heavens, and his consort Cassiopeia, the Queen, and that of the heavenly Triangle—Triangulum Borealis. Next to the Triangle in Star Charts is Andromeda the Maiden, who is chained to a rock as a sacrifice to the Sea Monster, and on the mountain is Carn Drygarn that appears to be the Cairn of Wickedness or Evil, placed precisely where the chained Andromeda would be, the victim of the dreaded Afanc.

This is more, for the Khumry claimed an indisputable descent from the 10 Tribes of Israel—the Y Treres, and the Trojans, and the Kimmeroi-Kimmerians misnamed as such by the Greeks, but known as the Khumry by the Emperors of Assyria. So also the Frank Kings claimed a Trojan descent through Antenor of Troy. The ancient symbols of these Kings were the Lilies—Fleur de Lys,—the Toads,—and the Bees. There is already the Carn y Trelyffant of the Toads, and the Triangle in the heavens is right next to the Sign of the Lily—Lilium. A Lily in Khumric is "Alaw" and here on the Prescelli's we find the Carn Alaw, and Alaw is the Lily.

Ancient Israel-Jewish coins carry a Lily emblem in antiquity, and so there is a linked identification of the necessary symbols in these ancient Carns that mark out the major stars of the constellations on the ground.

The Cairns of the Sceptre of Cephus.

*** Carn Alw**

Carn Goedog **Carn Breseb**

* *

*** Foel Feedau**

The carns of the Sceptre of Cephus may have interesting names. Most picture Star Charts show the sceptre of Cephus as pointing to, or topped by, the Fleur de Lys or stylised Lily, and here is proximity to the top of the three stars cairns of Cephus' sceptre is Carn Alw or the Lily.

Carn Breseb means the Cairn of the Manger, and Jesus was born in a Manger.

Carn Goedog appears to mean the Cairn of Daring or Boldness. Foel Ffedau Carn appears to be either "bare" or "a flight" or "fleeing," with the old word "Ffed" for "conduct" or "manner". The Conduct of a Flight or Fleeing involving Daring and associated with a Manger brings the Jesus story to mind,

with a Child born in a Manger and a Daring Flight to safety in Egypt. This is admittedly conjecture.

The Cairns of the Sign of Cassiopiea

Carn Bica * *** Carn Ungwr**

*** Carn Arthur**

Carn Sian* *** Carn Menyn**

These Cairns are correctly arranged to match the five bright stars of the Sign of the legendary Cassiopeia the Queen of Ethiopia. It is not clear that the names of these cairns are of any assistance in interpreting the history. Carn Sian is a woman's name, but "saint" means "chant". Carn Arthur appears to mean Arth-Ur, or "arth" as "the bear" and "ur" as "pure" that produces "the pure bear". Carn Bica is also not readily identifiable and "Bi" means, "it shall be", and "Ca" means, "he will have, keep, hold on to." The general import is an intent to keep or to retain something. Carn Menyn is simply "Butter", and perhaps this should be "Menwyd" as "gladness" or "mirth", or more likely "menyw" meaning, "a woman". The Carn above Bwlch Ungwr may be so named for "Bwlch" for "the passage", and "Un-Gwr" that means, "One Man". Arthur being the King, the message appears to be that "Sian, (Cassiopeia), is the woman firmly retained by Arthur, (King Cephus), and is only for one man."

Whatever the intent these cairns are very clearly laid out to form the pattern of the major stars of the familiar W of the constellation of Cassiopeia. There are five stars of the 3rd Magnitude in Cassiopeia and these five star mounds or Cairns represents these stars. The brightest star "a" is named Sehedir in Hebrew, which means, "the freed", and the next star "B" is Caph which means. "the branch."

Quoting from other researchers, Ulugh Bey states that the Arabic name is El Seder meaning, "the freed", and this may be a mistake for Andromeda who was freed by Perseus. In the Denderah Zodiac the sign clearly represents a Queen. Albumazer states that this constellation was anciently known as "the daughter of splendour", whilst the meaning of 'Cassiopeia' is believed to be "the enthroned, the beautiful." The Arabic name is Ruchba that is "the enthroned" and the Chaldean name "Dat al cursa" is thought to have the same meaning.

The Cairns of the Triangle and of Andromeda.

Bedd yr Afanc* Water Monster
Equilius

*** Drygarn**
*** Carn Alw** **Andromeda**
Lillies

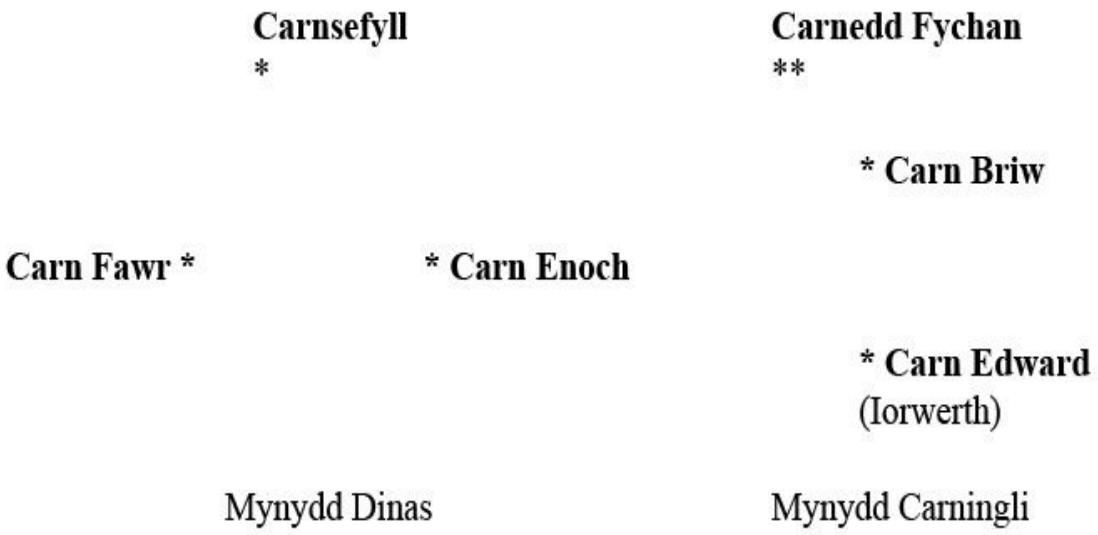
*** Carn Ferched**

*** Carn Gyfrwy**

Once it is accepted that the layout of the Carns, the Cromlechs, and the Dolmen, on the ground are intended to form a Map or Plan that mirrors the layout of the major stars and constellations in the heavens. The whole arrangement of the star map of the heavens becomes clear.

There is an arrangement of three large Carns, which form the mirror image of the heavenly Triangle. These are named as Carn Cyfrwy or The Saddle (two cairns close together). Then there is Carn Ferched for The Maiden or the Daughter, and Carn Alw for The Lily. As has been noted The Lilies were an important royal emblem. To the east of Carn Alw and north of Carn Ferched there is a hilltop complex of mounds and ditches encircling the hilltop, that are the remains of an ancient fortress, and inside this ancient castle are cairns. These are known as Carn Drygarn, which appears to indicate Drygarfer for “a bad custom”, or perhaps Dryganiaeth that means, “evil, mischief, or malignity.” This makes perfect logic, as Andromeda was the legendary princess who was chained to a rock on the seashore as a sacrifice to the Water Monster. Over to the west north west of Carn Drygarn (Andromeda) is an uninterrupted line of sight to Bedd yr Afanc the Grave of the Water Monster that was slain by Perseus when he rescued Andromeda from her fate.

The Cairns on Mynydd Dinas and Mynydd Carningli..



Having identified a number of Cairn mounds that represent Star Patterns it becomes a simple matter to extend the search for further representations of major Stars and Constellations in correct positions on the expanding ground level Star Maps. The emerging pattern indicates that to the south west of Nevern should be cairn locations that will identify Lyra, the Harp that has the star Vega, one of the most brilliant stars in the havens. Southwest of Nevern is the mountain of Mynydd Carningli, which should match with the position of Lyra. On this mountain top is the large Carn Briw and nearby are two smaller Carns of Carned Fychan, and Lyra is made up of the large brilliant star Vega and two smaller stars.

This constellation of the Harp—Lyra is also known as the sign of the Eagle. The star name Vega means, “he shall be exalted”, and Vega is of the 1st Magnitude. The other stars in Lyra-the Eagle are; Shelyuk that means, “an Eagle”, and its Arabic name is Al Nesr that also means, an Eagle, and Sulaphat that means, “springing up” or “ascending” and the Eagle certainly does ‘spring upwards’ and it ‘ascends’ into the skies. In all folklore the Angels play harps and Mynydd Carningli simply means, the Mountain of the Carns of the Angels.

Next to Mynydd Carningli is Mynydd y Dinas for the Mountain of the City. At the top there is Carn Fawr or the Great Cairn, and also Carn Enoch and just lower down is Carn Sefyll. Enoch is stated to have ascended to heaven and to have remained there, and Sefyll means, “to stay, stop, stand,” and Sefyllian means, “to loiter,” and Sefylldu means “to settle”, and it is fairly clear that these named cairns indicate Enoch’s transference to the Holy City in the Heavens.

Conventional designations place the constellation and the star of Hercules where these Enoch related star mounds are placed, and the brilliant star Alpha should be represented where Carn Fawr stands. Alpha is in fact a double star combination of a large and a small star and in the same manner as Carn Fawr and Carn Sefyll. What must be remembered is that both Enoch and Hercules were Humans who were both transported by the god(s) up into heaven where they remained as immortals. Therefore to identify Enoch or Hercules with the same stars in the same constellation is quite logical, and it appears that there is a simple alter ego situation with the ancient Hebrews and the British identifying Enoch in the same role that the Greeks allotted to Hercules.

Just south east of Carn Enoch on Mynydd y Dinas is Mynydd Melyn that means the Mountain of the Bees. In ancient lore Bees were thought to be the Messengers of the gods, and Bees produced Honey that made the nectar that fed the gods. Bees were ancient royal symbols and when the grave of King Childeric of the Franks who died in AD 481, was discovered in the Ardennes there were no less than 363 golden Bees found in the tomb, and Napoleon Bonaparte had these 363 golden Bees sewn onto his cloak for his coronation as Emperor. The name Melyn is interesting as “mel” means, “honey”, and “melyn” can mean “yellow”, and “melys” means “sweet”, whilst “mela” means, “to gather honey”. That Enoch was inevitably regarded as the Messenger of the god(s) from the heavens is indisputable, and so the name Mynydd Melyn fits with the pattern.

The Cairns of the Sign of Perseus the Robber.

Foel Eryr *
Cerig Ladron

*** Carn**

*** Carn**

*** Carn** **** Carns**

***Carn Cnwch**

*** Budloy(?)**

If the identifications of the groups of cairns representing the Stars and Constellations of the Cross, Delphinius, the Water Monster, Cephus,

Cassiopeia, Andromeda, The Triangle, Hercules, Lilium, and so on are correct, then it is possible to predict the position of the cairns that represent the stars of the constellation of Hercules.

The City of the Cross and the Good Shepherd.

During the 1939-1945 World War II Alan Wilson and his brothers were sent down to join their grandmother at her nephew's farm at Pen y Bryn on the hill just outside Aber Gawun known in English as Fishguard. They spent some weeks in Fishguard before moving to Dinas Cross where they lived with David Roberts, another cousin of their mother at the isolated house in Cwm Dewi. Their uncle was known locally as Dai Cwm Dewi. The strange circumstance is that these researches in partnership with Baram Blackett have brought Alan Wilson right back to Pen y Bryn and to Cwm Dewi.

It seems odd that no one has investigated the place names of this area. The Khumric name of Aber Gwaun has nothing to do with the strange English name of Fishguard that has been bestowed upon the town. The place of 'Guarding the Fish' is more than odd, and the Fish was the sign of the early Christians. The name of Dinas Cross is significant is Dinas is 'city' and Cross needs no interpretation. So we have the City of the Cross, and this would imply Jerusalem. On the road to Dinas Cross from Aber Gwaun is a tiny place name of Temple.

To the north of Dinas Cross is the almost circular headland that was known as the Island Farm and appears on maps as Dinas Head. Once upon a time in dim distant antiquity this was an island that was separated from the mainland by a narrow channel. Here is land where the seas once passed through and this tiny valley is called Cwm Dewi. Cwm means 'a small valley' and Dewi means 'one with god', and it does not mean David—Dafydd. So there is a place called "the little valley of he who is one with god." At the west end of this small valley is the small hamlet of Cwm yr Eglwys with a few fields and its tiny pebble beach. On the north side of Cwm yr Eglwys—Little Valley of the Church there are the remains of ancient earthworks guarding the entry onto the Island from the beach.

The eastern part of the valley is swamp and a stream runs down the hill from Brynhenllan to feed the swamp. On the sand beach at this east end was a public house called the Sailor's Safety, (Alan was told when he was young that his great grandfather once owned it) almost on the sand beach of Pwllgwaelod—the Bottom of the Pool, and almost in the middle of the valley there is the house of Cwm Dewi where Dai Cwm Dewi lived.

There is only one person who might be called “he who is one with god”, but that can be left for the moment. Above the centre of the little valley where the road leads down the hillside to the Sailor’s Safety and Cwm Dewi is the hamlet of Brynhenllan. Bryn means ‘brow of the hill’ and Hen means ‘old’ and Llan means “church”. The problem is that here is no sign of an ancient church, unless it is down in the little valley. Just immediately north of the Sailor’s Safety and on the edge of what was once the Island, there are termed the remains of an ancient settlement, and this site would have protected the entry to the island from this beach. At this place there are three very large stones, close together, that appear to have once stood upright, and three or the trinity figures very largely in Khumric culture.

This gets a little more peculiar as in the times of World War II an ‘old wives tale’ persisted in the village that there was a very large treasure buried on the Island farm. The story was that the treasure, whatever it was, had been brought in by smugglers long, long, ago, and that there was some sort of a cave and a tunnel that led inland and under the Island farm. No one knew who the smugglers were or why they had chosen such an impossible place as the Dinas Headland for smuggling activities. Nor did it make sense to smuggle goods in and bury them. After all the purpose of smuggling was to evade paying import taxes to the government’s Revenue men, and so the brandy or rum or whatever was sold and not buried. Smuggling goods in from the European continent anywhere along the coasts of southern and eastern England makes sense, but smuggling in this area is harder to understand. The consensus opinion was that the story was of no value and that it had no real substance.

There stands Dinas Head, the once upon a time island, with its high dangerous rocky cliffs and no landing place other than the sandy beach at Pwllgwaelod, and with very dangerous tides meeting and swirling around its promontory. If someone wishes to hide something then normally that individual will seek out a quiet secretive place where whatever is to be hidden will lie undiscovered. If however a powerful and dominant group seeks to hide something then the thought process might be reversed. A large treasure would be best ‘hidden’ by placing it out in the open but sufficiently well guarded so that no one could interfere with the goods without being detected. If for example a great treasure was buried in Trafalgar Square in London and covered with a huge pile of stones, then anyone attempting to removed hundreds of tons of large stones would easily be detected.

The place names on the west side of Dinas Head are strange. There is Pen Clawdd and Pen is “top of” or ‘head’, and ‘clawdd’ actually means ‘pit’ or

’mine’. Actually someone did at one time attempt to sink a mine shaft in a field on the Island Farm. Well there is no coal and no mineral deposit in the granite cliffed Dinas Head and Pen Clawdd is close to the cliffs. Then close by is Cafnau and Cafnau means ‘scooped out’ and this again implies digging out a pit or mine. Then there is a third name, again in very close proximity, and this is Aber Pensidan. Aber means a ’estuary’ or an ‘entry’, and ‘pensidan’ means ‘head—silk’ that makes no sense. The probability is that the English mapmakers have made one of their innumerable errors and that this is a derivation from ‘sideru’ that implies ‘full of holes’. This would mean ‘the top (of that) which is full of holes’.

The word ‘claddu’ actually means ‘to bury’ or ‘to deposit’ or ‘to dig’, and everything points to the fact that someone in antiquity decided to dig out a huge hole or set of connecting holes, in one of the most useless and inconvenient places imaginable, and to cover this great hole with a mass of stones. The problem is that these things are not in “popular” places, and whereas London publishers and the television companies would have been jumping up and down with excitement and eagerness if this was in “popular”, Southern France, Ireland, Scotland, Greece, or Egypt, or elsewhere, this can be guaranteed to be of no interest whatsoever,

The question is naturally—is there anything there at this place known as the Top of the Mine or Pit, and as the ‘Scooped Out place’, and as the ‘Top of the Full of Holes place’? Well quite close to the edge of the cliffs there is a very large heap of very large stones that would require a very considerable effort to remove. Anyone attempting to move these stones would be easily seen from all around the bay. They would be instantly seen from Goodwick or Abergwaun-Fishguard, and from the hills above these towns, and from any point along the coast between Abergwaun and Dinas Head. In short it would be impossible to excavate the place secretly.

The sum of all this is that the locals appear to have remembered that long ago in forgotten centuries ships arrived and something valuable and of considerable quantity was ‘smuggled’ ashore on the once upon a time island of Dinas Head. This folk memory is that a very large hole, or several holes, was dug out on the headland and that the unspecified treasure was buried in a tunnel. The place names survive and the topography is correct and there is an unusually very large pile of very large stones. Someone piled the stones there for some reason.

Having told this story it is unavoidable to make some guess as to the nature of this treasure site, assuming that it is a treasure site. The question is one of who buried what at this place. It is speculation that the association of the Empress Helen of the Cross with this immediate area might indicate that she brought the treasure from Jerusalem or Rome and she placed it in or near the "new Jerusalem" or City of the Cross. There is however another possibility and that is that the fleet of eighteen ships of the Templar Knights that sailed from La Rochelle, when Phillip IV the Fair and his puppet Pope Clement V in France launched their assault upon the Templar Order in AD 1307, made landfall at this place. It is fairly obvious that the Templars were quietly very active in this area, and that they would have known of the records of British Apostolic Christianity. If Alan Wilson and Baram Blackett were to place a bet on where the Templar treasures might have been hidden then they would not be putting their money on Rosslyn in Scotland or anywhere in the South of France.

In AD 1307 King Edward I, the Hammer of the Scots, (and the Welsh) was dead and his son Edward II was probably, in fact almost certainly, a Templar Knight, and his close confidant Piers Gaveston was definitely a senior Templar Knight. King Edward II and his close friend Hugh le Dispenser the Younger were also very much involved in Wales, and Edward II made Hugh Lord of Glamorgan and gave him landholdings that should have made him very powerful. Edward II also made frequent visits to Cardiff as the inscription on the tombstone of a Bishop of Bethlehem in Cardiff clearly states. In the conflict between Edward II and his wife Queen Isabelle and her lover the Lord Mortimer, both Edward II and Hugh were captured just north of Cardiff. These may be straws in the wind.

The Good Shepherd

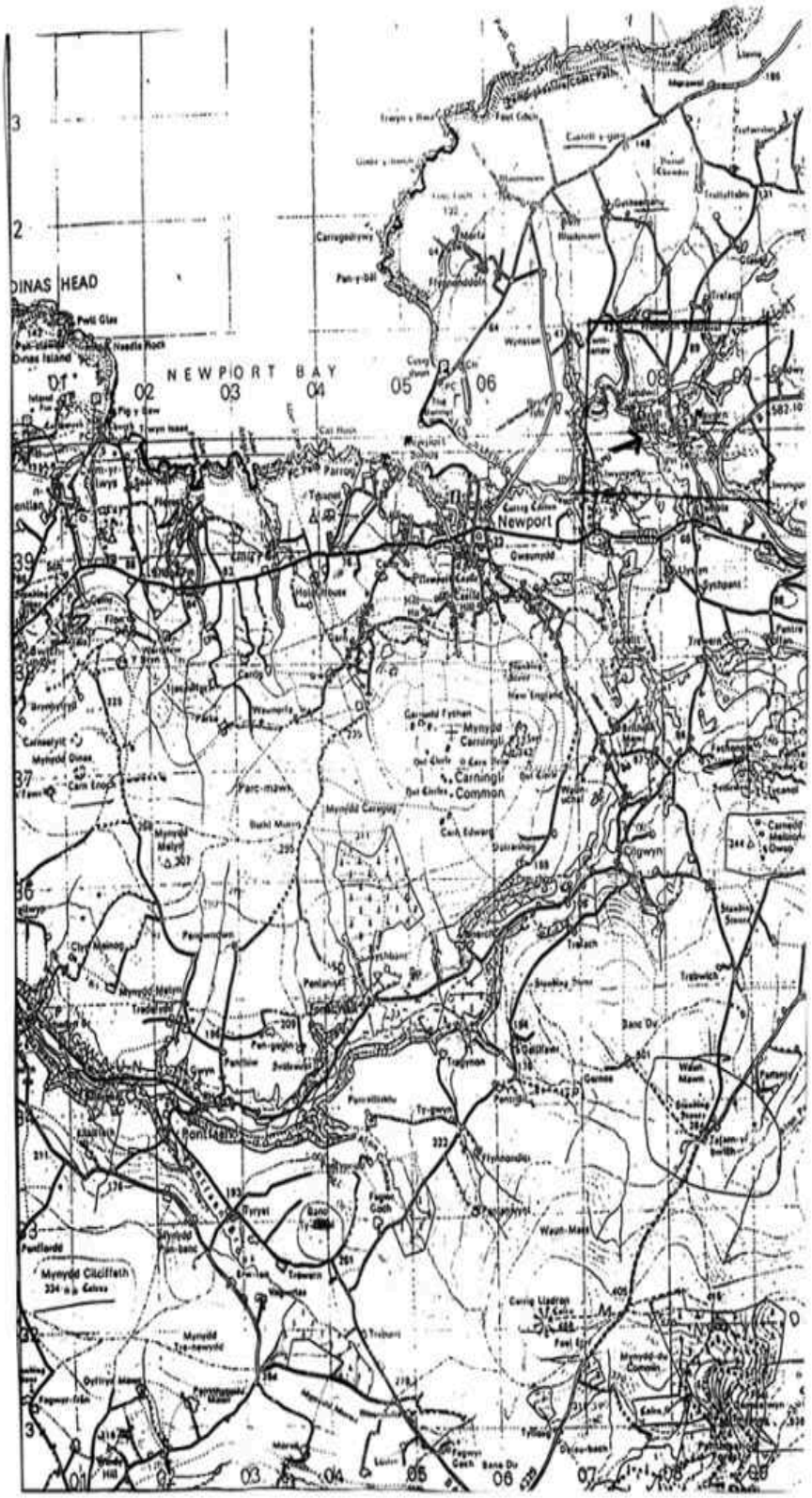
In tracing the great Star Maps on the ground in this West Pembrokeshire area the pattern arrived to the Sign of Perseus just to the east of Abergwaun-Fishguard. The next signs that might be anticipated in this pattern would by Auriga the Good Shepherd and probably also Taurus the Bull.

The Sign of Auriga needs a little explanation, as the general misconception is that Auriga is the Charioteer. It appears that this not correct. In the Denderah Zodiac there is a Man carrying a sceptre and at the head of the sceptre is a goat's head and at the bottom is a cross. This has been interpreted as Trun meaning 'sceptre or power' and this remains to be checked. There is however an association with goats. E W Bullinger and others state that Auriga derives

from a Hebrew word meaning ‘a shepherd’. In fact the constellation of Auriga is normally drawn to show a man carrying a she goat and two kids, and he has thongs to lead the goats in his right hand. There are no horses and there is no chariot.

The Roman-Latin word Auriga means ‘a charioteer’ and it appears obvious that the similarity of two words in different languages but with very different meanings has caused confusion. The brightest star in the constellation is Alioth and this means ‘a she goat’, and the modern name for this same star is Capella that also means the ‘she goat.’ The next star normally envisaged in the Shepherd’s right arm is Menkilinon meaning ‘the band’ or the ‘chain of the goats’. The name of another star is Maas that means ‘a flock of goats’. Pictures of the sign imagined as Auriga show a man with a she-goat on his left arm and two new-born kids in his left hand, and so he is much more likely to be the Good Shepherd than a Charioteer.

In Christian terms the Good Shepherd would either be the god Ea or Yahweh or Jehovah, or alternatively Jesus the Nazarene. In the heavenly scheme of things the Good Shepherd Auriga is next to the supposed heavenly river Eridanus that Christian commentators see as The River of the Judge, and once again this implies Ea, or Yahweh, alias Jehovah, or alternatively Jesus the Nazarene as the Judge. The river on the ground would be the Avon Gwaun and the topography is again appearing to be correct. Gwaun means a ‘meadow’ but Gwain means a ‘scabbard’, and the Avon Cleddau—River Sword runs down into the Avon Gwaun, and above this brook is the farm of Lygad Cleddau of the Eye of the Sword, at Llanfair Nant y Gof—The Church of Mary & Stream of the Smith or Memorial (The word Gof means a’ Smith’ and Cof means Memorial).


DINAS HEAD
NEWPORT BAY
Newport
Carningli Common
Mynydd Carningli
Mynydd Melyn
Mynydd Cilciffeth
Pont
Tyrrel
Cilgwyn
Gwaunydd
Parrog
Tycanol
Carreg Coetan
Pwll Glas
Needle Rock
Dinas Island
Carregwalwns
Pen-y-Dal
Pen-y-Bont
Parc-mawr
Bwlch Mawr
Cwm Edwards
Pentre-gwyn
Pen-gelli
Pentre-bach
Tre-gwyn
Ffynnonddu
Fagwr Goch
Banc Dy
Banc Tyrrel
Mynydd Tre-newydd
Mynydd-du
Carreg Lladron
Pwll Ffos
Trefwrdan
Trefach
Trebwich
Gaerllwyd
Pantygasseg
Pen-y-Graig
Pen-y-Gaer
Pen-y-Bryn
Pen-y-Wern
Pen-y-Garn
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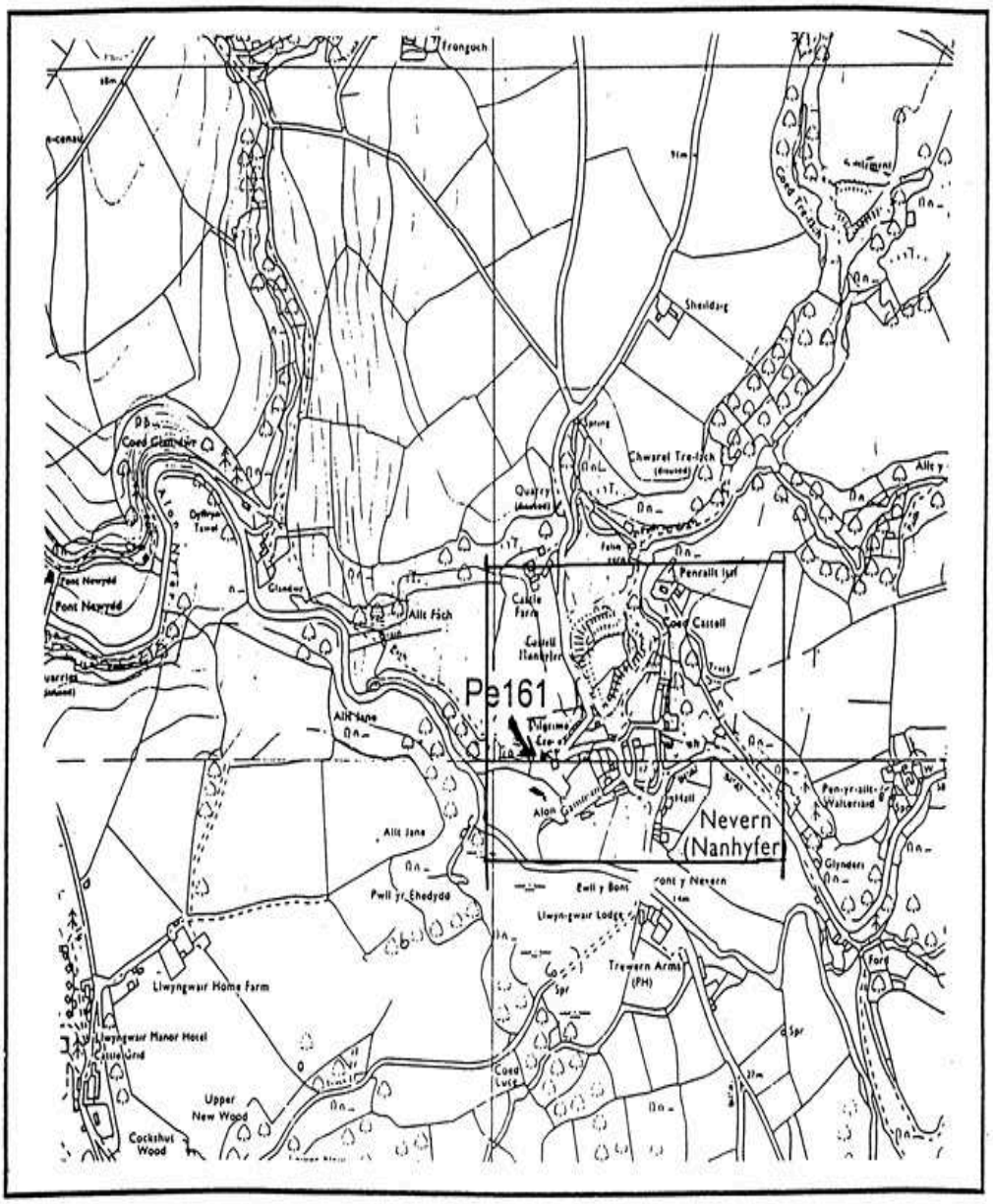
Pen-y-Cae
Pen-y-Coed
Pen-y-Lan
Pen-y-Maes
Pen-y-Ffordd
Pen-y-Bont
Pen-y-Dre

Cadw
WELSH HISTORIC MONUMENTS
AN EXECUTIVE AGENCY WITHIN THE WELSH OFFICE

Ancient Monuments and Archaeological Areas Act 1979

Rock Hewn Cross 220m West of Church Pe161



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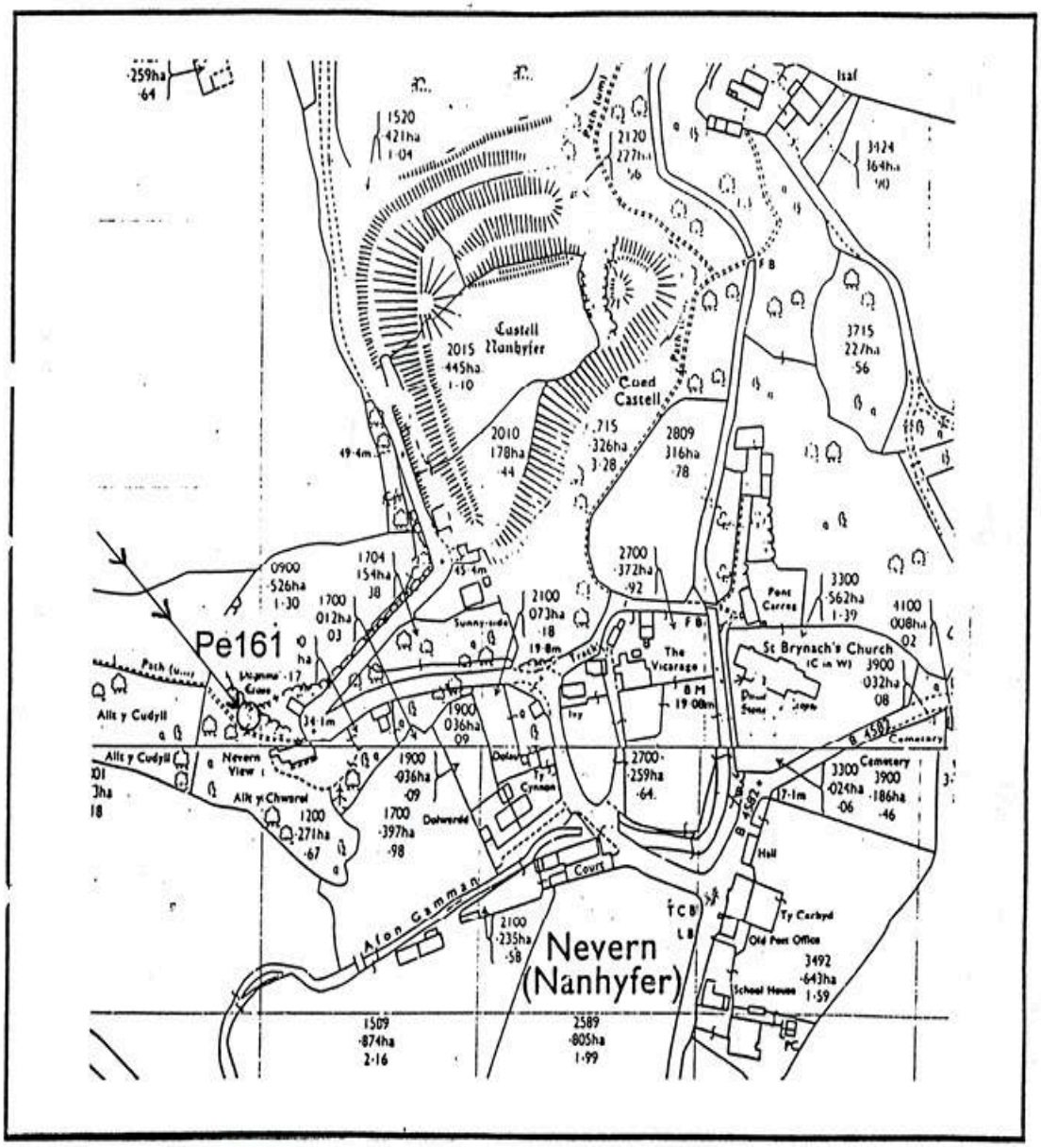
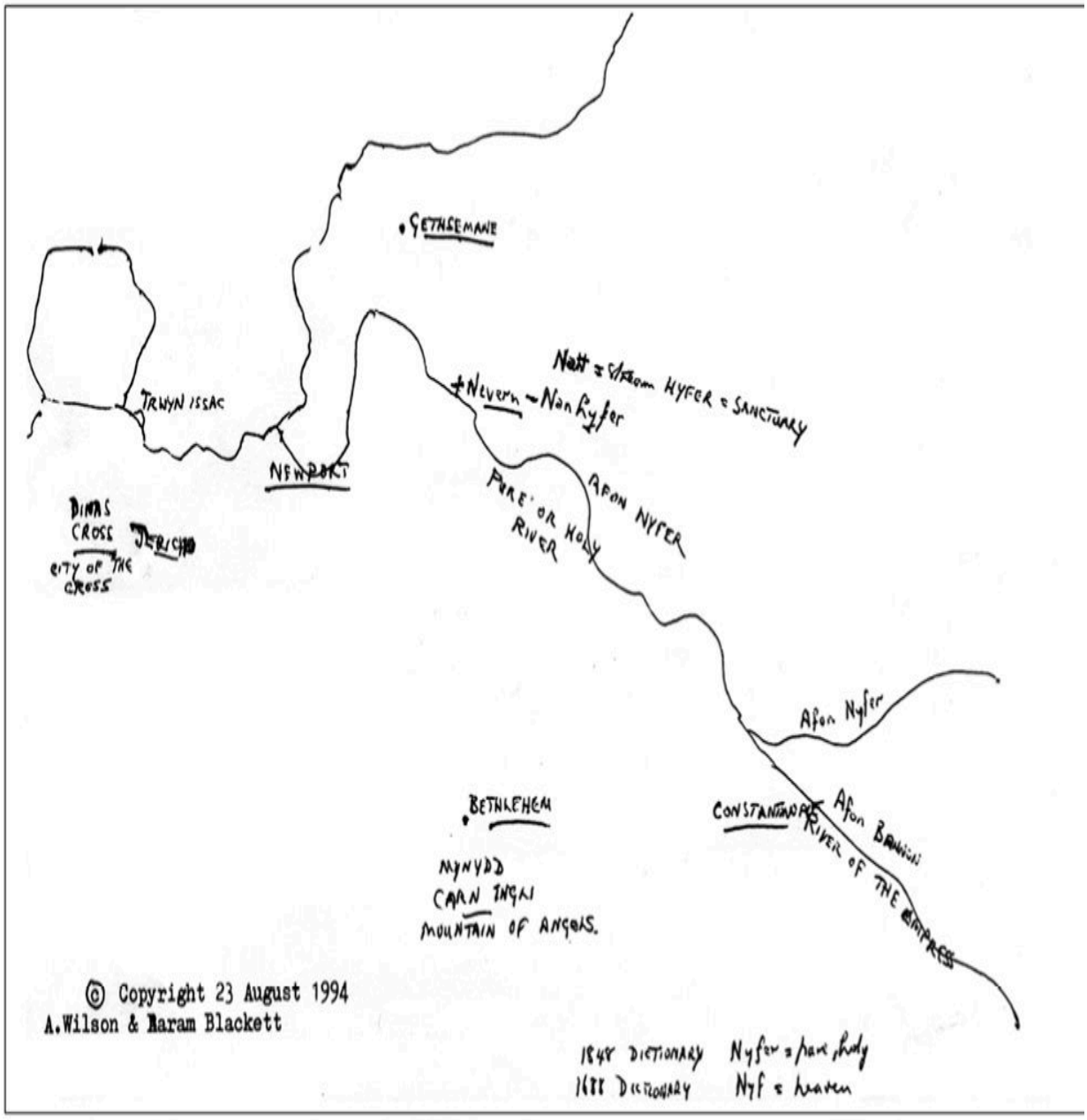
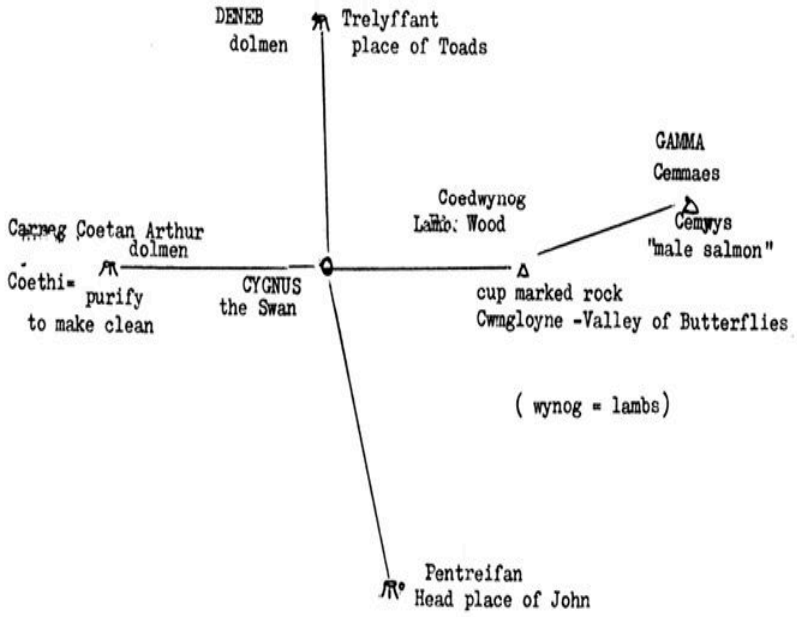
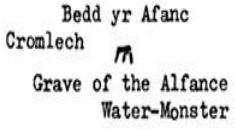




SKETCH MAP OF RELEVANT PLACE NAMES IN THE NANHYFER- NEVERN AREA.

The Arrangement of Dolmen and Cromlechs in the Star Sign of Cygnus the Heavenly Cross in the Nevern Area of Dyfed.



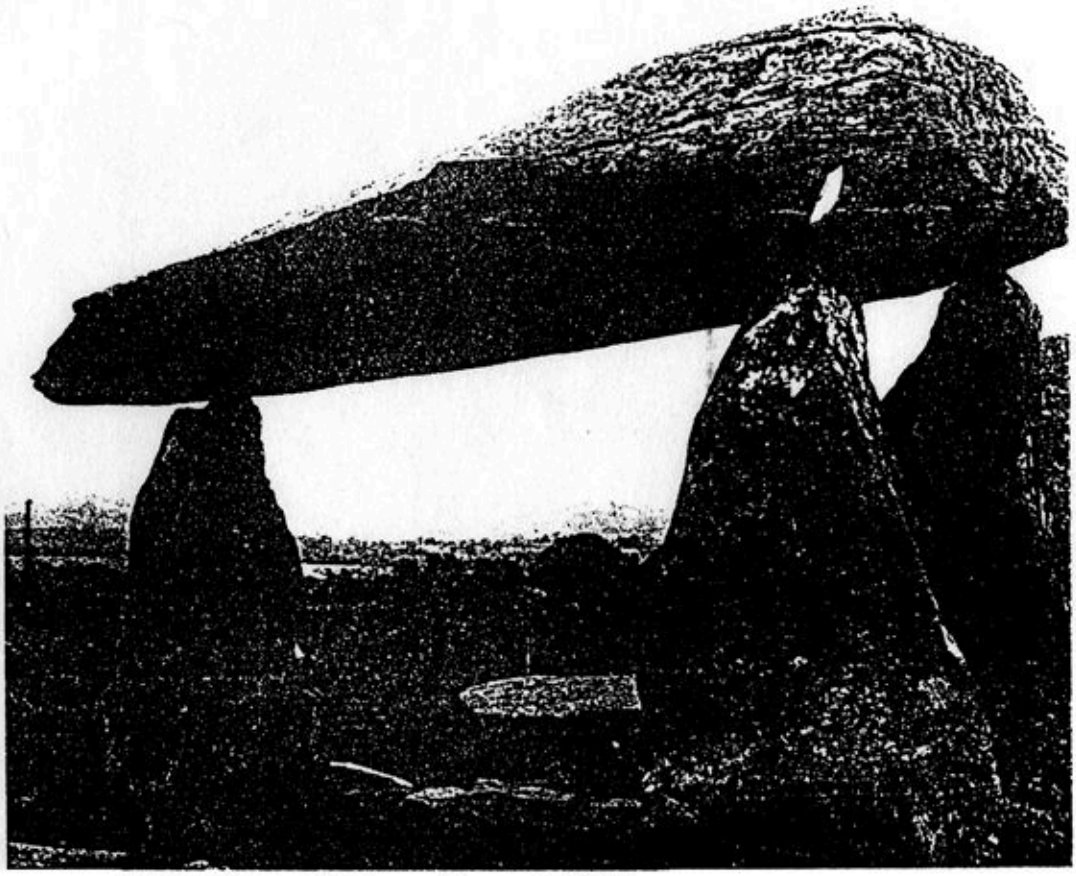


In the ancient Zodiacs the Sign of the Heavenly Cross stands immediately above the sign which the Greeks named as Equilius -the Sea-Horse. Here the Khumric name of yr Afanc or Alfanc appears. The 1848 Dictionary nominates Afanc as the Crocodile - Water-Monster. Egyptian Zodiacs show it as a Fish with its head as the fore part -head and legs of a deer.

The older Egyptian Zodiacs show a Sacrificial Lamb instead of a Swan as later Zodiacs show. The sacrificial lamb as this Heavenly Cross Sign makes sense.

In the heavens as in any Zodiac there is the brilliant star Gamma in Delphinius the sign of the Fish in proximity to the Water-Monster Equilius. This is again shown by modern Cemmaes - Cemwys the male slmon.

In the older Zodiacs the brilliant star Cygnus would have been the sign of the sacrificial Lamb.



Pentre Ifan cromlech, near Newport, Dyfed.

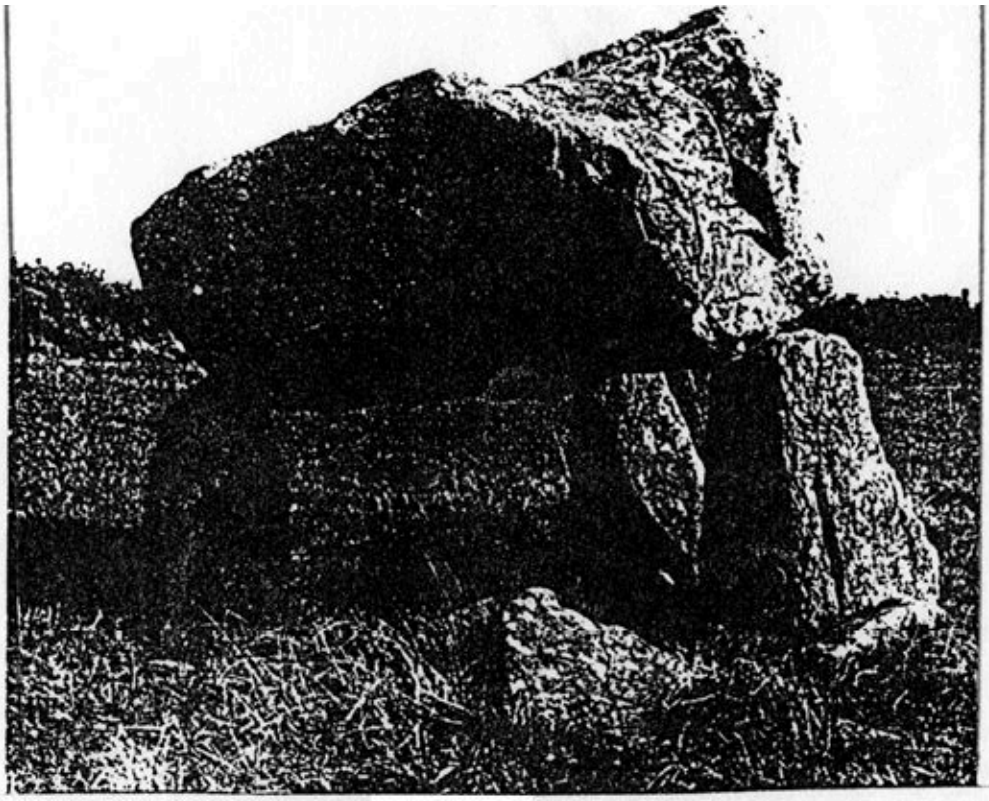
Carreg Coetan Arthur (Arthur's Quoit), near Newport, Dyfed
GR 061393 (145)

This cromlech can be found near a small housing estate on the road to Newport Bridge. The large capstone is balanced on four upright stones.

Trellyffant [redacted] Chamber, 2 miles north of Nevern, Dyfed
GR 083425 (145) BELOW LEFT

This [redacted] chamber has two compartments and the capstone is decorated with over thirty cup-marks.

According to Giraldus Cambrensis the cromlech was so called (Toads' Town) because the chieftain buried inside it was eaten by toads. Inside the nearby farmhouse there used to be a black marble toad,dating from the time of James I.



Samson's Quoit, near Trevine, Dyfed GR 848336 (157)

Between Trevine and Abercastell at a farm called Ty Hir (Long House) is a very fine dolmen – 15 feet long and 9 feet broad on six supports.

South of Aber Gwaun—Fishguard in the place where the Star Maps made of mounds should position Auriga the Good Shepherd in Llys y Defaid for The Court of the Shepherd. Below this place is the stream of Nant y Bugail and that means The Stream of the Shepherd. There is more than one word for shepherd as for many other things and possibly the difference was required to define what animals the shepherd was caring for. Just south of The Court of the Shepherd is Tygrug-fawr or the House of the Great Heap / Mound and on the hill above are very large earthworks. These are possibly the remains of the Court of the Good Shepherd and there is a quarry immediately below and south of this place.

To the north and close to the incongruously named Fishguard is Pen y Bryn farm that used to belong to Ernest Evens and his wife Lilian, and Uncle Ernie was a cousin of Alan's mother. It is a long story but a German bomb struck Alan's grandmother's house in Cardiff and so Mary Williams went off to stay with Ernie and Lillian. Ernie had actually lived as a foster son with Mary Williams in Cardiff, and as a foster-brother to Alan's mother when he was a teenager, before going off to become a seaman. So when another German bomb damaged drains several people became ill and Alan's mother was hospitalised with diphtheria. This made life difficult for Alan's father Luke, who as a steelworker in the middle of World War II, was working long hours seven days a week. So Luke put Owen aged 9 and Alan age 7, and Ewan age 2, onto a train and sent them off to Fishguard, and they arrived there after a tortuous journey of late trains, Swansea station in chaos after bombing, changing trains and so on they finally arrived. So Alan Wilson and his brothers stayed for a while with their grandmother and Ernie and Lillian and their five sons and one daughter at Pen y Bryn Farm before departing to live at Cwm Dewi in Dinas Cross with their Uncle David Roberts known as Dai Cwm Dewi.

In the field on the south side next to the farmhouse at Pen y Bryn is an enormous pile of very large stones and clear signs of a large pit under these stones. Raymond Evans told Alan Wilson that his grandfather had dynamited many of these stones to use them as the foundation of the farmhouse that he built. How many he dynamited is not known but there are still a huge number remaining. These stones are apparently not local, and they are believed to have been brought to this place from rocks some ten miles away, presumably from somewhere on the Prescelli Mountains. As kids they were all told to keep away from the stones as the place was considered to be dangerous.

The obvious point is the question of why anyone would dig out a huge hole on a prominent hill-top that is in clear view of everywhere around and then

transport a huge quantity of very large stones to that hole and fill it in and cover it all up. Our ancestors were not crazy people, in fact they were just the opposite and they were highly civilized, well educated, literate, and well organized. It takes no great stretch of the imagination to surmise that they were concealing something.

The Good Shepherd Auriga was a protector and a guardian and figuratively ' he' may have been protecting something more than goats or sheep.

The Location of the Cross of the Empress Helen.

1. It cannot be over-emphasised that the Empress Helen, the daughter of Coel, was not only a very real person but also that as the wife of the Emperor Constantine Chlorus the Augustus of the West, and the mother of Constantine the Great, she was the most powerful woman, and the second most powerful person in the known world.

2. Nor can it be overstressed that the records of her activities in taking possession of what she believed was the True Cross are authentic. Helen's actions are described in Khumric ancient poetical and historical records and in manuscript entries. Anglo-Saxon documents record the story, and so also do Roman Martyrologies, and the Byzantine church also recorded these events concerning Helen. There are at least twenty-five known ancient sources that describe Helen's activities. Whether the True Cross that Helen brought to Britain is the genuine article or not, it remains a fact that Helen brought it back to Britain.

3. The evidence shows that this True cross was indisputably brought to Wales. The ancient roads known as Sarn Helen and the place names scattered all along these highways of Helen attest to this. The names of the Mountain of the Cross, Ford of the Cross, Field of the Cross, Vale of the Cross, Pass of the Cross, and so on, still trace out the triumphal processional route along which the Cross was paraded around the country.

4. The most venerable and impeccably authentic of British Manuscript collections is in the Harleian MSS 3859 Folio. In this Manuscript there are the ancient King Lists that were collected at the wedding of Owen son of Hywell Dda in circa AD 920. In these there is a clear statement that Helen brought the Cross back to Britain and that she finally permanently lodged it in Dyfed. The record actually states that the Cross was still where Helen had placed it at the time of the writing of this text. This was around AD 920 and the latest date for copying would be around AD 1100.

5. If the Cross had been moved after AD 920 then that would be well into the historical times that even the most blinkered anti-British academic would have to acknowledge. If it had been purloined and carried off to Canterbury or to Rome, then this would have been a momentous event and it would have been plastered all over the histories. In fact there is no later mention of the cross after this c AD 920 entry, and as late as AD 1282 King Edward I of England was demanding that the Khumry should hand over the Cross to him. This means that wherever the Cross was, it was still in Dyfed in c AD 920 and in 1282, and then it is most probably still there today.

6. The determination of the local Welsh Princes to hold onto Castle Nanhyfer—Castle of the Sanctuary that stands right above the sealed and concealed cave at Nanhyfer-Nevern has been unrecognized by the mass of parrot trained historians, and the clear evidence of Templar Knights active in the area is significant. There is very clear evidence of omission, as here is no record of the Cross ever being moved, apart from the Historical record that King Arthur II carried the Cross on his shoulder at the Battle of Baedan.

The Probable Grave of Helen of the Cross.

If the Empress Helen of the Cross had deposited the True Cross in the sealed cave at Nevern, and if she lived in the place called Constantinople where great ruins lay tumbled in the woods, then it seemed logical that this powerful Christian Empress would be buried in the immediate area. It would make sense if Helen had decided to be buried in some place associated with the Cross.

All around the immediate area lay Castell Ellen Fawr—Castle of the Great Helen, The Lofty Sword, the Blaenau Banon—Uplands of the Empress, the Great Sword, the Afon Banon—River of the Empress, and so on. These place names are supported by Gethsemane, Bethlehem, Jericho, Constantinople, Dinas Cross-City of the Cross, Nanhyfer itself—the Sanctuary, and so on. Then there was Tefelynfarchog—The Town of the Mill Knight, or the Milltown Knight and the valley full of farms, and each with its own water mills, exactly like the story told in the Mabinogi of Peredur son of Effrawg, or Steel Shirt son of the Hebrews. The Mill Town Knight lodged in the area where there were numerous mills, and he visited a powerful Countess, who was later revealed as the Empress of Constantinople.

The great mounds—Carns, and the Cromlechs and Dolmens, are monuments bear names that match with the ancient Hebrew, Egyptian, Chaldean, and

Arabic, names of the major stars. These ancient monuments are positioned so as to mirror the pattern of the formations of the stars in the heavens and to create a gigantic Star Map on the ground. Basically this is a very small part of a very large study into the related ancient customs and religious practices of Britain, Ireland, Israel, Sumer & Akkad, and even England.

Above all the centrepiece of this huge stellar illustration on the ground in Pembrokeshire-Dyfed is undoubtedly the great sign of the Cross centred on Nanhyfer—Nevern itself. The heavenly Cross has five bright stars that make up the basic shape of the Cross, but there is also a sixth and less obvious star. If we imagine that two of the five bright stars form the top and the bottom of the upright shaft of the cross, and two more mark the outer ends of the cross beam, with the fifth bright star marking the place where the two pieces of timber intersect, and then with a less distinct sixth star halfway down the long bottom end of the upright shaft, we can guess where the head of a person looking up at the crucified man might be imagined to be.

It was conjecture, but it was thought that, as a devout Christian, the Empress Helen would have fancied the idea of being buried at the Foot of the cross. A devout Christian would very likely choose to be buried at this position, which would figuratively mark the place of the feet of the crucified Jesus the Nazarene. So Alan Wilson and Baram Blackett asked their ever-helpful local colleague Richard Wyer to try to scout the area and to see if anyone knew of anything or if there was any sign of a possible grave.

So Richard Wyer went up Mynydd Carningli with his binoculars and he began surveying the area and right on target, along the imaginary line of the shaft of the Cross that was made of the monuments, he spotted a large pile of huge white stones on a low hill. Contact was made with the landowner and visits were made to view this strange pile of huge white stones that were not geologically local to the area. Several of the stones had been moved towards a hedge, but it was clear that these large heavy stones had once been arranged as a boat shape. Some participants thought that the disturbed pattern might possibly have once been a cross with double lines of stones, and that the stones piled in the central area might once have been the arms of the cross but the double lines are much more likely to form the sides of a stone boat.

The boat shape would match very well with other early Christian burials. The original shape of early Christian sites was Boat Shaped, hence the name of Nave, a ship, for the main body of a Christian church. The word is Latin for a ship and of the family of words deriving from Navali, and we still have the

words Navy and Naval and so on. The shape of the ancient Churchyard at Tintagel in Cornwall is clearly a vast Boat Shape. The great mound and ditch "circle" at Caer Caradoc in Glamorgan is named as Llan-bad-fawr or the Holy Estate of the Great Boat. The histories record how Unthyrpendragon = King Meurig ap Tewdrig, who died c AD 570, is buried in the giant "circle" at Care Caradoc, and there is a large grave mound around 130 feet long and 30 feet wide in the helmsman's position inside this great earth mound and ditch "circle" that is 180 yards long and over 70 yards wide. The grave of King Ceri Longsword who died c AD 80 is in a Boat Shaped mound known as Hen Eglwys or the Old Church at Nash Point in Glamorgan

In the record ascribed to Maelgwn of Llandaff, a putative brother of King Meurig, it states that St Ilid—Joseph of Arimathea is buried in the southern bifurcated angle of the church on a piece of land that is surrounded by water. That means that as the Nave, the central main area of the church has its bow at the east end and the stern at the west end, then all that is necessary is to draw a line from the altar at the centre of the east—bow end down to the angle of the walls at the west—stern and southern—starboard end of the church. This is the correct "helmsman's position" from which the helmsman steered and guided the ship. In the Northern hemisphere before the invention of the rudder, ships were steered by placing a large oar over the starboard (right) side at the stern of the vessel. This is how Joseph's grave can be identified, and a ship shape of huge white stones on a low hilltop in a highly significant location is clearly marking a very important ancient Christian site. This is highlighted by the fact that a sixth less bright (more humble) star is in the sign of the Cross at this very point. The white stones are without a doubt right where this sixth less bright star would be imagined to be located. All the evidence points towards the great Queen Empress Helen, and it is just a matter of studying our on native British Histories and understanding them. This Empress was the most important woman in Western European History. She is in fact the true founder of original Western European Christianity. Generally women do not get much mention in histories so perhaps this will please at least 51% of the population. Tests showed that there was something running down away from the White Stones on the southwest side of the hill. At first it was conjectured that this might be a tunnel or duct leading up under the stones, and that a tunnel would also allow for the drainage of water away from anything under the stones.

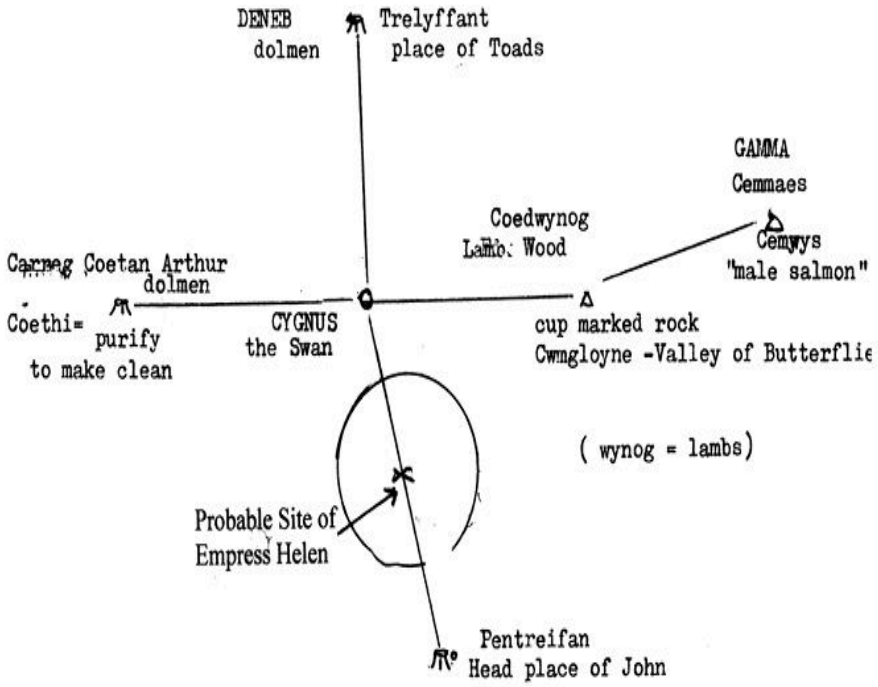
The Trial Excavation at the Boat Shaped White Stones.

The Strategy that Alan Wilson and Baram Blackett had developed for dealing with this multi-faceted set of major Projects was to set up as many

reliable contacts in as many places in Britain as was possible. Research on this scale is a very expensive business in which to get engaged, and almost all the money donated towards research by the government and by business interests is squandered and wasted on politically correct parasites, who make lifelong fat livings as Grant Farmers, and on university employees. To get around the perennial problem of funding, a loose Round Table of supporters was formed. Trusted people who would do whatever they could in their own areas and locations when asked, were accepted as they came forward, and there was a spread across Britain. Contacts in Cambridgeshire, Essex, London, Birmingham, Oxford, Newcastle, Llanelli, Dyfed, Pembrokeshire, Glamorgan, Gwent, the North Midlands, Brecon, Scotland, Ireland, Italy, numbers in America, and some in Australia and new Zealand, who would go out and identify sites and artefacts, take photographs, visit libraries, take copies from books and manuscripts and local maps, all helped to assemble data.

In AD 2000 Alan Wilson, Baram Blackett, Gavin Wilson, and Richard Wyer, assembled a small group of their West Wales Round Table in Newport, Pembrokeshire. Richard Wyer had already assisted in negotiating with the landowner to obtain permission to carry out a trial excavation in the field where the strange assembly of stones appeared to be set out in a boat shape. He and his small local team had already established the line of whatever was running in a straight line underground downhill towards the southeast away from the large group of huge white stones at the hilltop and a mechanical excavator and driver had been hired. So with the landowner and his wife present the first exploration began. The weather was appalling and the winds blew and heavy rain that gave Britain its wettest and worst year ever recorded poured down all day. The weather was atrocious and there was no option other than to do the job in these conditions.

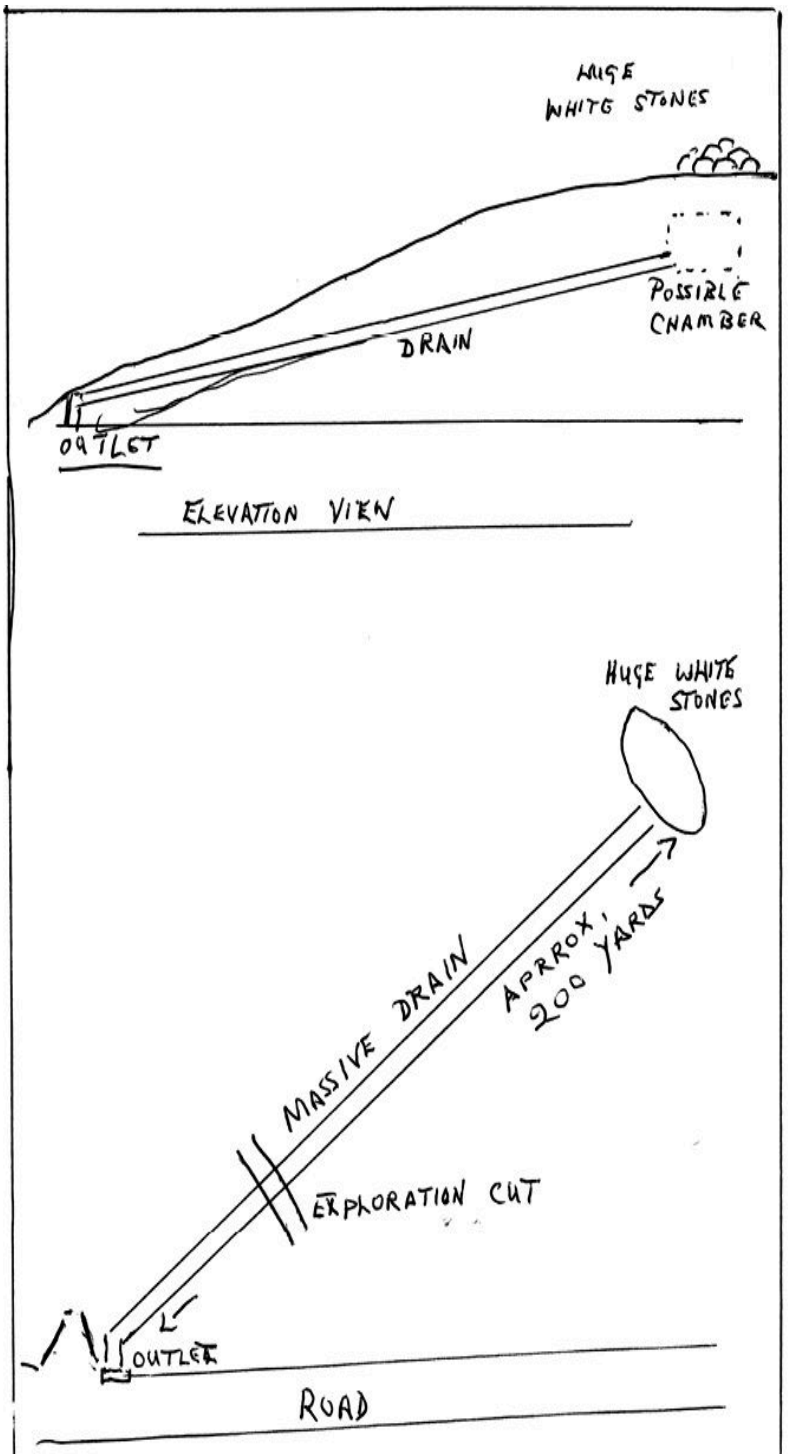
The first thing that was establisdhed was that the nearest source of the huge white stones was approximately seven miles away. The question was why had this large collection of huge stones weighing tons had been transported seven miles to this low hilltop in antiquity in a massive ancient transportation exercise.



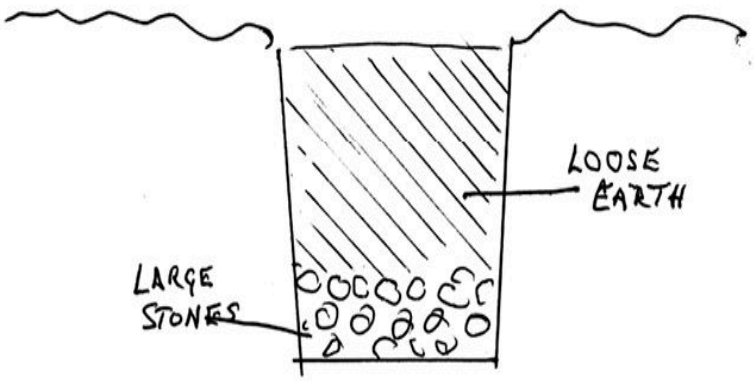
Bedd yr Afanc
Cromlech
Grave of the Alfance
Water-Monster

In the ancient Zodiacs the Sign of the Heavenly Cross stands immediately above the sign which the Greeks named as Equilius -the Sea-Horse. Here the Khumric name of yr Afanc or Alfanc appears. The 1848 Dictionary nominates Afanc as the Crocodile - Water-Monster. Egyptian Zodiacs show it as a Fish with its head as the fore part -head and legs of a deer.
The older Egyptian Zodiacs show a Sacrificial Lamb instead of a Swan as later Zodiacs show. The sacrificial lamb as this Heavenly Cross Sign makes sense.

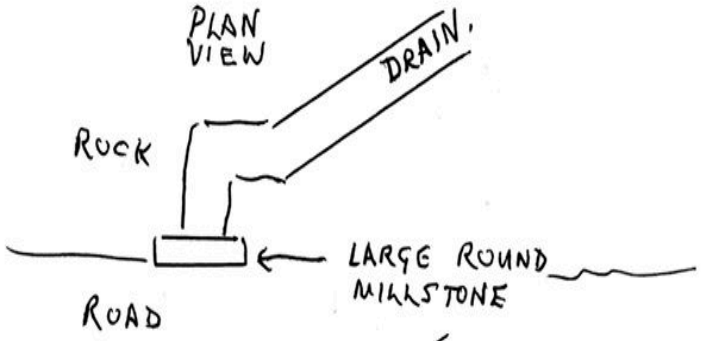
In the heavens as in any Zodiac there is the brilliant star Gamma in Delphinius the sign of the Fish in proximity to the Water-Monster Equilius. This is again shown by modern Cemmaes - Cemwys the male slmon.
In the older Zodiacs the brilliant star Cygnus would have been the sign of the sacrificial Lamb.

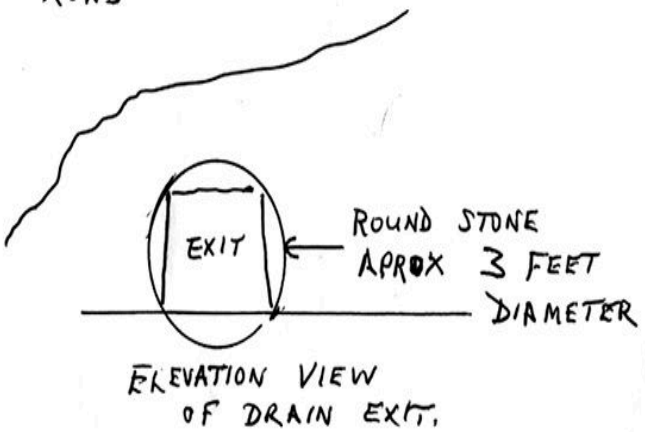


Exploration of the probable grave of the Empress Helen



SECTION THROUGH TRIAL CUT





ELEVATION VIEW
OF DRAIN EXIT.

Exploration of the drainage system from the Empress Helen site,

The decision was taken to dig a trench across the line of whatever was running underground downhill some 100 yards away from the site of the white stones. There were vague hopes that there just might be some form of a tunnel leading uphill and underneath the boat shaped white stones arrangement. A tunnel or duct would act as a drain that would serve to keep whatever it was underneath the stones relatively free from water damage. So a cut was made across the line of whatever was underground.

The something running downhill turned out to be something else, and this is not unusual in these projects, it was a huge trench and a massive drainage system that was uncovered. Whereas one would expect to find around a foot or so of top soil and then shale and bedrock on these hills, someone in antiquity had dug out a trench of seven feet deep (2+ meters) and five feet wide (1 ½ + meters) running over 200 yards (180 meters) down the slope of the hill. The bottom two feet of the trench was filled with the loosely piled larger stones, and the remaining upper five feet in depth was earth with no stones. This was clearly a vast ancient civil engineering project that was designed to get water away from whatever it was that was buried at the hilltop. Whatever it is that is underneath the large stones at this low hilltop must have been considered to have been very important to justify the construction of his monster drainage system in antiquity.

Digging holes in a field and then placing loose large stones in the bottom of the hole and covering them with a piece of slate, and then refilling the hole, is a traditional method of setting up a field drainage system. No one present had ever seen of heard of anything on this vast scale, and it was agreed that there had to be something of great importance underneath the large white stones of the boat shaped arrangement at the top of the slope, that would have been the reason for carrying out such a huge labour. Local experts who operate mechanical diggers in the area confirmed that the geological evidence was correct and that the nearest place where rock of a similar nature to these large white stones could be found was over six miles away (9 kilometres). The transportation of these large stones to this site was therefore another major civil engineering task in antiquity.

The rain continued to belt down and the only reason for not postponing the entire exercise was the difficulty in assembling the necessary crew in secrecy. The cut that had revealed this major drainage system was refilled, and a return uphill to the white stones and a discussion and further examination of the white stones resulted in a decision to call off the operation. It was feared that a rushed job under extremely adverse conditions would probably cause irreparable

damage to whatever it was that might be underneath the stones of this monument. The rains, which had gone on and on through the year, continued for months, and then came the dread news of widespread Foot & Mouth disease in cattle all across Britain. This meant that there was no possibility of a group of people who were assembled from various areas all over Britain, going onto farmland where store cattle and sheep were grazed. Government rules and regulations prevented access to farmland generally and prevented the movement of cattle, and farming areas became no-go areas. It took over a year for this desperate situation to be resolved and the impetus on this Project was lost. The dead hand of planned bureaucratic inertia that strangles all initiative in almost every sphere of activity by citizens in Britain made it hard to raise any enthusiasm anywhere, and Alan Wilson and Baram Blackett and their colleagues were determined never to give anything away to bureaucrats and academics, who would either steal the project or otherwise declare the site to be a protected ancient monument and so prevent anyone from ever discovering what was under the white stones.

The original plan had been to erect a large marquee tent over the arrangement of the white stones and to carry out an excavation under cover, so that whatever was buried there would be protected from the elements. Alan Wilson and Baram Blackett have a justifiable jaundiced view of university and college employees, both historians and archaeologists, many of whom will not hesitate to steal the fruits of other people's labours and researches, whilst at the same time denigrating and ridiculing those researches. So they have maintained a prudent silence about this site, which is of great national importance to the British nation. The same policy applies to several other very important sites in England and Wales, and even some in Ireland. That there is something important under the boat shaped arrangement of huge white stones appears to be certain. but given the vicious antagonism and hostility routinely encountered in every quarter of British bureaucracy, secrecy had to be maintained, and matters have to wait. No one in authority or in academia wants authentic, accurate, provable, ancient British History.

An attempt to set up the excavation under the white stones in AD 2002 fell flat as the landowner had somehow been persuaded to change his mind, and he no long wanted to find whatever as underneath the stones. Months of effort making detailed arrangements, and raising the cash, and organizing the excavation team, were totally wasted.

Having researched the Star Maps of the cairns around the Nevern area, Alan Wilson and Baram Blackett were satisfied that they had done all that they could

to make the case for the True Cross being behind the man made wall fronting the cave at Nevern. It was not until AD 2004 that powerful electronic metal scanning equipment was brought to Wales, and Alan Wilson travelled down to Cardiff. A film crew from East Anglia arrived and the party set off to examine five selected sites out of the many that the historical researches of Baram Blackett and Alan Wilson had identified. No one ever lived on any of these five sites, but in each case large metal deposits were identified below ground. This expensive equipment can identify metal 30 feet (10meters) below ground and it can differentiate between ferrous and non-ferrous metals. There is a long rectangular box shaped non-ferrous metal object that is around five feet long and around 15 inches square, inside the sealed cave at Nevern.

This was confirmed by testing vertically through the vertical front of the wall sealing the Nevern cave, and by then testing horizontally downwards from the low cliff around 20 feet above the sealed cave.

It has to be admitted that after thirty years of struggle the will power and the desire and determination to achieve and accomplish is diminished, and if the choice is between taking a holiday or funding another excavation, then Alan Wilson and Baram Blackett are going on holiday. Who cares what is under the stones? Not the British that is for certain. Who cares what may be in the other sealed caves, or under other large sites where very large quantities of metal lay underground. The last thing that the establishment wants is any major discovery that will demonstrate the phoney politically correct invented “history” that is peddled around to the schoolchildren, to be seen as the Mickey Mouse charade that it is.

Chapter Twelve.

The Mabinogi of How Culhwch Won Olwen. Stellar and Solar Mythology At Its Most Obvious.

The title of the story is a good place to begin. Culhwch means, “pig-pen” and Olwen means “the wheel”. If the Wheel—Olwen is the circle of the Zodiac, and Pig-pen is the constellation of the Little Bear with the Pole Star at the extremity of its over long tail, then we may have a beginning of understanding. The two constellations which we generally know as the Great Bear and the Little Bear, and which have sometimes been described as Carts or Chariots and called Wains, were originally known as the Sheepfolds. There was the smaller Sheepfold for ‘the elect of god’ and then there was the large Sheepfold for all those who had not properly behaved or recognized god. A Sheepfold was and is a fenced square with an open gate that is swung shut behind the entering animals to enclose them. When the gate of the fold is open then the sheep-fold resembles the constellations of the Little Bear and the Great Bear.

If the Sheepfold or Pig-pen is where it should be then Polaris is still the Pole Star and the Earth is on its correct axis and in its correct orbit around the Sun, and all should be well. The circle of the stars and constellations making up the Zodiac or the Wheel = Olwen is in place and there is no danger. This is what this Mabinogi is all about. It is in fact two stories that are entwined in a classic example of the Hermetical principle of “As Above, So Below.” There is an “Above” story of “war” or disturbances in the order of the heavens as perceived from Earth, and there is the “Below” story of the Vandal nation quitting North Africa in AD 548 and invading first Ireland and then Britain.

The story opens with the words “Kilydd son of the ruler Kelyddon”, which is “Companion son of the Secret Horse” or the “Horse of Abundance” and Kilydd-Companion chose as his wife Goleuddydd—Bright Day the daughter of Amlawdd Wledig—Am-Llawdd—“With Praise” the Legate. When Goleuddydd-Bright Day became pregnant she would enter no house, and Bright Day cannot enter any constellation of stars as they shine by night. Consequently she gave birth near to a pigpen and so the child was baptised and called Culhwch—Pig-Pen. Goleuddydd then became ill and was dying, and she asked that her husband Kilydd, or Companion, should not disinherit Culhwch

when he took another wife. As a token of this she asked that Kilydd would not re-marry until a Two Headed Thorn grew on her grave. To make sure that this did not happen she asked her confessor to trim the grave annually so that no thorn could grow there. Culhwch was given to the swineherd for quiet safe keeping until he was grown.

Two is Dwy and the word is one of the more important dual-words found in the studies of Etruscan-Rhaetian and Pelasgian, and in Egyptian decipherments. Dwy means “two” and it also means “the ruler”, and Pen is “head”, and Draen or Dreaned means “thorn” or “blackthorn”, and Dreiniog is “thorny”. What we may have is Dreiniog for Dreigiol meaning “excellent, brave”. This gives the Excellent Head / Chief Ruler.

In the natural way of things the confessor trimmed the grave for Seven years, and the important number Seven appears, and then he forgot. A two-headed thorn then grew on Goleuddydd’s grave and Kilydd—Companion took a new wife. He actually killed King Doged—“share/allowance” and stole the dead King’s wife, daughter, and lands. This appears to indicate that there is disorder in the scheme of things, and as this is a Solar-Stellar Story this has serious implications for planet Earth. At this time the widowed Queen of King Doged bemoaned the fact that she was now wedded to a childless man, and an old hag told her that this was not so and Kilydd had a son. The Queen then persuaded Kilydd to bring his hidden son Culhwch to Court, and there she set a destiny upon him that he would have no wife unless he had Olwen the daughter of the Chief Giant Ysbaddaden. It seems that the Queen thought that Olwen would be impossible for Culhwch to obtain, and she was eliminating him from future succession.

Kilydd thought otherwise and told Culhwch—who was already in love with the idea of wedding Olwen—that his kinsman and first cousin Arthur would arrange everything. Obviously If Culhwch and Olwen were not “wedded” precisely into their heavenly places, then the North Star-Polaris would be displaced and the circle of the Zodiac—the Wheel-Olwen would also be displaced. This would mean that Earth had shifted on its axis or was into a new orbit around the Sun, or that the safe order of the planets of the Solar System was disturbed.

Chief Giant Ysbaddaden is interesting as Ysbadd means “castrate” and Daden means “rebirth”, and the Greeks recorded very plainly what every other religious mythology knew, that the ruling planet Uranus-Coelus was displaced by his ‘son’ Kronos-Saturn, who like Culhwch had been hidden away at birth.

Kronos-Saturn is said to have castrated his dangerous father Uranus-Coelus and to have "killed" him and displaced him as the ruling planet of the heavens of our Solar System. Uranus—Coelus had the unpleasant habit of swallowing his own children, and Kronos-Saturn escaped this fate when his mother Terra gave Uranus three stones which he swallowed instead of the children Saturn, Neptune, and Pluto. It all sounds like a major planet drawing smaller planets into dangerous orbits by gravitational pull, and causing them to disintegrate or to actually collide and become swallowed into the more massive "father" planet.

The same story was repeated by some classical writers as that of Zeus-Jupiter being hidden from his father Kronos-Saturn who was also in the habit of swallowing his children lest one of then should grow up and supplant him. Zeus's—Jupiter's mother gave Kronos-Saturn a stone to swallow and then she hid the child away until he grew up.

The idea that four planets of our Solar System have exploded in the past, forming the inner and outer asteroid belts of the Solar System we live in, will not be popular with most academics as there will be very large herds of academic sacred cows needing to be slaughtered. The religionists will not like the fact either, as it affects their imaginative concepts of a stable, safe, unchanging, solar system and universe as set up by the Almighty. They simply "want" the solar system to be a totally safe and secure environment in which our lifeboat of Planet Earth can float without danger. The idea that Planet Earth may one day possibly fill the role of a gigantic Planet Titanic is more than uncomfortable and contrary to religious ideology.

The heavens in disturbance story is told first and Culhwch set off to the Court of Arthur, who was his first cousin, to seek the hand of Olwen—the Wheel. Olwen as the Wheel or Circle was the circle of the Zodiac and the order of the Heavens as we see them and her father was Ysbadd-daden—Castrate-Rebirth and he was either Uranus or Kronos-Saturn. Culhwch had a fine grey-headed four years old horse and a precious gold saddle. He had two sharp silver spears and a great battle-axe that "would draw blood from the wind". He had a gold hilted sword and a buckler the colour of lightening and an ivory boss. He had two brindled white-breasted greyhounds with red gold collars sporting around him, and he wore a purple gold mantle with four red gold apples in the corners and each apple was worth two hundred cows, and his thigh boots and stirrups were of gold and worth three hundred cows.

This magnificent figure arrived at the gates of Arthur's Court where he asked for the gatekeeper who turned our to be Glewlwyd, who appears to be Gwlw-lwyd or Pale-grey, and the dusk of evening, and his four lieutenants were Huandaw-Sun's son-in-law, Gogigwr-Declining-man, Llaesgymyn-Trailing battle killer, and Penpingyon—Head of the Stile ("who travelled on his head to save his feet, neither skyward nor earthward but like a rolling stone on the floor of the court."). Glewlwyd refused Culhwch entry and he offered him quality accommodation and entertainment in the outer hall where strangers and lads from foreign lands ate, and told him that he might enter Arthur's hall the next morning with the rest of the multitude who had arrived. Culhwch would have none of this and he threatened to give three shouts that would be heard at Penryn Penwaedd in Cornwall, (believed to be Penwith Point near Land's End), and at Dinsol in the North, and in Ysgeir Oervel in Ireland. The result would be that any pregnant woman would miscarry, and those not pregnant would overturn and would never again bear children. So Glewlwyd Strong Grip went inside to report to Arthur, and he told Arthur that he had never ever before seen the like of Culhwch in all of their joint heavenly and earthly travels and campaigns. These included 'Se and Asse' = 'small and smaller particles', and real places like Greater India and Lesser India, in the battle of the two Ynyrs = Honorius, in Europe and Africa and the Isles of Corsica, in Caer Brythwch and Caer Brythach, the Fortress of Tumult and the Fortress of Riot, and in Nerthach—Strengthening, and in overcoming Gleis son of Merin—Salmon son of the Sea, in killing Mil Ddu son of Dugum—the Black Animal son of (that was) Brought, in the Eastern part of the world when you (Arthur I) conquered Greece (in AD 383—388), in the Fortress of Caer Nevenhyr Nawdeg—High Heavenly Protection Fair, in Caer Oeth and Caer Anoeth, the Concealed Fortress and the Revealed Fortress. Never before has Glewlwyd beheld such a one as Culhwch.

Arthur immediately wanted to meet this prodigy, "If you came in walking, go out running." Then Culhwch is to be made welcome with food and drink. Predictably Kei advised Arthur not to do this and to maintain the customs of his court, and Arthur reminded him that the greater his hospitality was then the greater his fame, reputation, and glory, would be. Glewlwyd then opened the gate and Culhwch rode in, and instead of dismounting at the mounting block he rode straight into the hall where he greeted everyone in the hall equally. Arthur hailed Culhwch as welcome and offered him a seat between warriors, the status of an heir, and food, drink, and entertainment. Culhwch declined this generous offer and stated that he had not come to beg food and drink, but that he had a

request and if this request was granted he would praise Arthur, but if it was not granted then he would spread shame on Arthur to the furthest reaches and to the four corners of the world. Arthur responded that even though Culhwch did not stay in his Court he would grant his request universally, with the exception of his ship, his mantle, his sword Caledfwlch, his spear Rhongomynyad—Cutting Spear, his shield Wynebgwrthucher—face of the evening, his knife Carnwennan—? Poison handle, and his wife Gwenhwyfar.

Then Arthur asked Culhwch what he wanted and Culhwch said that he wanted to have his hair trimmed. Then Arthur took a gold comb and silver scissors and he combed Culhwch's hair, and said that he believed that they were of the same lineage, and he asked him whom he was. The reply was that he was Culhwch son of Kilydd, (Companion) the son of the ruler Kelyddon, (Cel—Hidden, Yd—Being/what is, Don—That overspreads), and of Goleuddydd (Bright Day) the daughter of the ruler Amlawdd (Am—With, Llawdd—Praise). Amllawdd is a play on the name of Amlodd Wledig—Ambrosius the Legate, and a grandson of Magnus Maximus, and therefore a nephew of Arthur I. In the story Arthur accepted Culhwch as his kinsman and offered to meet his desire whatever it was, and Culhwch then stated that he wanted the hand of Olwen the daughter of the Chief Giant Ysbaddaden, and he invoked Olwen in the name of Arthur's warriors.

Olwen is the Wheel or the Circle and so Culhwch has demanded control of the Circle of the Zodiac. The Chief Giant Ysbaddaden is the Castrated One, and we are right back to the ancient Greek-Roman story of the planet Kronos—Saturn castrating his dangerous father the planet Uranus. As mentioned some classical writers identified Kronos—Saturn as being the dangerous father who was castrated by his son Zeus—Jupiter. At this point in the Mabinogi story Ysbaddaden was still powerful and dangerous and Culhwch is the approaching new planet that intends to dethrone him. This implies that Culhwch is the great and beautiful planet Saturn, and the idea of the name being Pig-Pen appears to be based on the fact that dangerous wandering asteroids, giant meteorites, comets, moons, or planets, were regarded as Boars or Wild Pigs, and the huge gravitational forces of large planets like Saturn and Jupiter act like great vacuum cleaners sweeping up these dangerous debris and space junk.

Saturn "castrated" his father Uranus by dragging the satellite Moons of Uranus away from the planet Uranus, and these captured Moons were seen as the testicles of Uranus and Saturn has seized them. Exactly the same story was remembered in ancient Egypt where the heavenly collisions between the

planets Orisis, Seth, and Horus (Jupiter), resulted in similar stories of battles where Horus “castrated” Seth (Saturn) by capturing his Moons from him.

Culhwch then proceeded to select a long list of “warriors” from Arthur’s Court who he needed to accompany him on his quest to gain the hand of the maiden Olwen. These named “warriors” are in fact a mixture of real persons, aphorisms, and simply words that make up statements. They are definitely not ‘borrowed’ from the Irish as is often claimed by casual ignorant writers, and for example “Echel” is not Achillies, but instead it means ‘axle-tree’, and in this case the axis of the North and South Poles. There was a historical prince known as Caw and he did have several sons (12), but Caw can mean a “graduated bard”, and the nineteen sons of Caw listed in this tale are mainly not names at all. Morfran is not a ‘great raven’ but instead it means a Cormorant. Osla Big Knife does appear to be in fact the historical Eossa the Great Slasher a well-recorded Angle king.

Arthur was at a loss of how to meet the request made by Culhwch as he had never heard of Olwen or of her parents. So he sent out messengers to learn about Olwen, and after a year they returned having found nothing. The year is the period that sees planet Earth back where is started on its orbit around the Sun, and the view of the heavens from Earth is virtually exactly as it was before. This situation disgusted Culhwch who threatened to leave and bring shame upon Arthur, but Kei protested and stated that none of them would leave Culhwch until either he admitted that Olwen did not exist or else they discovered her. So Arthur summoned selected persons to undertake the task of finding Olwen. He summoned Bedwyr ‘as far as the grandson?’ and Cynddilig the guide (antediluvian?), and Gwrhyr—Snarling Man the interpreter of languages, and Gwalchmai son of Gwyar—Hawk of May son of the Blood, who never returned without accomplishing his errand, and finally Menw son of Teirwaedd whose talent was to cast a spell of invisibility where they could see everyone else but no one could see them.

The party then set off across a great level plain and they saw a fortress that was the strongest one ever. They travelled on all day and although they expected to reach the fortress they were no nearer than they had been when they first saw it. Then as they travelled on they came to a vast flock of sheep that had neither end nor limit to it, and the flock was guarded by a shepherd on a mound who was dressed in a cloak of skins, and a huge shaggy mastiff that was as large as a nine years old stallion. No one passed by who was not mortally wounded by the mastiff whose breath had burned every dead tree and bush on the plain.

Kei told Gwrhyr the interpreter to go and talk to the shepherd and Gwrhyr refused to do that, as he had not promised to go further than Kei. So Menw cast a spell on the dog so that it would harm no one and they approached the shepherd and asked him who owned the great fortress, and he told them that it was the fortress of Chief Giant Ysbaddaden. Then they asked him who he was and the shepherd replied that he was Custenhin—Watcher of the Weather, son of Mynwyedig—Mynwyd =comfort or joy, who had been ruined by Ysbaddaden on account of his wife. Then the shepherd asked them who they were, and when they told him that they were messengers from Arthur who had come to ask for Olwen he told them, "God protect you men, do not say that for all the world, for no one who has made that request has ever left here alive."

Then the shepherd rose to leave and Culhwch gave him a gold ring that did not fit his fingers, and so he put it in the finger of his glove and went home and gave it to his wife. The woman asked him where he found the ring as he rarely had treasure, and the shepherd told her that he had been to the sea to get sea-food and he had seen a beautiful drowned body with this ring on a finger. The woman disbelieved him saying that the sea strips dead men of their jewels, and she asked to see the body. The shepherd then said that she would soon see the owner of the body arriving. When she asked who that was he told her that it was Culhwch son of Cilydd the son of the ruler Celyddon by Goleuddydd daughter of the ruler Amlawdd, who had come for Olwen. This gave the woman mixed feelings, as she was happy that her nephew, her sister's son was coming, but sad because no one who came with that request had ever departed with his life.

The visitors then arrived at the gate of Custenhin's court and his wife ran out to give them a joyful welcome. Kei took a log from the woodpile and as she came to embrace them he thrust it between her hands and she squeezed it into a twisted coil. "Woman," said Kei, "had it been I who you squeezed so, then no one else would ever need to love me. A bad sort of love is yours." Then they all entered the house and their needs were satisfied, and when everyone was busy the woman opened a chest near the hearth and a lad with curly yellow hair jumped out. Gwrhyr said that it was a shame to hide such a lad and that he knew that it was no fault of the boy's. The woman then explained that she knew that it was no fault of the lad's, but he was the last one, as Chief Giant Ysbaddaden has killed twenty-three of her sons, and that there was no more hope for this lad than there was for the others. Kei then said that the boy should go along as his companion and that he would not be killed unless he was also killed.

Llywarch Hen was recorded as having twenty-four sons all of who were killed in battles, and Cyndylan also lost many sons. The parallel may well be in ancient solar and stellar mythology.

When the woman learned that they had come for Olwen she urged them to turn back as no one from the fortress had yet seen them. They refused to turn back and they asked if there was any place where Olwen could be seen, and the woman told them that Olwen came to that place every Saturday to wash her hair, and that Olwen left her rings in the washing bowl and neither she nor her messenger ever came after them. The group then asked if Olwen would come if she was sent for, and the woman demanded that as Olwen trusted her, they must swear to do Olwen no harm when she sent for her. They swore to this, and the woman sent for Olwen who came dressed in a flame red silk robe, and with a torque of red gold around her neck, studded with precious pearls and rubies. Olwen's hair was more yellow than broom, and her skin whiter than sea foam, and her palms and fingers were whiter than the shoots of marsh trefoil against the sand of a welling spring. Not the eye of a mewed hawk nor the eye of a thrice mewed falcon were fairer than Olwen's, and her breasts were whiter than that of a white swan, and her cheeks were more red than the reddest foxgloves. Anyone who saw Olwen would immediately fall in love, and wherever she went four white trefoils appeared behind her, and that was the reason that she was called Olwen

The four white trefoils introduce the numbers of four (4) and twelve (12) and the name Olwen is the Wheel or Circle. The four indicate the cardinal points of the heavens that are marked by significant stars and the twelve indicates the twelve star signs of the zodiac.

Olwen entered the house and sat between Culhwch and the best chair, and Culhwch professed his love for her and asked her to go with him. Olwen replied that she could not go as she had promised her father that she would not leave without his consent, as Ysbaddaden could only live until Olwen took a husband. Then Olwen advised Culhwch to go to her father and ask for her, and whatever Ysbaddaden asked for he should promise to get it for him. If however Ysbaddaden doubted Culhwch then he would not get Olwen and he would be fortunate to escape with his life. Culhwch then promised to obtain everything that was asked for.

The story line is that Ysbaddaden was the ruling entity of the solar system and the order of the planets was in a chaotic condition and the perception of the heavens as seen from Earth was in disarray. Good order and safe conditions for

Earth would be restored if Culhwch-Saturn could get control of Olwen-the Wheel of the Zodiac and this would require dispossessing Ysbaddaden-Uranus.

Olwen then retired to her room, and the group then went to the fortress where they soundlessly killed nine (9) gatekeepers at nine (9) different gates, and nine (9) mastiffs without a growl being raised. Then they entered the hall and greeted Ysbaddaden, "Hail Chief Giant Ysbaddaden, in the name of god and man." Ysbaddaden then asked them where they were all going, and they told him that they were seeking his daughter for Culhwch the son of Cilydd. This roused Ysbaddaden who demanded to know where his good-for-nothing servants were, and he asked them to prop up his eyelids with the forks so that he could see what his son-in-law was like. They did this and Ysbaddaden told them to return the next day when he would have some sort of answer for them. Then as they rose to go he seized one of three poisoned stone spears near at hand and threw it at them, but Bedwyr caught the spear and threw it back catching Ysbaddaden in the kneecap. Ysbaddaden howled, "You cursed barbarian of a son-in-law. Now it will be harder for me to walk uphill, and the poisoned iron hurts like the sting of a gadfly. Cursed be the smith who made it and the anvil on which it was made, for that is how painful it is."

That night the group slept in Custenhin's house, and the next day they put fine combs in their hair and made a majestic entry into the hall and said, "Chief Giant Ysbaddaden, give us your daughter in exchange for her marriage fee and the virgin's gift to you and her two kinswomen. Otherwise you will meet your death on her account." Ysbaddaden replied that Olwen's four great-grandfathers and four great-grandmothers were still alive, and that he must confer with them. They told him, "Then do so, and we will go and eat." As they rose to leave Ysbaddaden took a second stone spear and threw it after them, but Menw son of Teirwaedd caught it and threw it back piercing him in the chest so that it came out in the small of his back. Ysbaddaden howled, "You cursed barbarian of a son-in-law. That hard iron hurt me like the bite of a hole-headed leech. A curse on the forge on which it was heated, and now when I go uphill I will suffer from chest pains, from stomach aches, and from a frequent loss of appetite."

The group of suitors went off to eat and when they returned on the third day they advised Ysbaddaden not to shoot at them any more as he would be the cause of his own injuries and wounds and death. Ysbaddaden then asked where his servants were, and again he asked them to prop up his eye-lids with forks, as they had fallen down over his eyeballs again, so that he could see what his son-in-law looked like Then as they rose to leave he again seized a third

poisoned stone spear and threw it after them, and Culhwch caught it and threw it back. He aimed the spear at Ysbaddaden's eyeball and it came out at the back of his neck. Ysbaddaden cried, "You cursed barbarian of a son-in-law. The sight of my eyes will be much worse for all my life, and when the wind blows in my face my eyes will water, and I will suffer headaches and dizzy spells every new moon. The poisoned spear has pieced me like the bite of a mad dog, a curse on the forge on which it was heated."

Once again they went away to eat and they returned on the next day and told Ysbaddaden not to shoot at them any more and not to seek further harm, injury, or martyrdom, or even worse for himself. Again they asked, "Give us your daughter." This time Ysbaddaden asked whom it was who asked for his daughter. "It is I," said Culhwch son of Cilydd, and Ysbaddaden replied, "Come here so that I can see you." A chair was brought so that the two sat face to face, and the Chief Giant Ysbaddaden asked, "Are you the one who seeks my daughter?" Culhwch responded, "I am," and Ysbaddaden said, "I want you to promise that you will not be less than fair with me." To this Culhwch said, "I promise," and Ysbaddaden replied, "When I get what I ask for then you shall have my daughter." Culhwch said, "Name what you want," and Ysbaddaden said, "Yes I will."

Well Ysbaddaden wanted everything, and by asking for everything he could he obviously wanted to avoid his fate when he no longer had Olwen. He wanted the large thicket uprooted and burned on the ground and the cinders and ashes used for fertilizer. He wanted it ploughed and sown by the time the morning dew had dried, and the crop ready for harvesting for food and drink for the wedding guests of Olwen and Culhwch, all done in one day. Culhwch simply said, "It will be easy for me to get that though you think otherwise."

Then Ysbaddaden made a catalogue of demands and prefaced each one with, "Though you get that, there are things will not get," and Culhwch responded with, "It will be easy for me to get that, though you think otherwise." The ploughman had to be Amaethaon the son of Don, and Govannon the son of Don must fetch the irons. The two oxen of Gwlwlwyd Chestnut Hair had to be yoked to plough the rocky ground, and he also wanted the Yellow Pale-White and the Spotted Ox. Then Ysbaddaden wanted the oxen Nynnyaw and Peibyaw from the far side of Mynydd Bannawg, who were turned into oxen because of their sins.

Then Ysbaddaden wanted a large field where linseed had been sown many years before and nothing of either black or white had ever grown. He wanted

that linseed to appear and to be made into a linen wedding veil for Olwen on her wedding day. He then wanted honey “nine times sweeter than a first swarm” but made without drones of bees, so that he could make bragget for the wedding feast. To drink this he wanted the Cup of Llwyr—Complete the son of Llwyryon—Completion that was the only cup capable of holding such strong drink. Then he wanted the hamper of Gwyddno Long Shank that would feed the entire world and all could eat the food that they liked best, twenty-eight men at a time He wanted the Horn of Gwlgawd of Goddodin to pour from and the Harp of Teirtu to entertain him, and Teirtu would not come nor would he give them the Harp.

The list of demands rolled on with The Birds of Rhiannon who wake the dead and lull the living, and also the Cauldron of Diwrnach the steward of Aedd the King of Iwerdon to boil the meat. Then he wanted to shave with the tusk from the Chief Boar Ysgithyrwyn that had to be taken whilst Ysgithyrwyn was still alive, but only Odgar the son of Aedd the king of Iwerdon could draw the tusk, and only Caw from the North could be entrusted with the tusk. The demands totalled thirty-eight in all and they were all folklore or otherwise Stars and Constellations in the skies. The blood of the Black Hag the daughter of the White Hag from the Headland of the Valley of Distress in the highlands of Hell was wanted, and the bottles of Gwydolwyn (Wheel of Sin) the Dwarf were needed to keep the blood warm. Some guests would want milk and only the bottles of Rhynnon Stiff Beard (Fierce) could prevent the milk from going sour.

Then Ysbaddaden wanted the only comb and shears in existence that would straighten out his tangled hair and the comb and the shears lay between the ears of Twrch Trwyth (The Lying Pig) the son of the ruler Taredd (Thunder). Then Twrch Trwyth could not be hunted without Drudwyn (Drud—fierce) the pup of Greid son of Eri (Greid—scorch and burn), and only the leash of Cors Hundred Claws would hold Drudwyn. The collar of Canhastyr Hundred Hands was wanted. The chain of Cilydd Hundred Holds was needed to fasten the collar to the leash. Naturally there was only one houndsman in the world who could manage that hound and he was Mabon son of Modron—the Youth Hero the son of the Sea-Breaker. (Mod is a ‘circle’), and no one knew whether Mabon was alive or dead or where he was. Mabon son of Modron actually appears to decipher in several ways as will be seen later. To find Mabon it was necessary to find Eiddoel the son of Ner, and Eiddo means “property” and Ner means “the lord god.” Eiddoel was the first cousin of the enigmatic Mabon. Naturally

Mabon needs a special horse and only Gwynn (rage, lust) Dun Mane the horse of Gweddw (the widower) will do.

At this stage the heavenly conflicts are beginning to intermingle with the earthly battles and the story of the great conflict of King Arthur and his armies fighting against Twrch Trwyth the Lying Pig and his Nine Piglets are the story of the great Vandal Nation migrating en masse from North Africa, first to Ireland and then over into Britain in AD 548. The Lying Pig, Twrch Trwyth, is the Vandal King and the Nine Piglets are his brothers, sons, and other generals. All this has been dealt with in detail in "Artorivs Rex Discovered" by Alan Wilson and Baram Blackett and published in 1986.

In Ysbaddaden's list Garselid of Iwerdon was needed and he could only be got from Twrch Trwyth, and the leash had to be made from the beard of Dillus the Bearded who appears to be a comet with a long "beard" tail. Dilludd is 'unhindered' and Dillyd is "to flow" and these words are descriptive of a comet passing through the skies. Kynedyr the Wild the son of Hetwn Leper a man nine times wilder than the wildest beast is wanted, and so is Gwynn son of Nudd—Rage son of the Haze or Mist who can never be let loose. Gwynn needed Du—Black the horse of Moro Battle Leader, and even Gwilenhin (William?) the King of the Franks had to come, and also did Alan of Dyfed. Then Aned and Aethelm must come (Aned may be 'unrelenting' and Aeth is 'pain or grief' and Aethol is 'dreadful'), and of course Arthur and his companions must also come.

The list goes on and on, and a major request is the sword of the Giant Wrnach (Wrn is an old word for Urn) and Wrnach could only be killed with his own sword. This then becomes the first target for the group who are seeking the hand of Olwen. These heroes have no intention whatsoever of fulfilling all the requests of Ysbaddaden, and they only intend to carry out those tasks that are required to put them into a position where they can kill Ysbaddaden. Only three of the heroes went into the fortress of Wrnach, and they were Kei and Bedwyr, and the last remaining son of Custenhin—The Watchman of the Weather. They went over the outer walls "as if they were nothing," and then they tricked their way into the Hall of the Giant Wrnach and claimed to have skills in sword sharpening and repairs to scabbards. Then Kei first sharpened Wrnach's sword for him, and then he got his hands on both sword and scabbard, and plunged the sword into Wrnach and killed him with his own sword. For his part in this exploit the remaining son of Custenhin was named Goreu that means "the best", and this is important as the other twenty-three of

Custenhin's sons had been killed and this indicates that the weather on Earth had been atrocious. Now the weather was "Goreu" meaning 'the best.'

Then Arthur and the warriors of Britain rose and they went in search of Eiddoel the son of Ner (The holy lord god the son of the lord god) in order to then find Mabon son of Modron, and they arrived at the fortress of Glini where Eiddoel was held prisoner. As Glini means "one who is on his knees" or "one who spends time on his knees", it is fairly safe to assume that this Glini is the Church or Religion. This indicates that the property and the chattels of Ner—the Lord God—are being held prisoner by the Church. There is some difficulty is establishing the meaning of Mabon son of Modron, and it is possible that the opinion that it means the Great Son of the Great Mother, and in a Christian context this would mean Jesus the Nazarene the son of Mary. Glini—"on his knees"—was upset at Arthur's arrival and he complained that he had no pleasure here, no wheat or oats, and that Arthur had come to do him harm. Arthur's response was that he had not come to do Glini—"on his knees"= the church, any harm but he demanded that the prisoner be given to him.

Arthur was plainly demanding that Eiddoel son of Ner the Property or the Holy Lord God son of the Lord God, should be released from bondage by the church, and handed over to him. So Glini then said that he had not intended to give Eiddoel to anyone, but he would now surrender him to Arthur. This is potent material as Apostolic Christianity arrived in Britain in AD 35-37, and it later spread from Britain to Rome where the different brand of the religion called Roman Catholicism later developed.

Arthur's men then said that he should not personally demean himself on this petty sort of errand, and so Arthur sent Gwrhyr the Interpreter of Languages who knew all tongues and could also speak with birds and animals to lead a search. Eiddoel son of Ner—"the Properties / Chattels of the Lord God" was sent with Gwrhyr to find Kei and Bedwyr, to help to find his cousin Mabon son of Modron.

They set off and went to the Ousel (Water Dipper) of Cilgwri who had been there for long ages, but the Ousel knew nothing of Mabon son of Modron. The Ousel directed them to the Stag of Rhedenfre, who had been in his place for even longer ages of time, and the Stag also knew nothing of Mabon son of Modron. The Stag then guided them to the Owl of Cwm Cawlwyd who was even older than the Stag, but the Owl had never heard of Mabon son of Modron. The Owl then offered to guide the searchers to the Eagle of Gwernabwy who was the oldest animal in the world and the one that had

travelled the most. The Eagle also knew nothing of Mabon but the Eagle knew of an ancient Salmon that had pulled him under the water and had almost drowned him when he tried to catch it. This mighty Salmon had made peace with the Eagle and fifty of his relatives and they had pulled fifty tridents from the Salmon's back, and the Eagle of Gwernabwy had the opinion that unless this Salmon of Llyn Llyw—Lake of the Leader knew of Mabon son of Modron then no one else that he knew of would know of Mabon.

The Eagle accompanied the searchers to Llyn Llyw and it spoke to the Salmon and explained that it came with Arthur's messengers to ask if the Salmon knew anything of Mabon son of Modron who was stolen from his mother when he was three nights old. The great fish said that it swam up stream on every tide until it reached Caerloyw and there it found such evil as it had never found before. Caerloyw is generally seen as Gloucester and the Salmon has therefore been swimming upstream up the Severn on the huge tides that flood this great estuary twice daily. The Salmon then offered to allow one of the searchers to ride upstream on its shoulders. In the event both Kei and Gwrhyr rode on the Salmon's shoulders until they arrived at the prisoner's enclosure where they heard moaning and wailing from the other side of the wall. The prisoner then identified himself as Mabon son of Modron and he claimed that no one had ever been so harshly imprisoned, not even Lludd Silver Hand or Greid son of Eri.

The dialogue established that Mabon would never be released by ransom and that the only way to free him was by fighting. So they returned to Arthur who summoned the warriors of the Island, and they went to Caerloyw where Mabon was imprisoned. Then whilst Arthur and his men attacked the fortress, Kei and Bedwyr rode on the Salmon's shoulders and Kei broke through the wall of the enclosure and rescued the prisoner and carried him on his back. Then Arthur returned home taking Mabon with him. This means that the Great Son of the Great Mother was safely in Wales.

Then Arthur and his men set off to capture the two pups of the bitch Rhymni, and there is a slight problem her as these pups were not named as such in the catalogue of Ysbaddaden's requests. The Pup named Drudwyn of Greid son of Eri was named and this became Two Pups in the account of a leash being made from the beard of Dillus the Bearded. In any event the bitch Rhymni was said to be at Aber Deu Gleddyf, or the Estuary of the Two Swords that is now called Milford Haven. Then Arthur went to the house of Tringad in Aber Cleddyf and enquired about Rhymni and Trigad asked in what form was Rhymni. Rhymni was identified as being in the shape of a Wolf with two pups, and there is

something reminiscent of the Roman tale of the she-wolf fostering the twins Romulus and Remus in this story. These wolves had been killing Tringad's stock and they were located in a cave at Aber Cleddyf, and so Arthur sailed out in his ship Prydwen and the others went to hunt for Rhymni on the land, and so Rhymni and her two pups were surrounded. Then god changed the bitch and her pups back into their normal shapes.

There is no mention of what the shapes of the wolf Rhymni and her two pups actually were, but Roman priests were referred to as Romish wolves in ancient Welsh texts. As the story appears to involve the imprisonment of the Great Son of the Great Mother and as the British Apostolic Church was very different to the church that later developed in Rome, this may be the underlying theme of this story.

The story continues with an oblique episode of how Gwythyr son of Greidyawl—the Wrathful One the son of Scorcher—was crossing a mountain when he heard a terrible noise of crying and fierce sobbing. Then he sprang forward and drew his sword and struck the anthill to the ground so that the ants were saved from the fire. The ants then said, "Take God's blessing and ours, and what no person on earth can find we will deliver." The ants then proceeded to bring the nine hestors of linseed that the Chief Giant Ysbaddaden had asked Culhwch to deliver. The ants brought the entire measure of linseed save for one single seed and a lame ant delivered that before nightfall. The Songs of the Graves describe Arthur as Gwythyr or the Wrathful One and as Gwgawn Gleddyfrud—the Angry Red Sword. This episode sounds like a tale of a comet scorching its way across the skies.

Kei and Bedwyr were sitting on Carn Gwylathyr, on Pumlumon, the Five-Peaked Mountain in Mid Wales (and Gwy =liquid, water, and lathyr = bright, shining,) in the greatest wind in the world when they saw a great smoke blowing towards the south far away, but not being blown by the wind. Kei said, "By my companion's hand, that is the fire of a warrior." They headed for the smoke and they saw Dillus the Bearded singeing a wild boar. (Diluw = great flood, and Diludd, Dilludu = unimposed). Dillus was the greatest warrior who ever avoided Arthur. Kei recognized Dillus and they recalled that no leash in the world would hold Drudwyn the pup of Greid son of Eri except a leash made from Dillus' beard. The beard had to be plucked whilst Dillus was alive otherwise it would be brittle when he was dead. So they waited and made wooden tweezers while Dillus stuffed himself with the boar's meat, and then when he fell asleep they dug a huge pit and struck Dillus an infinitely powerful blow. Then they pressed him down into the pit and they plucked out his entire

beard and then they killed him. Then they headed off to Celli Wig in Cerniw taking the leash made from Dillus' beard with them, and they gave it to Arthur.

In a strange episode Arthur then sang a song that ridiculed Kei. He sang that, "Kei made a leash, From the beard of Dillus son of Eurei. If Dillus were alive he would kill Kei." This angered Kei and it was difficult for the warriors to make peace between them and thereafter Kei would have nothing to do with Arthur even when he needed strength and his men were being killed. Dilusg is 'swift' and Eurei is close to 'eurin' and several other similar words all with association with "gold" or "golden", and perhaps shafts of sunlight.

The tale resumes with Arthur deciding to go after Drudwyn the pup of Greid son of Eri, Scorcher son of Not Yet, but before he can proceed there is a strange episode. Creiddylad the daughter of Lludd Silver Hand had gone to Gwythyr (Wrathful One) the son of Greidyawl (Warm, Scorching—Prayers). Before these two could sleep together Gwynn (Rage) son of Nudd (Haze, Mist) carried Creiddylad off by force. Gwythyr (Wrathful One) collected an army and fought with Gwynn (Rage) and Gwynn won. He captured Greid (Scorch, Burn) son of Eri (Not Yet), Glineu (Kneeling) son of Taran (Thunder), Gwrgwst (Diseased) Half Naked and his son Dyfynarth (Summon the Bear), Penn (Chief, Supreme) son of Nerthawg (Powerful), Nwython and his son Cyledyr. Then Gwynn killed Nwython and cut out his heart and forced his son Cyledyr to eat it, and Cyledyr went mad. Nwython is hard to evaluate but it seems to be associated with "nwyfre" meaning the "firmament" or the "heavens." Cyledyr is also a puzzle and may be associated with Cyllell for a "knife" and Cyllellu for "to knife."

Arthur heard of this and he went into the north and called on Gwynn—Rage, and freed the nobles from prison. Then peace was made between Gwynn (Rage) and Gwythyr (Wrathful), and Creiddylad was left undisturbed in her father's house, and every May Day the two men would fight and the winner on the Judgement Day would keep the girl. When these two lords had been reconciled Arthur then obtained Dun Mane the horse of Gweddw—Single, Solitary, Widowed, and also the leash of Cors Hundred Claws—Cors is a Marsh, a Bog, or a Fen. Then Arthur went southeast to Britanny with Mabon son of Mellt (Lightening), and Gwarae Golden Hair; Gwarau—"to play, to make sport, to make gentle", after the two dogs of Glythfyr Ledewig "riotous living, partly oozing". Then he went with Odgar son of Aedd, king of Iwerdon to the west of Iwerdon in search of Gwrgi Severi, and then he went to the north and caught the madman Cyledyr.

Then Arthur went after the Chief Boar Ysgithyrwyn, White-tusked, and with him went Mabon son of Mellt—Lightening, and the two pups of Glythfyr Ledewig at hand, and Drudwyn the pup of Gried son of Eri, and Arthur's dog Cavall—Fetch. These these four dogs appear to be are Canis Major, Canis Minor, and the two dogs of the Huntsman known as Cannes Venatici (the Greyhounds) and represented by the stars Asterion and Chara. Modern opinion is that Hevelius (AD 1611—1687) invented these Cannes Venetici names, but this appears to be somewhat doubtful. Then Caw—Skilful mounted Arthur's mare Llamrei, Leaper—Radiant, and attacked the Boar splitting its head in two and taking the tusk. The dogs were not those that Ysbaddaden had named to Culhwch, but instead Arthur's own dog Cavall.

After the Chief Boar Ysgithyrwyn, White-tusked, had been killed Arthur and his men returned to Celliwig in Cerniw, and from there Menw, Intellect, son of Teirwaedd, Three Cries, was sent to see if the treasures were between the ears of Twrch Trwyth, the Lying Pig, as Arthur would be shamed if he went to fight for what was not there. Here the story definitely becomes historical and Twrch Trwyth was the King of the Vandals who had migrated from North Africa in AD 548. Twrch had invaded Ireland and he had destroyed a third of the country.

Arthur sent to Ireland and asked Diwrrnach (unopposed refusal) the steward of Odgar, Snow/Close to, son of Aedd—Anchises, to give him the cauldron, and Diwrnach refused So Arthur went with a small force and after a meal Bedwyr simply seized the cauldron and placed it on the back of Hygwydd. Llenlleawg seized Arthur's sword Caledfwlch and swung it in a circle and killed Diwrnach and his entire retinue, and fighting followed with Irishmen, before Arthur and his men boarded their ship and sailed away with the cauldron filled with the treasures of Iwerdon. They landed at the house of Llwyd son of Cil Coed at Porth Cerddin (cerddinen = mountain ash) in Dyfed that is now called Messur y Peir, Measure of the Cauldron. Then Arthur collected all the warriors of Britain and the three offshore islands (Mon—Anglesey, Mann, and Isle of Wight,) and France, Britanny, Normandy (Lydaw), and the Gwlad yr Haf, and the entire army went to Iwerdon (Ireland?). Then there followed the war between Arthur and Twrch Trwyth and his nine Piglets = the Vandal King and his Nine Generals. This is fully detailed in "Artorivs Rex Discovered", and the fighting moved from Ireland across to West Wales and progressively eastwards through South Wales and across the Severn and through into the central midlands.

The earthbound Tale ends with the Vandals driven into middle Britain where they became the Mercians, and the heavenly story ends with Caw shaving Chief Giant Ysbaddaden cutting of his entire face and ears to the bone and Goreu son of Custenhim dragging Ysbaddaden to the dunghill and killing him before sticking his head on a stake. Culhwch marries Olwen, or Jupiter takes control of the stabilized Circle of the heavens, and chaos in the Solar System ends.

Chapter Thirteen.

The Dream of Rhonabwy. The Mabinogi and the Stars.

The most obvious astral story in the Mabinogi is that of “The Dream of Rhonabwy”. In fact the planetary and stellar references are so clear as to be very difficult to miss, and “Rhonabwy” is the key to unravelling all the other tales. This story provides the essential keys to the pattern of the great mounds on the hilltops being laid out as a mirror image of the map of the stars in the skies. By following the route of a “Hero” figure as a planet moving through constellations and being observed in conjunction with known stars, as represented by the “Hero” travelling through different lands to different Courts occupied by different Kings, Earls, and Countesses, the same journey can be traced from mound to mound on the landscape. This makes the strange quests of ‘Owein and the Countess of the Fountain’, ‘Peredur son of Effrawg’, and ‘Geraint and Enid’, understandable.

The stories were uncomfortable for Roman religion as they contained versions of the formation of the Creation, and stories of disturbances in our Solar System that are in direct contradiction with their religious ideology. So they were written into this coded form to conceal the obvious from the dangerous fanatical Roman priests. The initiated would know what the stories meant but the religious maniacs would see them as childish tales.

The Battle of Baedan.

The story opens with three professional soldiers, out of three hundred assigned to search for and to arrest Iorwerth-Edward, the brother of Prince Madawg son of Maredudd of Powys, who was endangering peace treaties with the English King by raiding into England. Rhonabwy—from Rhon = the tail and Abwy =the carcass, and Cynwrig Ffrych Goch—Cynfrwydr “front of battle” Freckled Red—Blood Spattered, and Cadwgan Tud—Holding-together Stoutly. They arrive at the house of Heilyn the Red, son of Cadwgan—Holding Together, the son of Iddon (Idd=”what is sharp” and On = what is superior” or “ash”), and as Heilyn simply means “the Cup Bearer” we are probably confronted with Aquarius.

Heilyn's house is a pitch-black unhealthy place and typical of the old Long House farmhouses where cattle were kept in one end compartment and the people lived at the other end. The floor of the living quarters was "threadbare" and therefore wooden floored. An old woman sat throwing chaff onto a small fire, and then a bald headed red man and a thin woman arrived carrying bundles of sticks for the fire. The old woman cooked a meal of barley bread, cheese, and watery milk, and outside a wind and rainstorm arose. The place was wholly miserable and only a thin worn Greyish-Red (South East) blanket and a filthy dirty sheet and pillow were available for sleeping on rough beds of twigs. So Rhonabwy went to what had once been the lord's dias, and decided to sleep on the Yellow Ox-Skin,—Croen Ych Melyn which was spread there. Now Croen + Ych phonetically gives "croeniach" which means, "unharmed". Every indication is that the three soldiers from Powys have wandered into South East Wales.

Immediately Rhonabwy fell asleep and began to dream. He saw himself crossing the plain of Argyngrog into—"the ruffled or folded land", which is a perfect description of the Plain on which the city of Cardiff now stands, and East of the plain is the Vale of Glamorgan the "ruffled and folded land", a perfect description of this area West of Cardiff. In the dream the three travellers are heading for Rhyd-y-Groes on the Havren, which is simply The Ford of the Cross on the Severn, and this is again correct geography as The Ford of the Cross is still at Ewenny on the Ewenny River that is on the West side of the Vale of Glamorgan, and little over a mile from the shores of the Havren. So we know precisely where the events are taking place.

They are suddenly overtaken by an awesome rider who rides a great Yellow horse—and so he is heading Westwards. From his legs downward the man wore Green but his tunic and mantle were of Yellow Brocade sewn with green thread. He carried a gold hilted sword in a scabbard of cordovan. The rider was not unfriendly to the frightened trio and told them that his name was Iddawg the Churn of Britain. He was called the Churn because he was one of the envoys sent by Arthur to speak with Modred before the Battle of Camlann, and Arthur's kind and conciliatory words were changed by Iddawg into rudeness, and so he deliberately fermented battle when there might have been peace. After the fateful battle Iddawg went to the Llech Las—the Blue Stone—in Scotland to serve a seven years penance.

There was then an even louder commotion than that which heralded Iddawg, and a fresh faced Yellow Haired young man with no beard or moustache arrived on another great horse. From withers and kneecaps down the horse was

Yellow, and the rider was dressed in Red Brocade sewn with Yellow Silk and Yellow fringes. The Red was red as any blood and the Yellow like that of the broom plant. The rider asked Iddawg to give him some of his three captives, but Iddawg refused and told him he would grant him what was fair, and that he could be their companion. The rider was one Rhufawn the Radiant son of Deothach Wledig. Deor means “prevents” and Tach means “slaughter”. Some texts name Rhufon Befr, the Radiant, the son of Dewrath Wledig (the Legate). Dewr means “brave, bold, valiant,” and Dewrder means “bravery, courage”, and it seems possible that Rhufon the Radiant is the Sun moving from East as Yellow to the West as Red. Brocade indicates revolving.

“They crossed the great plain of Argyngrog to Rhyd y Groes on the Havren, and a mile from the Ford, on every side of the road, there were tents and pavilions and the gathering of a great host. Upon reaching the bank they saw Arthur seated on a flat islet below the ford.” Now this is prefect geography, for anyone travelling today one mile along the Ewenny River towards the Havren-Severn, will arrive at the confluence of the Ewenny and the Ogmore rivers, and here there is an ancient ford to cross the Ewenny and a small islet. The junction of these two small rivers forms a “Y” shape in the land, and between the two branches of the “Y” there are still three great mounds and ditches guarding the landward side of this triangle between the two rivers that was the army gathering ground. All this is explained in detail in “Artorivs Rex Discovered”. Everything fits precisely into the geography.

With Arthur was the Bishop Bidwini—Bedwini, still remembered by the Bedwin Sands on the East side of Newport, and an auburn haired youth named as Gwarthegydd-“cattle-raider” a son of Caw (=graduated bard), who was very powerfully built. Gwarthegydd was dressed in a jet Black tunic and cap, and he had black eyebrows and very white skin. In the dream Arthur and Iddawg greet each other and Iddawg presents the three dream soldiers to Arthur who laughs grimly. When Iddawg asked him why he laughed, Arthur explained that he felt sadness that the defence of the Island in the future would be left to such puny men compared with the men who held it before them. Iddawg drew Rhonabwy’s attention to the stone set in Arthur’s ring, and told him that because he saw this stone he will remember his dream, and had he not seen the stone then he would have forgotten everything.

Various military contingents continued to arrive including that of Rhufawn the Radiant the son of the ruler Deorthach—“hatches, breeds—mist, haze” and as befits the Sun these soldiers were all dressed in Blood Red. Another troop was that of Afaon son of Talyessin (Talu = to requite, to pay. and Esing = the

act of bursting out), and the name Taliesin is differently spelled. One over exuberant young horseman came dashing across the ford, splashing water all over Arthur and his advisors, and the young man with Arthur struck his horse with his sword still in its scabbard. This caused a minor altercation, and the rider was identified as Afaon son of Talyessin, whilst Arthur's young guard was Elphin (Elffin) son of Gwyddno. As Gwyddn means "tenacious", and Gwyddneu means "to grow tenacious", and Elfennu means "an element", and Elfyd means "the intellectual world", and Elfydd means "elementary principal", it becomes possible to see why Afaon was rebuked for his foolishness. It seems that Afaon had never before seen Arthur and was unaware of who he was.

Finally, a proud handsome man announced that the area was too small to hold such a large host, and stated that he intended to go to the battle of Baddon to confront Osla Cyllell Fawr—Eossa the Great Slasher at noon, whether Arthur cared to go or not. Rhonabwy asked who this bold man was and Iddawg told him that it was Caradawg Brawny Arm son of Llyr Marini (Llyr means "shore", and Marini means "the sea".) Actually a real life Caradoc Ffreich Fras was a brother of the Queen Onbrawst the wife of King Meurig and mother of Arthur II. To march by horse or foot from the junction of the Ewenny and Ogmore rivers to Mynydd Baedan in the Maesteg Valley along the Ffordd y Gyfraith—Road to the Tumult, would take around two and a half to three hours, and so a start at around nine in the morning would bring the army into position by noon. So they set off for Cefyn Digol, and Cefn means "a ridge" but Cefnu means, "to overcome" and Digoll means "without loss".

As they leave the army gathering grounds in the triangle of land formed by the junction of the Ewenny and Ogmore rivers and the defensive triple ridges and mounds running east to west from river to river, Rhonabwy looked back towards the Hafren. He saw two quieter troops of soldiers approaching the ford, and one was dressed in white cloaks with black fringes, and they rode horses with black kneecaps and legs, but which were otherwise wholly White. These Iddawg said were the men of Norway led by March son of Meirchiawn. March means "war horse" but it is often used in place of Marchog meaning "knight" and Meirchion simply "war-horses." Meirchiawn is often called Meirchion Gul, the Mad. The real life King March is the alter ego of King Mark the romance figure, and he was also known as the real life Count Comorre, or Count Conomurus of evil repute after his migration to Britanny, where he was killed with his ally the rebellious Chramn, son of Lothar I, King of the Franks. See Geoffrey of Tours "History of the Franks".

The soldiers of March appear to be moving from the South represented by their all White apparel, and are heading North, as represented by the Black kneecaps and legs of their horses. This is correct as Mynydd Baedan near Maesteg is North of the Ford of Ewenny Cross, and so the troops would have to go Northwards.

Another troop of soldiers seen by Rhonabwy and identified by Iddawg were dressed in reverse of the troop of March, as they were clothed all in Black with White fringes on their mantles, and their horses were Black but with White kneecaps and legs. Their standards were Black with White tips. Iddawg said that these soldiers were the men of Edern son of Nudd—"immensity" son of "haze/mist", and the men were from "Denmark", and this location is also suspect, and may mean "no-war-horses". From "dim-march".

The opposite nature of these two troops of soldiers may be some form of allegory that sees the breaking ocean waves in the Southern—White latitudes, and the dark of the frozen Northern latitudes where the ice masses covering the seas prevent waves. As for the North to South, and South to North colourings, the army would have to march almost directly due North from the Ewenny Ford to get to Mynydd Baedan in the Maesteg Valley. Ancient texts favoured by the English cite Mons Badonicus in Latin, a foreign alien language, and Khumric British texts cite Mynydd Baedan as the site if the great battle. So as there is a Mynydd Baedan complete with the battlefield defensive trenches and ditches, and the massive grave mounds of the war cemeteries for those killed, and a huge local tradition and numbers of supporting place names including Maes-cad-llawr = Field of Battle Area, then Mynydd Baedan is to any sane man located in the Maesteg Valley. This is explained in "Artorivs Rex Discovered."

Then a magnificent figure arrives and causes a major commotion amongst the army. This is Cei "the most handsome man in Arthur's Kingdom." Cei's chain-mail armour is made entirely of pure lily-white rings held by blood Red rivets. Men were rushing away from Cei at the centre of the host to avoid being trampled by his horse, whilst others rushed in towards him to see him.

Arthur and Owein Play Gwyddbwyll.

First, Cadwr the Earl of Cerniw was summoned and he brought Arthur's sword. This sword had a design of two dragons on the golden hilt and when the sword was unsheathed, dreadful flames of fires appeared to leap from the mouths of these serpents. This appears to mean that the "serpents" were comets with flaring tails, and comets near the sun are preceded by their "tails", but in

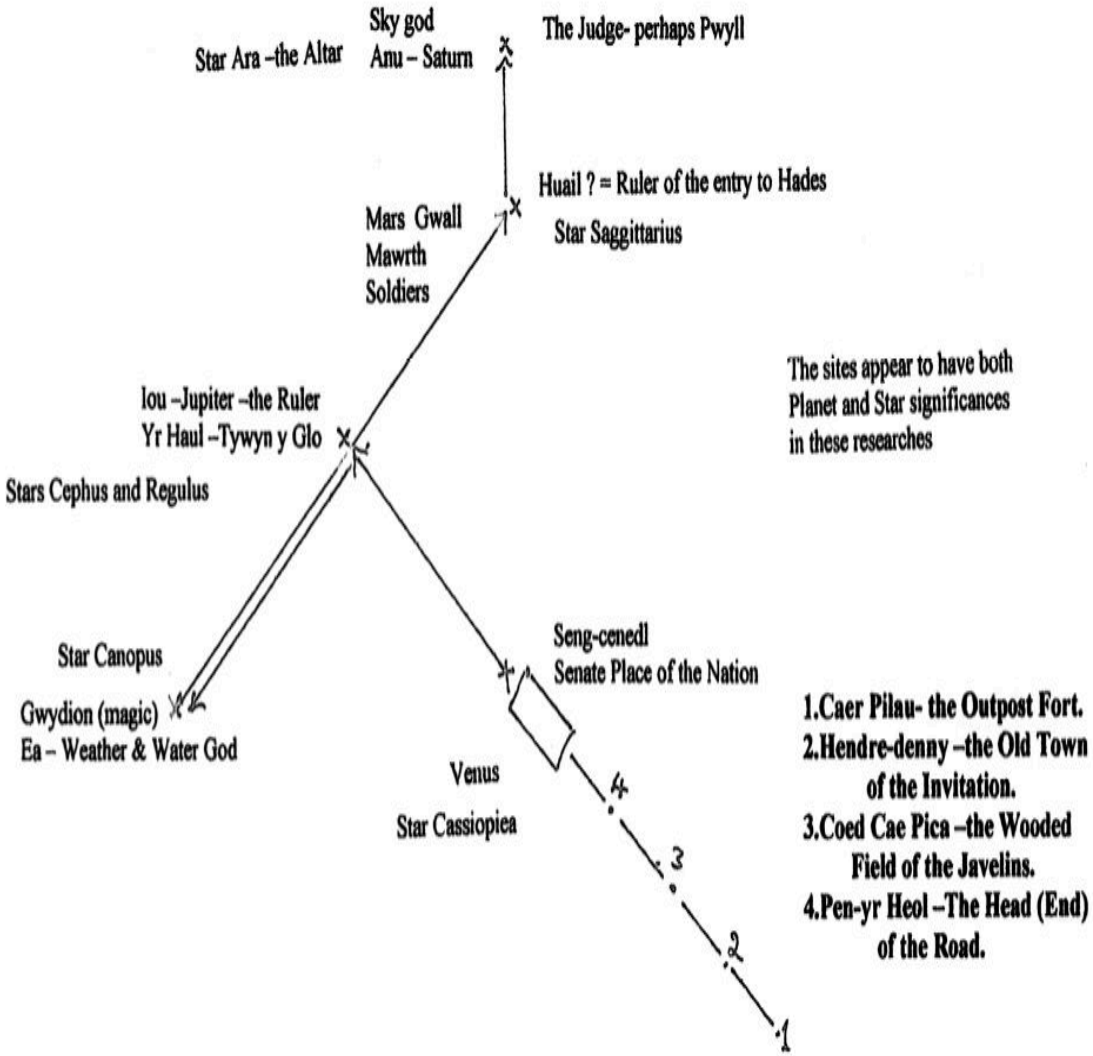
outer space approaching our Solar System the tails follow the comets. Cad means, “battle”, and so Cad-wr means Man of Battle. Cerniw is naturally the correctly named district between Cardiff and Newport in South Wales.

Next Eiryn Splendid was summoned, and Eiryff means “weapons” or “tools”, so probably ‘splendid weapons’, and Erif means “a number”. Eiryn was son of Peibyn, and Pei means, “if it should be”, and Byn means “whatever-whoever”, and so we are told that “A number of Splendid weapons—Whatever they should be”, are summoned.

Arthur’s servant, who is described as a rough, ugly, Red-haired, Red-moustached, man, riding a Red horse with its mane parted down both sides then arrived and he dismounted. From his capacious pack he drew a huge golden chair, which he placed on a ribbed brocade (spinning) mantle that had a red-gold apple in each corner. The mantle was such that any man wrapped in it could see others, but no one could see him, and the mantle admitted no other colour than its own. In short the mantle was Snow.

Arthur’s Red servant on a Red horse can in fact be directly located. Most people are familiar with the four White horses and the one Red horse as gigantic figures that are displayed on hillsides in the Southern areas of England, and the similar figure of the Cerne Abbas giant. Few bother with the gigantic figure of the Red Man on the Red Horse in Glamorgan. This figure is not created by removal of grass and topsoil in the desired shape to expose the white chalk or red bedrock of the hill beneath, as in England. Instead on a hillside annually covered with thick growth of ferns, the Red figure emerges in the form of a flower plant which normally only grows in shoreline sandy areas.. Yet the figure is ten miles from the sea, and no ferns will grow on the area of the figure. This is detailed elsewhere.

The Red Man on the hillside stands between the site of the Battle of Baedan on Mynydd Baedan in the West, and the main Court at Caer Melyn—Ca’melot in the East, and forms part of a major detail investigation.



The Locations and the Orientation of the Major Ancient Religious Ritual Sites.

Arthur sat on the mantle and then he invited Owein son of Uryen who stood before him to play-“Owein, will you play Gwyddbwyll”? This has been guessed at as Chess, when in fact it plainly means “star-knowledge”. The game is to be one of astronomy or even astrology. If we remember that White is South, Black is North, Red is East, and Yellow or Dun is the West, in the old British colour codes, then we can follow that game. Green is the Life colour of Spring and Summer, and Blue is the Death colour of Autumn and Winter.

Immediately that Arthur and Owein began to play Star-Knowledge a young man appeared from a White Red-topped pavilion that was decorated with the image of a pure-black serpent with bright red eyes and a flame red tongue. It takes no genius to see that this young man is a star in the constellation of Serpens. He has Yellow curly hair, and blue eyes, and wears a yellow brocade (spinning) surcoat, yellow stockings, and mottled cordovan buskins on his feet. His heavy gold hilted sword is in a black cordovan scabbard tipped with pure red gold. The directions given are to allow for the pavilion to be located around a Polar position, and the direction in which the star or constellation is travelling. The lad approached Owein and greeted him and not the Emperor Arthur, and Arthur explained that he had been greeted earlier. The message given to Owein was strange,—“Lord, is it with your permission that the emperor’s young lads and servants are harassing and molesting your Ravens? If not then have the Emperor forbid it.” Owein then requested that Arthur call off his men from Owein’s ravens. All Arthur said was, “Your move”, and so the young man returned to his pavilion. In the sky the pavilion would be a star in Serpens, but on the earth it would be a mound, located from a polar position.

The game of Gwyddbwyll-Star Knowledge was concluded and a second game began, and near the middle of this game a tall Ruddy faced young man with curly auburn hair came out of a pure yellow pavilion that had an image of a pure red lion on top of it. This again gives directions and introduces the constellation of Leo the Lion. This second young man was dressed in a long yellow brocade tunic reaching down to the calves of his legs, and white stockings, and black buckram buskins. His great heavy three-grooved sword is in a red deerskin scabbard, which again has a gold tip. Again the young man greeted a disturbed Owein whilst Arthur remained unconcerned. Matters had deteriorated as his message showed,—“Lord, is it with your permission that the Emperor’s pages are stabbing your Ravens, killing some and wounding others.” Then “If it is not so, then ask him to call them off.” So again Owein requested Arthur—“Lord, please call off your men,” and all Arthur would say was “Your move”. This second messenger then returned to his pavilion. In the

sky the messenger would be Leo, but on the ground it would be a large mound located directionally from the same polar position.

The second Gwyddbwyll-Star Knowledge game concluded, and so a third game began. As soon as the game began the players saw in the distance a spotted yellow pavilion, “the largest anyone had ever seen.” This pavilion had the image of a golden eagle with a precious stone in its head. So we now have the constellation of the Eagle. This time a young man with bright yellow hair approached wearing a green brocade mantle with a thick gold broach on the right shoulder and shoes of mottled cordovan. White faced and red cheeked, and carrying a speckled yellow spear, this young man was violently angry as he galloped his horse towards the Gwyddbwyll players. This time the message was that Owein’s Ravens were either dead or so badly wounded that they could not rise an inch from the ground. Owein asked—“Lord, call off your men.” and Arthur responded, “If you please play on.” Then Owein instructed the youth —“Go to where you see the fiercest fighting and raise the standard, and let the will of god be done.”

Immediately the young man did this the Ravens recovered their strength and rose up to attack Arthur’s men, tearing at them and causing huge injuries. Heads and arms were torn away, and eyes and ears plucked out, and the cawing of the ravens created a great noise, and the cries of the men added to the commotion.

Arthur and Owein,—who were still playing Gwyddbwyll—were amazed to hear such noise, and they saw a rider approaching on a dappled grey horse. This remarkable horse was dapple grey in colour (South west) but it had a pure red right leg (East) and from the tops of its legs down to its hooves it was pure Yellow. So it was coming from the South South West and heading North North East. This rider wore a gold helmet with a Yellow-red Leopard on the crest, and we have the constellation of the Camel-Leopard. The horse was covered from the pommel upwards in pure red linen, and from the pommel down in pure yellow linen, and this is again directional. The youth wore a one-edged sword in a pure green new scabbard, which tells us something of the time when this constellation rises and where. His sword belt was blackish green cordovan and had gilt cross-ties and an elephant ivory clasp with a pure black tongue. This rider carried a heavy Green shafted spear, blood Red from the grip upwards, and with the blade covered in the blood and feathers of Ravens. Tired and angry he told Arthur that the Ravens were killing his squires and pages. So Arthur said, “Call off your Ravens.” and Owein replied “Your move lord.” The page returned to the battle and the Gwyddbwyll game continued.

The battle continued and worsened, and the Ravens began carrying men up into the air and tearing them apart so that pieces of them fell to the ground. Out of this chaos a rider arrived on a pale white horse that had a pure black left leg all the way down to the hoof. This again is directional and can be worked out from an established polar position. This horse and rider wore heavy Green armour, and the man a cloak of ribbed Yellow brocade with green fringes. The horse was covered in pure Black with Green fringes. He wore a heavy three-grooved sword in a scabbard of Red leather and a Red deerskin belt. Again the scabbard had gilt crosspieces and an Ivory clasp with a pure Black tongue. On his head the rider had a Golden helmet with a crest of a Yellow-Red lion with a foot long flame-red tongue and poisonous blood-red eyes. He carried a thick ash spear with a blood stained blade and silver rivets. This combination of Man and Lion is the constellation of Orion and his Lion. His message was grim —"Lord, your pages and squires have been killed, and the sons of the nobles too, so that from now on it will not be easy to defend this island". Again Arthur said,—"Owein, call off your ravens", and Owein answered "Your move lord."

The game of Gwyddbwyll—Star Knowledge ended, and Arthur and Owein began another game, and just as it ended there was again a huge commotion and a screaming of men and cawing of Ravens. Wings flapped and pieces of men, horses, and dented armour, fell to the ground. Then another rider arrived on a Black (North) high headed horse which had the top of its left leg pure Red (East), and the top of its right leg to the hoof pure White (South). Both horse and rider were dressed in Spotted Yellow armour (West) speckled with Spanish linen. The rider's cloak was is halves of White and pure Black as was the cloak covering the horse. There is much other detail of his dress that does not concern us at this time, and on his head the rider wore a Helmet of Yellow Linen with the crest of a Griffin. This indicates the constellation of Draco the Dragon. The rider's spear was ash covered with Blue lime, and the Silver riveted blade was covered with fresh blood.

This angry rider approached Arthur and told him that the Ravens had killed his retinue and the sons of the nobles of the island, and he also asked that Owein should call off his Ravens. Arthur asked Owein to do so and he then squeezed the Gold pieces on the Gwyddbwyll board until they were nothing but dust. Then Owein ordered Gwres son of Rheged to lower the banner and peace was restored. Gwres simply means Warmth and Rheged means The Gift or Liberality.

In effect we have six riders each of whom either emerges from a pavilion with a Sign of a constellation, as with the first three, or carries the emblem of a

constellation as a crest on his helmet, as with the second group of three. We have Serpens and probably the star Unuk—"encompassing", then Leo and probably the star Regulus-"treading under foot", the Eagle or Aquila and probably the star Al Tair—"the wounding", and in the second group we have the Camel-Leopardus and a star which is hard to identify, then Orion (the coming forth of light) and the Lion and perhaps Betelgeuz—"the coming of the branch", and finally the Dragon—Draco (Griffin) in Greek meaning "the trodden upon", and the star Thuban-"the subtle". We therefore have six Stars which on the ground would be six mounds or similar monuments, all set around a Polar position, where the games of Gwyddbwyll were being played out.

Clearly there has been some great commotion and disturbances in the heavens and a great deal of unexplained noise. In this story our ancestors preserved the key for us to solve or follow the paths around the mounds and monuments laid out across the hilltops in the pattern of the stars. In this way just as a planet moves on its orbit through the constellations of the heavens, we can follow the same routes on the surface of the country. They left us the ciphers to read the records and to get to the hidden treasure sites. Unfortunately this is all too obvious and far too easy for the blinkered, one track, go-nowhere, inadequate, minds, of the academics. Unravelling this simple story was in fact crucial to establishing the entire pattern of the hundreds of named great mounds on the hilltops, as it enabled the position of Polaris the Pole Star to be fixed. Once Polaris is firmly identified, then every other Star-Mound can be easily triangulated and identified. The Star Map of the heavens, which is clearly laid out on the ground across the country, can be read.

Inevitably, Rhonabwy asked Iddawg who the six riders were who came, three to Owein and three to Arthur. He was told that the three who came to Owein were Selyf son of Kynan,—which is the Watchman son of "faculty of speech" (from Selu =to watch, and Selwr =watcher), and Gwrgawn Gledyfrud —which is The Angry Red Sword, and Gwres son of Rheged,—which is Warmth son of the Liberality or the Gift, whose task was to carry Owein's banner into conflicts. The last three riders, who came to Arthur, were Blathaon son of Mwrheth—which appears to mean Blawdd,—Commotion son of the Fall of Tranquillity, (mwr-hedd), then Rhufawn the Radiant which is Rhufon—the Warrior or Reddened One and Radiant, whilst the third rider was Hefyedd One Cloak which seems to derive from Hefyd for "in addition to, or, likewise". Several words including Hefelyddu—"to imitate" and Hefelydd—"what is like, or equal to" and we may have "reflection", may give the meaning and if

something is one and continuously alike, then it probably means the vastness of the great deep of space. The sixth rider in the guise of the Serpent may be “the one who sought to be equal to, or to imitate” god, as did the Serpent and Satan.

If these games of Star-Knowledge took place shortly after the battle of Baedan as the story indicates and Arthur headed for Cerniw that night, we have indications of the place where these Star-Knowledge games were played out. Mynydd Baedan is still in the Maesteg Valley and Cerniw is still the area of Cardiff to Newport some twenty miles East of Mynydd Baedan, and so we are being told that the games were played at a location between Mynydd Baedan and the main Court of the Kings at Caer Melyn (Ca’Melot) in Cerniw. This geographical setting makes things very easy when searching for the Polaris stone. All we have to do is to think in the same way in which our ancestors thought.

The End of The Story.

In the finale of this Tale, twenty-four messengers arrive from Osla Cyllell Fawr who parallels Eossa Cyllell Fawr or Eossa the Great Slasher, who appears in several prominent genealogies of north-eastern Angle kings of the Sixth Century AD. These messengers are seeking a truce and so Arthur seeks advice from his counsellors. The significance of twenty-four is a matter for numerologists, and it usually indicates the stabilization of the hours of the day. First Arthur goes to a big auburn headed man who turns out to be Rhun the son of Maelgwn of Gwynedd, who is “a little way off”, and as the action is taking place in South East Wales and Gwynedd is in North West Wales this makes sense, as Rhun would be the Prince closer to Eossa and would have to deal with him militarily.

The advisors are all duly listed and begin with Bishop Bidwini and Bid means “let it be so”, and then Gwarthegydd—“cattle-raider” son of Caw “skillful”, March—“war-horse” son of Meirchion—“warhorses”, Caradawg Freich Fras—maybe Car “kinsman”—Adawg-“departed” perhaps “Caradoc Brawny Arm”. Others were Goreu son of Custenhin or “the best” son of “watchman (custws) of the weather (hin)”, then Twrch son of Peryf or “a Hog/Boar” son of “a Lord/King”, Llara son of the ruler Casnar or “meek/kind/generous” son of “the hero/lord” or “cruel, anger, pain”, and Menw son of Teirwaedd or “intellect” son of the “three-shouts/cries”. This last is easy to explain as the ancient British Coelbren Alphabet is made up of straight strokes and as such it could be carved or cut on sticks. The basis of all the letters are the three strokes, on vertical and two diagonal / l \, known as the

Broad Arrow, and which is still the State symbol of Britain. There was of course a Casnar Wledig—the Legate—known in Latin/Roman texts as Chrysanthus the Legate, who ruled shortly after King Carawn, alias Carausius the Emperor or Admiral.

The many other names should give some readers a little enjoyment in translating them. For example Nerth son of Cadarn is simply "strength/power" (or "virtue/host"), son of "powerful, strong, mighty, firm". Hefeydd One Cloak is simply "reflection" which has only one dimension. Gildas son of Caw appears and in the several Lives of Saints that include Caw and his sons, Gildas alternates with Aneurin Y Coed Aur, and it seems that Aneurin became Gildas when he entered the church. All aspects are being considered in deliberating the peace.

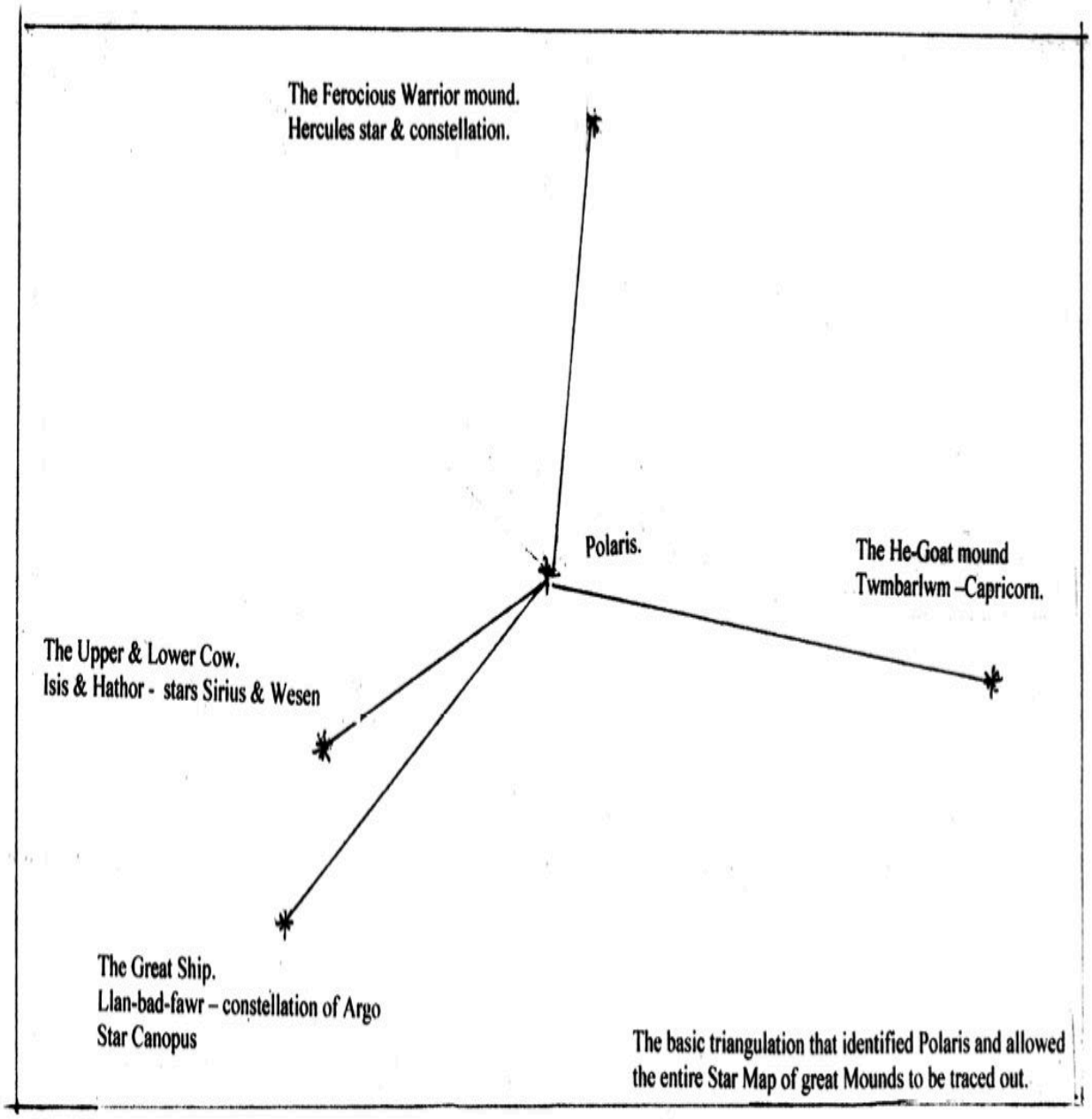
When Rhonabwy asked why so young a person as Cadyryeith son of Seidi or "the battle of the languages" son of "the main beam", was brought to such a conference, Iddawg informed him that "no one in Britain gives better advice". Then Arthur's bards began chanting a song that only Cadyryeith understood "except that it was in praise of Arthur."

Then twenty-four donkeys arrived with twenty-four exhausted men, carrying tribute from the islands of Greece to Arthur. The significance of this is that Arthur I the son of Magnus Maximus who conquered Western Europe between AD 383 to 388, is styled as Arthur, King of Greece in three King Lists in the ancient Brecon Manuscripts. He is "Anhunn Rex Grecorum" in the De Situ Brecheniauc, and then "Annun Nigri, regis Grecorum" in Cognacio Brychan, and "Annwn Du vrenhin Groec" in Ach Kynauc Sant—see Harleian Mss 4181, and British Museum Mss Vespasian A XIV. There is little doubt that Arthur I son of Magnus who invaded Gaul in 383 and conquered all Western Europe and Greece and the Balkans, is the Arthur, King of Greece, in Welsh texts.

At a preliminary search of the great hillside figure of the Red Man on the Red Horse simple metal detecting turned up two very ancient metal donkey shoes that the archaeologist who was present was prepared to date at pre—AD 700. This site needs to be excavated to see just what the Red Man on the Red Horse may have in his bag, and the finding of ancient donkey shoes at this site may be significant.

Cadyryeith asked that Osla Cyllell Fawr should be given a truce of a month and a fortnight and this was agreed to. He requested that the donkeys and the baskets (not the contents) should be given to the bards for their patience, and

that they should be rewarded for their songs during the truce. This was agreed to.



The basic triangulation that identified Polaris and allowed the entire Star Map of great Mounds to be traced out.

Then Cei rose and stated that whoever wished to should follow Arthur to Cerniw. As Cerniw is the district between Cardiff and Newport and Caer Melyn-Ca'Melot the main royal fortress court of the British-Welsh Kings is in Cerniw just 22 miles East of Mynydd Baedan, this makes geographical sense. The great turmoil that followed with the dispersal of the army caused Rhonabwy to awaken from his dream, and he found that he had slept for three days and three nights on the Yellow Ox Skin. The story ends with an unmistakeable clue as to its solar/stellar nature.

"The story is called the Dream of Rhonabwy, and the reason is that no one, neither bard nor storyteller, knows the Dream without a book, because of the many colours of the horses and the variety of the strange colours of armour and equipment and precious mantles and powerful stones."

The Secret of the Method.

A fundamental principle of the Research carried out by Blackett & Wilson that worked consistently and rewardingly, was to accept the ancient British-Welsh Records as being accurate. Academic researchers and their too many adherents begin with a faked false idiotic scenario, and then complain because the accurate Records cannot be squashed and mangled to fit their manifestly obvious misinterpretative guesswork and forgeries. By taking the ancient Migration Histories of the British and proving them absolutely correct, as demonstrated in ' The King Arthur Conspiracy', in "The Holy Kingdom", and in "Moses in the Hieroglyphs.' the method of the Star Maps had emerged. The first of the ancient Migrations was that of Albyne from Syria around 1600 BC, and the second was that of Brutus from Western Asia Minor (beginning in Palestine, on to Assyria, and through many countries and across Asia Minor) of around 504 BC.

It had become obvious that the ancient British names for Stars and Constellations would match those of the ancient Hebrews and the Arabs. Already a very large mound had been identified which was named "the ferocious warrior" and this is precisely the name given to the constellation that the Greeks called Hercules. Another identification was "the mound of the goat" at Twmbarlwm, and this site is located for the stars of Capricorn as the Greeks called them. So it was already possible to Triangulate from these two identified Star /Constellations, and to get a close fix on the area of the Polaris-North Star position on the ground.

With six extra Star/Constellation identifications named in the Dream of Rhonabwy, these added to the fixing of the location of Polaris at a standing

stone. From this point onwards all the mounds and groups of mounds could be identified with their corresponding Stars/Constellations in the heavens. In this way the Star Map of the Heavens that our ancestors created on the ground becomes obvious, and the journeys of Planets or Comets through the Heavens can be traced and followed on the ground. The English obsessions with Greece and Rome would blind them to these obvious facts, and they would never ever understand the Mabinogi-Origins Tales. Their starting point with imagining that Greece and Rome being "Classical" and superior, and identified with the English Empire—which was also therefore superior—and Jewish Hebrew, Arab Muslim, and Ancient British and Welsh, culture being inferior, made it impossible for them to ever even glimpse the possibilities let alone to grasp them and understand them.

The Dream of Rhonabwy and the Chaldean Inheritance.

There will, at this stage, still be the "experts" who research nothing, question nothing, and think nothing, but who claim to know everything. These "experts" will naturally disagree with the obvious origins of the British in the high civilizations of ancient Syria—Mesopotamia Chaldea.

In the Dream of Rhonabwy there is a remarkable story of King Arthur and the Prince Owen sitting down to play Gwyddbwyl—Star Knowledge. As we have seen, three times the young men of King Arthur attack and destroy the Prince Owen's strange army of Ravens. If this follows the path of other Mabinogi Tales then this would mean the sending of an expedition annually on a cycle of three years. Then matters change and on three occasions, or for three years, the Ravens defeat and destroy King Arthur's men. This episode is brought to an end when the King becomes exasperated and he shows his anger and crushes the golden Gwyddbwyl pieces, which indicates that he intends to become involved in the conflict personally.

A strange story, and the academics tell us that this simply results from vivid ancient "Celtic" imagination, which of course is ludicrous as none of the Ancient British were "Celtic". If however we search through the stories preserved on the ancient baked clay tablets dug up in the ruins of ancient Babylonia and Asia Minor, we discover something strange. There is a fragmentary story that recounts the events when an ancient King waged a war against a horde of evil spirits. These evil spirits were led by "the lord of the heights, the lord of the Anunaki." Remarkably these supernatural evil spirits had the bodies of birds, and they also had the heads and faces of Ravens. All these strange creatures had been suckled by the monstrous sky demon Tiamat.

For three years this ancient king sent out great armies to attack these demons, but none of his soldiers ever returned. Then the King decided to lead his armies and to go out against the demons himself. The tablet relates how he took every precaution by performing elaborate and therefore costly religious rites that would secure the co-operation of the gods in his campaign. The King's expedition was successful and the supernatural army of Raven demons was routed. As he returned homewards the King had this great victory recorded on the clay tablets that he then placed in the temple of Nergal in Cuthath. Nergal was the god of war, later known as Mars, and the consort of Nergal was Eresh-ki-gal the dread goddess of the Underworld of the dead.

As Nergal was the god of war and of death, and the consort of Eresh-ki-gal the dreaded female ruler of the underworld of the dead, what significance can be read into this action of placing the tablets recording the war in Nergal's temple shrine is not clear, but Cuthath was the place of monster cemeteries to where the dead were transported for burial for centuries by camel trains over the millennia, and down until modern times. Possibly the victory over the Raven demons allowed the dead to rest more peacefully in Nergal's domains. In Wales a very large ancient cemetery was found at the place where Arthur's Red Haired servant laid down the magic mantle of invisibility for the King to sit upon to play his games of Gwyddbwyl with the Prince Owen. A site that appears to be 'The Place of the Mausoleum' was also located there. This appears to be a collapsing buried building or a walled cave, and in their unfailing practice of responsible and correct behaviour Alan Wilson and Baram Blackett wrote to the various government agencies who are employed and paid to take interest, informing them of these discoveries, but only one replied. There was the National Museum of Wales, where an Englishman replied that the Welsh National Museum had no interest in Arthurian Researches. In other words the Welsh National Museum has no interest in Welsh National History.

This Chaldean Story of the Ravens can be read in "Records of the Past"—Old Series, xi, p 109 et seq, and in the "Records of the Past", New Series Vol i, p 149 et seq. and in "The Seven Tablets of Creation", by L W King. In these studies Mr King made cogent argument that this story was in no way connected to the battles waged by Merodach and the giant dragon Tiamat, and that it was a quite separate matter.

What we have is another direct connection between ancient Britain and ancient Chaldea. An extraordinary matching story known in both ancient countries, and preserved by these two nations that are connected by the History of the Albyne migration of circa 1600 BC. This is hardly a coincidence, and

again there is only the perennial vivid academic imagination at work in camouflaging this ancient British evidence, which has nothing whatsoever to do with the Celts of South Eastern Gaul. The whole value of the messages in the Mabinogi Tales is obscured by the fact that most ordinary readers are completely bemused, bewildered, and misled, by the widespread publication of a Penguin Classic written by an American, which is so ridiculous that it is not worth mentioning other than to warn readers away from it. Another absurdity was commissioned by the Welsh Arts Council and written by Professor Proconsius MaCanna and this equally stagnant, sterile, and pathetic, effort needs to be avoided.

There is however a further source of evidence available to us to correlate the stories of Ravens in the British 'Dream of Rhonabwy' tale and those of our ancient ancestors in the high civilization of Chaldea. The tale we know as The Epic Gilgamesh holds giant Raven parallels and also some clues to their identity. As previously explained, this story is found on the baked clay tablets surviving in various conditions of near complete versions and scattered fragments and segments throughout the ancient Near East, and the story was undoubtedly widespread, popular, and long-lived. The story has attracted many modern scholars who have made studies of these ancient texts and published their ideas and theories

N K Sanders published a version of "The Epic of Gilgamesh" in the Penguin Classics series and in the introduction she states:—"There is a very old account of Dilmun, written on a tablet from Nippur. It describes how, when the world was young and the work of creation had only just begun, Dilmun was a place where 'the croak of the Raven was not heard, the bird of death did not utter the cry of death, the lion did not devour, the wolf did not rend the lamb, and the dove did not mourn, there was no widow, no sickness, no lamentation'." Dilmun is generally accepted to be the Garden of Paradise, and Dil may connect with, Diladd = immortal, and Dil-mel = honeycomb, and Diliau =Rose petals, and Mun may be Mwyn = 'for the sake of' or 'gentle, mild, dear to'.

This idea of the Raven being the bird of ill-omen and associated with death was not only very old but it was long and widely perpetuated, as anyone who reads Shakespeare's play Macbeth will know. In Act One, Scene Five, where Lady Macbeth plots the murder of the inept Duncan she says:—

"The raven himself is hoarse, that croaks the fatal entrance of Duncan, Under my battlements."

In the Epic of Gilgamesh a dream comes to Enkidu the friend and companion of the hero Gilgamesh, and Enkidu says—"Listen my friend, this is the dream that I dreamed last night. The heavens roared and the earth rumbled back an answer: between them I stood before an awful being, the sombre faced man-bird: he had directed on me his purpose. His was a vampire face, his foot was a lion's foot; his hand was an eagle's talon. He fell on me and his claws were in my hair, he held me fast and I smothered: then he transformed me so that my arms became wings covered with feathers. He turned his stare towards me, and he led me away to the palace of Irkalla (Eresh-ki-gal) the Queen of Darkness to the house from which there is no coming back." "There is the house whose people sit in darkness; dust is their food and clay their meat. They are clothed like birds with wings for coverings, they see no light…"

Enkidu knows that he will sicken and die, and the great black man-bird will come and transform him into a sombre bird and lead him to the dark house of the dead. There would appear to be little doubt that the dead were seen as Ravens, and possibly the assembly of the Anunnaki who judged the dead were also in Raven form.

N K Sanders makes a few comparative comments on the well-known concept of the myths and legends of many ancient peoples being variations upon a theme. The same basic stories but with the characters differently named. She actually wrote;—"So perhaps behind the Welsh Cynon, behind Owain and Ivain, behind Sir Gawaine, searching for the Green Chapel through the northern winter forest with its oak trees and trailing moss….." The Mabinogi Tales are missed in this recital of later Romance literature, and Arthur's games of Gwyddbwyl with Owein and the intrusions of the astral messengers bearing tidings of men battling with Owein's giant ravens is not recognized. As "ow" means "to cry", and "ein" means "us", the name of Owein may mean, "Cry for us", or even "We cry out".

Whether the Mabinogi story is a surreal tale of great struggles between the living and the dead is unclear, but there is a clearly identifiable link with the Chaldean 'Epic of Gilgamesh" with the giant Ravens. The problem for the academics is that in Britain the study of ancient British heritage, history, and culture, is a forbidden zone. It is no accident that the British academics know 10,000 times more about Aztec history, Egyptian history, Mongolian history, Greek history, Roman history, Indian history, Assyrian history, etc, than they do about their own well preserved British history.

N K Sanders almost got there but swerved away from the winning post. Writing in the Introduction of her book on 'The Gilgamesh Epic' she outlines how this saga was known throughout the Near East, in the countries we now know as Iraq, Iran, Syria, Lebanon, Turkey, and neighbouring states, for millennia. Then the story vanished and lay silent, only known to the buried clay tablets upon which it was written, as they remained silent under the spoil heaps of the destroyed abandoned cities of the ancient world. For Sanders and other scholars that Epic of Gilgamesh finally only re-emerged into the light of day with modern 19th Century and further 20th Century archaeological discoveries. She refers to the Greek writer Aelian of around AD 200 who mentioned a King Gilgamos of Babylon and states—"but survival was a matter of a particular pattern of journeys and of adventures, which recurs in the frontierless, timeless world of folk-tale and romance."

Yet earlier the same author had drawn the direct parallel with the ancient British-Welsh Mabinogi story of Owain and the Countess of the Fountain, in the opening passages where Cynon son of Clydno is recounting his strange adventure to Owain son of Urien, and Cai son of Cynyr,—quote, "Thou shalt see a vale like a great water-way and in the middle of the vale thou shalt see a great tree with the tips of its branches greener than the greenest fir trees, and under the tree is a fountain." So Cynon is directed by the keeper of the forest in his wanderings 'through the world and its wilderness' as told in the late Welsh romance from the Mabinogi. There he found "the fairest vale in the world, and trees of equal height in it, and there was a river flowing through the vale and a path alongside the river." "Although this is twelfth century Welsh, it describes what Gilgamesh and Enkidu saw when they entered the cedar forest in almost the same phrases; the cedar in front of the mountain, the glade green with brushwood, and the broad way where the going was good."

So Sanders saw the obvious parallel, but lacked the basic knowledge of British heritage, culture, and history that is an inevitable result of being 'educated' at Oxford or Cambridge, and in the English school system in general. Other parallels that will be drawn in the Mabinogi Tales and in the original "Y Seint Greal" are startling. Mallory simply pillaged sections of "Y Seint Greal" (set down in AD 1106) to produce his "Morte D'Arthur" in 1478.

If we cast aside the extraordinary fantasy idea that these ancient British stories are "romances", we can see that allied to the other evidence supporting the migration of Albyne from ancient Chaldean Coele-Syria to Britain at some time around 1600 BC, we have a set of surviving heritage stories which were told down the centuries before being written down in this particular manuscript

in the Twelfth Century AD. Certainly this story survival into the twelfth century pre-dates the archaeological discoveries of the 19th and 20th Centuries. This journey alongside a river and through a great vale is almost reminiscent of the Hebrew 23rd Psalm—"Yea though I walk through the valley of the shadow of death, I will fear no evil."

The first step is to revert to the correct original general title "The Four Branches of the Mabinogi", with Mabinogi indicating Origins, and to stop using the incorrect term introduced by Lady Charlotte Guest of Mabinogion = Children's tales.

Chapter Fourteen.

The Ark of the Covenant. The North Cardiff Legend of the Ark.

In the general area to the North and North West of Cardiff, the Khumric-Welsh capital city, there is an enduring traditional folk memory legend. This tells of a Great Chest that is said to contain a fabulous treasure. This great ancient wood chest is believed to be guarded by two Giant Ravens. Giant Ravens in Khumric is simply Cigfrangawr, which literally translates as “flesh eating crow” and possibly this name of Cigfrangawr relates to a reference in the Triads of a great mound which is named as Cyfrangon may be an alliteration of Cigfrangawr. Cyfranc means several things, mainly ‘to meet’ or to ‘associate with’,—but also somehow with ‘glory, battle, or adventure’. Then the old word ‘coned’ means ‘honour’ or ‘glory’. So it should mean a name like “Associated with Glory”.

As the Khumry-“Welsh” nation can be very fully and precisely accurately traced back along their recorded Historical migration routes, as the Kimmeroi of the Greeks passing through Asia Minor 690—650 BC and the Khumry of the Assyrian records from the archives of the Assyrian Emperors dug up at Nineveh in 1846 and 1852 by Austin Layard and Hormuzd Rassam, and therefore identified as the Khumry and as the Ten Tribes of Israel. This clear identification, which is fully detailed in “The King Arthur Conspiracy”, opens up an unexpected opportunity.

The basic facts are these, and we offer no apology for repetition. Around 741in 721 and 702 BC the Khumry—Ten Tribes of Israel were deported en masse to areas north of Assyria by the Emperors Tiglathpileser III, Sargon II, and Sennacherib. In the later deportation of 702 BC the Assyrian Emperor Sennacherib recorded how he also deported 200,120 people from Israel territories. In circa 687 BC the Emperor Sennacherib was murdered by two of his sons, and Esarhaddon the heir to the throne waged a civil war was against these parricides. The Khumry then took off going west as recorded in Esdras II, and they crossed both branches of the Upper Euphrates. The Khumry then moved slowly through Asia Minor, where the Greeks called the Khumry the “Kimmeroi”. They were at the Dardanelles around 650 BC. Needing more lands to settle and feed the people, half the nation sailed for Italy and founded

the first Twelve Tribe Etruscan League. The other half remained in Western Asia Minor, and they finally left under Brutus in their fleets around 504 BC, when they headed for Britain. As we will see they had the Ark of the Covenant with them.

With them these Khumry also had their ancient Coelbren Straight Stroke Alphabet, which is found in Britain and all the way back along the migrations trails, in Etruria, Rhaetia, (Switzerland), the Aegean, Asia Minor, Assyria at Nineveh, and in Palestine. The Ciphers to the Alphabet were preserved in Britain and this makes it possible to read the British inscriptions, and those in Etruria, Rhaetia, the Aegean, in Asia Minor, and elsewhere.

The Agnone Tablet.

The artefact that is known as the Agnone Tablet is a large rectangular bronze plate that is now in the British Museum, and which carried a medium length incised inscription in Etruscan on both sides. It has been speculatively described as a “menu” with a listing of items. The Agnone Tablet may well be one of the world’s most important ancient documents yet discovered. It does decipher into Khumric using the matching Llewellyn Sion preserved Coelbren Alphabet and Ciphers. Needless to say the reading that emerges bears no resemblance whatsoever to the fabricated version that is brazenly advertised without knowledge of the language in which it is written. The decipherment of the Agnone Tablet was published in full in The King Arthur Conspiracy in 2005.

The text of the Agnone Tablet outlines the history of a people who have experienced three migrations. Two of these migrations were voluntary and one enforced. The longer text, on what we shall call the front or No.1, side of the Tablet, describes the long journey of the people under a Prince, fleeing from a devastated, plague-ridden land. The people follow a little cabinet that rides in a cart, and this record is an unavoidable matching with the Hebrew Exodus from Egypt under Moses, who was a Prince of Egypt and of the Hebrews, where the people followed the cart carrying the Ark of the Covenant, that is recorded in terms that match with “a little cabinet”. The people finally arrive in a pleasant land where they are content and happy. This then appears to match the Hebrew arrival in Canaan as their “promised land”.

The text on the reverse, or No.2 side of the Tablet, records how the people are taken away to a land where they are unhappy. This then matches the deportations of huge numbers of the Ten Tribes of Israel by the successors of the Assyrian Emperor Tiglathpileser III, who were Shalmaneser V. Sargon II,

and Sennacherib. These unhappy people were removed northwards towards Armenia and the Caucasus, back to the ancestral lands of Abraham who had moved south from the northern Chaldean Ur. Then the people set off again in search of a new homeland, and again they follow the little cabinet riding in its cart. They are led to the seashore where they build ships and sail to their present lands in Etruria.

In this Agnone Tablet text, the Etruscans are clearly identified as part of the migrating Ten Tribes of Israel, who took off going west from Armenia and northern Assyria around 700—690 BC. They probably set off when the Emperor Sennacherib was murdered by two of his sons, and the chaos of civil war reigned in the Assyrian Empire. The heir Esarhaddon pursued and fought with his two parricide half-brothers, and finally established himself on the throne. The fact is that in the archives of the Assyrian Emperors, Tiglathpileser III, Shalmaneser V, Sargon II, and Sennacherib, the Ten Tribes of Israel are discussed and named. They are called the Khumry. The 25,000 clay tablets in these archives were found in the ruins of Nineveh by Austin Layard, and also a second cache of baked clay tablets that was found by Hormuzd Rassam, were brought to London in 1846.

These are the same archives from which Layard exhibits alphabets that were seen to be remarkably similar to the ancient British Coelbren. So we have a nation called the Khumry heading west out of the region between the Caucasus and northern Assyria around 700—690 B.C. These same people are mentioned in the Second Book of Esdras in the Apocrypha as going west across both the branches of the “Y” shaped upper Euphrates.

Esdras. Book II, Chapter 14, verses 39—50.

“And whereas thou sawest that he gathered unto him another multitude that were peaceable; these were the ten tribes, which were led away out of their own land in the time of Osea the king, whom Shalmaneser the king of the Assyrians led away captive, and he carried them beyond the River, and they were carried into another land. But they took counsel among themselves that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they had not kept in their own land. And they entered by the narrow passages of the river Euphrates. For the Most High then wrought signs for them, and stayed the springs of the River, till they were passed over. For through that country there was a great way to go, namely a year and a half; and the same region is called Arzareth. Then dwelt they thee until the latter time; and now when they begin to come again, the Most High stayeth the springs of

the River again, that they may go through; therefore sawest thou the multitude gathered together in peace. But those that be left behind of thy people are they that are found within my holy border."

It is very clear that the Khumry were moving west slowly, first across the eastern branch of the River = the Euphrates, the Arsanias Fl., and camping for 18 months before moving on across the second upper branch, the Arzareth, where they paused, is almost certainly the Arzanene region immediately south west of the lake Arsissa Paulus, now the Van Golu, where the main ancient city was Arzen.

The Khumry, when migrating west from northern Armenia and Assyria—Iran, were next identified by Herodotus writing his "Histories" around 450 BC. Herodotus calls the Khumry the Kimmerians, and the Kimmeroi, and he dates their migration clear across Asia Minor to the Dardanelles as from circa 690 BC to 650 BC. That the people the Assyrians called the Khumry are those the Greek called the Kimmeroi is surely not disputed. This long march to the sea at the Dardanelles brings the Assyrian-Greek Khumry—Kimmeroi to the place where the British Khumry claimed their ancient origin in Trojan Western Asia Minor.

The main body of these Kimmerians are reported by Herodotus to be called the Treres, and it is not difficult to see the Treres—meaning "travelling homes" people—as the Y-Treres and so the E-Truscans ("y" means "the" and is pronounced as "uh"). That these migrating multitudes were a powerful problem is clear from the fact that they attacked Sardis, the western capital city of Asia Minor. They captured the city but were unable to take the castle citadel stronghold in the centre. There is further evidence in Herodotus of the influx of this migrating multitude in Western Asia Minor, where he recounts a story told to him by a Phrygian prince of how the land could not support the number of people there, and so it was agreed that half should emigrate elsewhere around 650 BC.

That there was a common heritage, language, alphabet, and religion in Britain, Etruria, and Trojan western Asia Minor, became ever more clear as the researches of Wilson and Blackett progressed. One interesting point which had emerged was that the Ten Tribes took the Ark of the Covenant with them when they were deported to northern Assyria around 734—700 BC. They then followed the Ark westwards through Asia Minor to the Dardanelles, from 690—650 BC, and so the Ark was at the Dardanelles by 650 BC. This meant that

the Ark either went to Etruria with the first half of the people, or it came to Britain with the second half of the people under Brutus at a later date.

The Text of the Agnone Tablet.

Even the first rough draft of the translation of the Agnone Tablet makes it very clear that this is a historical religious document. The content of the text makes this evident. There are also evident the clear and unmistakeable signs of poetry, or of a chant. Lines 2 to 15 on the front No 1 side of the Tablet all end in a near identical phrase or statement of six letters. The variations are that the fourth letter appears on 13 lines as a “T” and once as an “ L “ and the fifth letter appears variously as “ “, or “ “, or “ L “ The most common form of this repetitive phrase is,— T T

The letters—HW—followed by varying endings also appear 7 times in central sections of Lines 2 to 13. Other letter groups with similar phonetics appear in lines 2, 8, and 11.

This repetitive rhyming effect is enhanced throughout the entire text of the Agnone Tablet by a peculiar choice of alliterative words based upon the “ HW” sound. We constantly find “HW”—“HWF”—“HWM”—“HWT”—“HWCH”—“HWP”—“HWR”—and so on.

The actual content of the Text of the Tablet then appears to support this obvious arrangement of poetic meter, rhyme, and alliteration, as being a poem, song, or psalm. As Baram Blackett put it, “ This may be the oldest original version of a psalm”. As with some old Welsh poetry there are words that may have two or even three meanings, and the answer to “which one” is simply both or all.

The Text Front Side. No.1.

1. united with thee (superior ?) going off outward united with the spirit (flowing) united with the ruler, in motion a cry a blast spread by the supreme lord.

2. a gift/favour a place hallowed necessary, united (to) spread out, going off, the utterances (roar—breath of winds),

3. what yields (is given of) the fish basket (= Moses) united to extend in continuity (of) motion outwards the gift/favour/relief of certain united with thee, going off (with) the utterances

4. above the father, he the gift/favour/relief of one’s own taking off/going united stronger/ superior, going off with the utterances, (or “with the

chief").

5. foreign/at a distance with velocity united with superior what is hooded/cowled (=hidden) united with thee going off the utterances.

6. apt to sink the place is (inundations) the gift/favour certain to the ploughland united with thee, going off the utterances.

7. the race/lineage the fat/prosperous ploughland, united with the gift/favour certain the going off united, united with thee a long time the utterances.

8. the grace/favour of the hooded/cowled one to push/thrust the power established with violence, the spirit/ living principal, the region accepted, united superior with thee.

9. well done a long time necessary united with the ruler, a gift/favour of one's own outwards, what is established united together, united to beautify, to spread.

10. on a cart going off out from united/together the legends/myths a gift/favour/relief of one's own that is outwards (= a foreign place) united, united to beautify the land (= or a beautiful land) the land a motion/movement outwards.

11. the stock/race/lineage of the little cabinet weak, united it is powerful/enveloped united thee to cry (to) to spread out.

12. the stock/ race favour(ed) the little cabinet in the beginning taking off/away the earth he united together to beautify, to extend in continuity.

13. in process of time the story/fable being the gift/favour necessary/certain what exists (i.e. god) outwards united together to beautify to extend in continuity.

14. the covered one shouts/calls the ploughland to drive with force to spread out, the hooded/cowled (i.e. hidden one) united (with) distinctly taking off in fleeting/passing state.

15. swiftly to run, the dry/parched (places) taking off/going united superior—spread out the hooded one in fleeting state (or utterances).

16. to cry out the ruler united (with) the hooded/cowled one fluid/liquid (waters) good united (with) the hooded one.

17. united/together to cry for what is of him/ produced the rising up/driving away the fat/prosperous (one), the push/effort thou an anchor

chain, he outwards.

18. the waters (/fluid/liquid) thou (in the) dimness to force out, to push/thrust living.

19. spirit, the impulse forward, united with (thee) a trick flight to stretch /distend

20. the winds, he of him united with to push/thrust the hooded/cowled one united with him united, warhorses torn/rent/broken.

21. united to push/thrust, to begin a parting taking off/going off (with) velocity.

22. to grasp the hand which outwards the gift/favour forward (to the) ploughland, united outwards taking off (with) the utterances.

23. apt to sink down me taken off, the gift/favour/relief of a parting, a drought united outward, away outward it is.

24. it is united quickly going away/taking off the gift/favour/relief , one's own prince united with thee, to get hence/away outwards it is.

25. what yields/produces a gale of wind as tools, in a fleeting state taking off/ away, he one's own (god) united together (with) thee in taking off/away to the cultivated area/ or region (alliterative to the spelling of "utterances").

The Text Back Side No. 2

1. .hooting of an owl, united cry united with what is in motion (or what yields) …united/ together, to move briskly united the land (to give) a smart blow.
2. breathing out (the winds) thou art towering, the column of smoke.
3. to congeal furniture tools.
4. what yields gold
5. it is, thou art stubborn.
6. foreign/ at a distance with velocity/speed.
7. the gift/favour of order/rule
8. to sink down me covering.
9. natural to me a state of going taking off/away (nomadic?) united
10. a covenant with baptism we thin skin cleft from the Lord the tools/furniture of the …living spirit to cover over (when) taking off/going.

11. the gift of parting the Lord taking

12. the push of the sail of ship hard/doggedly mutually united.

13. we shout/cry (when) taking off/going being united (syntax =being taken off …together).

14. of a sort of tool a gift/favour (from) he breathing out (winds) to cry out united/ …together it is.

15. of a sort, some to make haste, the sky/air breathing out (to blow) in opposition, …….the origin going away blasting/howling he.

16. ancient what pervades, (god) intending a gift/favour thee that extreme the power … (you that are the extreme power)

17. with taking off/going this covering (? darkness or protection) we us the land …covering.

18. a trail extends out the tribe/kindred/nation going/taking off.

19. shout shout united taking off/going the opportunity cry united, the going away

20. united together to cry to cry, it is broken/rent/torn the tribe/kindred/nation-family …murmur.

21. a push /effort distinctly, thou art hard/stubborn in order to stretch out/distend he …the flowing principle (water). (crossing the Euphrates).

22. the push/thrust of the spirit/living principal the impulse forward.

23. it is your swift action we cry out we with vigour the power/what forces united …together. (Rha implies “the ruling power”).

24. united (with) thee taking off/going outwards.

This account clearly specifies two flights by the Etruscan forefathers. The Prince leading the first migration is recognizably Moses who is united to the national god. The little Cabinet riding in a cart is unique to the Hebrew people as the Ark of Covenant. The god Yahweh, who is now doctored into Jehovah, to make him acceptable to Western minds, is the Hidden or Cowled = Concealed god. The mention of great winds driving back waters in one account, are reminiscent of the Red Sea crossing of the Exodus, and the limiting of waters, or perhaps freezing them, in the second account would fit the crossing of the upper Euphrates. Then there is mention of ships, and the hidden god provides winds to blow the sails, which would have brought the people from Western Asia Minor to Etruria.

Golden tools and furniture are to be made for the travelling hidden god, and this again matches Hebrew and Biblical record. There is also a constant stream of references to the gift or favour granted of a land to spread out in, to live in, and to beautify. These would seem to be references to “a promised land”, and that would again indicate the Hebrew traditions. That this hidden god provided rules by which the people should live is also made apparent in this Agnone Text and this again parallels Hebrew record. Ea the great Weather god of Heaven, the lord of all winds, storms, water, and rain, became Aa, and then Yah and Jah, and finally Yahweh alias Jehovah.

Above all the unity of this people with their one god is constantly expressed. There is first the flight from Egypt around 1360 BC under the Prince Moses. Second, there is the deportation of the Israel Ten Tribes by the Assyrians between 740-710 BC, and third there is the flight from Assyria starting around 690 BC which took these Khumry-“Kimmeroi” through Asia Minor to the Dardanelles and on by ship to Etruria.

The whole text fits remarkably well with known facts. The Khumry took the great city of Sardis in 660 BC and began migrating to Italy around 650. Any Biblical student can see the similarity of these Agnone Tablet statements and the account in Exodus. Drought and parched dry places indicates Sinai, and the passage where the action of powerful winds upon the waters, and the rending and breaking of warhorses, is described, must surely match with the destruction of the Pharaoh Timaeus—Thoum, and his chariots when he attempted to pursue the fleeing tribes across the Red Sea. The story of a united group of tribes fleeing a stricken land towards a country gifted to them by favour, whilst obeying the Utterances of a Hidden god who rides in a small cabinet in a cart, an Ark, can only logically refer to the Exodus under Moses.

The Ark of the Covenant.

The fact of the Khumry being identified by the ancient Assyrians as the Israel Ten Tribes, as distinct from the Judean Two Tribes, and then as the Kimmeroi by the Greeks, leads to a momentous situation. Half these Khumry known as the Treres (Y Treres) sailed to Italy around 650 BC and the other half remained in Trojan Western Asia Minor for perhaps 100 to 150 years, before sailing to Britain under Brwth-Brutus. The question then is which of these two groups took the Ark of Covenant with them as is appears certain that the little cabinet being followed across the Euphrates was the Ark? Did the Ark go to Etruria, or did it come to Britain? This little puzzle attracted Blackett and Wilson, and they looked into it.

The story begins at Mount Sinai where the Hebrew encamped after their escape across the Red Sea, when the seas withdrew only to return with a tremendous rush to engulf and destroy the pursuing Egyptian Pharaoh with his army. This would have been around 1360 BC. At Sinai, Moses, having twice been given tablets of laws by the god Yahweh, was instructed to make an Ark to contain these tablets. Biblical record details the pattern dictated by Yahweh to Moses and passed on to the artisans. From the very outset of its construction, this Ark, or its contents, proved to be a very dangerous object.

Exodus. Ch.37. verses 1—9.

Bezaleel made the Covenant Box out of acacia wood, 45 inches long, 27 inches wide, and 27 inches high. He covered it with pure gold inside and out, and put a gold border all around it. He made four carrying rings of gold for it and attached them to its four feet, with two rings on each side. He made carrying poles of acacia wood, covered them with gold and put them through the rings on each side of the box. He made a lid of pure gold 45 inches long, 27 inches wide, (and 9 inches thick). He made two winged creatures of hammered gold, one for each end of the lid. He made them so that they formed one piece with the lid. He made them so that the winged creatures faced each other across the lid, and their outspread wings covered it."

Several other Biblical references describe this Ark, in Leviticus, in Deuteronomy, in the Book of Numbers, in Chronicles, Exodus, and in Kings. The main feature of the Ark was that it was an extremely dangerous piece of sacred equipment. It is recorded as causing the death of numbers of people on several occasions, and it maimed or burned people accompanying Moses. It caused leprosy, or something very like it, and could cause physical damage as when it was carried around the walls of Jericho before the walls collapsed.

For these and other reasons the Ark with its dangerous contents was kept behind screens in a specially made tent set up in a specially screened compound, and this was sited well away from the camps of the Hebrews as they slowly migrated from Egypt to their final destination in Canaan. Only chosen priestly families were allowed to go near the Ark, and they had to wear protective layers of thick clothing, and then leather, and then again more clothing. All that is recorded as being contained in the Ark are the two tablets bearing inscriptions, which were given to Moses by God. These two tablets are described in Deuteronomy Ch.10, verse 5, and in Exodus. Ch.34. verse 30.

"Aaron and all the people looked at Moses and saw that his face was shining and they were afraid to go near him. But Moses called them, and Aaron and all

the leaders of the community went to him, and Moses spoke to him."

After this Moses never removed a veil from his face unless he was either in his own tent, or in the holy tent with the Ark communing with God.

"And he would put the veil back on until the next time when he spoke with the Lord."

Within a few weeks of the tablets being placed inside the newly made Ark and the travelling tent shrine being erected, the Ark killed two priests. Leviticus, Ch.16, Verses 1 & 2, and Ch.10. verse 1.

"Aaron's sons Nadab and Abihu each took his fire-pan, put live coals in it, added incense, and presented it to the Lord. But this fire was not holy and the Lord had not commanded them to present it. Suddenly the Lord sent fire and burnt them to death in the presence of the Lord."

The bodies of Nadab and Abihu, who had approached the Ark with unholy fire, were hastily buried well away from the main Hebrew camp. The Lord then told Moses, who in turn told his brother Aaron,

"Tell your brother Aaron that only at the proper time is he to go behind the curtain into the holy place, where I live/appear in a cloud above the lid of the Covenant Box, if he disobeys he will be killed."

Moses seems to have used the Ark as a terrifying weapon to enforce obedience. When brother Aaron, and his wife Miriam, criticised Moses' marriage to a Cushite woman, the Lord blasted Miriam with "leprosy". He then removed this terrifying condition after seven days, after Miriam was suitably frightened and punished. Numbers Ch.12. vs. 1—16. Korah of the Levite clan of Kohath, with three men from the Reuben tribe and 250 supporters, then challenged the authority of Moses. All these men were killed at an Ark ceremony arranged by Moses. Numbers Ch.16. vs 1—35. It may be that the Ark deity was worried by metal incense burners, and when over six hundred years later the King Uzziah went into the Jerusalem temple with a metal incense burner, he was immediately and suddenly stricken down with what was diagnosed as "leprosy". II Chronicles, Ch. 26, vs 16—23.

So dangerous was the Ark that only men from the clan of Kohath of Levi were allowed to carry it from the temple tent to the ox cart in which it travelled. The ox cart led the way and the people followed on at a safe distance behind. The Etruscan Agnone Tablet records just such journeys, with the little cabinet, or Ark, riding in its cart and leading two successive migrations. One under Moses out of Egypt around 1360 BC, and the other out of the north of Assyria in circa 687 BC.

When the Hebrews finally settled in old Canaan the Covenant Box was kept at Shiloh, as in II Samuel Ch.3. vs. 3—4. Throughout its history until this time the Ark had served as a potent military talisman, and it was believed to guarantee Hebrew victory. In the time of the Judge Eli, unauthorised soldiers took the Ark into battle against the Philistines at Ebenezer and were defeated. The sacred Ark was captured by the Philistines and the old Judge Eli died of shock, bringing Samuel to power.

The Philistines put the Ark in the temple of the god Dagan at Ashdod, and the statue of Dagan promptly collapsed. The statue was re-erected, and the next day it fell again, and its head and arms were shattered causing much alarm. Then a plague of tumours broke out in Ashdod, and the Ark was quickly removed to Gath where the people also began to develop tumours. The same thing happened at Ekron, and after seven months the Philistine Kings, on the advice of their Magi, decided to return the Ark. So the Ark was put on a brand new ox cart drawn by two never previously yoked oxen, along with suitable offerings and gifts, and it trundled off down the road to Beth Shemesh unattended.

At Beth Shemesh the Ark caused further trouble and killed seventy excited men of Israel. It was then taken to Kiriath Jearim and Abinadab son of Eleazar was (taught?) consecrated to take charge of it. At Kiriath Jearim it brought good fortune to everyone and twenty years later, when David became King, he decided to have it brought to Jerusalem. At the threshing floor of Nacon the oxen drawing the cart stumbled, and the Ark was in danger of falling from the swaying cart. In haste a man named Uzziah reached out to prevent the Ark from falling and was immediately struck dead.

After this further demonstration of trouble King David changed his mind, and he sent the Ark to the house of Obed Edom in Gath and there was tranquillity. The family of Obed Edom are listed as one of the families originally chosen to take care of the Ark and Tent, and this name later becomes an important clue. Three months later the Ark was brought to Jerusalem and installed in its Tent there. Biblical history relates how Solomon son of David built a temple in Jerusalem, and at its core he erected a strong vault in which he installed the Ark.

Immediately after Solomon’s death his Kingdom split into two separate parts. The two tribes of Judah and Benjamin were ruled by Rehoboam as Judea, and the other Ten Tribes of Israel were ruled by Jeroboam descended from Joseph. Five years later the Pharaoh Shishack entered Judea with his

armies and Solomon's richly furnished temple in Jerusalem was stripped of its wealth by the Pharaoh Shishack around 830 BC, but it is unlikely that Shishack made any attempt to remove the Ark from its sanctuary. No such mention is made, and Shishack would have been aware of the fearsome reputation of the Covenant Box.

It seems that Rehoboam handed over the wealth of his palace and the valuable gold and silver implements of the temple, and its accumulated wealth, as the price of Shishack leaving the city of Jerusalem undamaged. Everything points to the Ark remaining at Jerusalem after Shishack's raid, and the story is told in I Kings Ch.12 & 13, of King Jeroboam being concerned over the dictate that the people of the Ten Tribes of Israel should go to worship god in the rival Kingdom of Judea. His solution was to set up an alternative religious site at Beth-El in Israel, and the Jerusalem priests, who saw a vast source of wealth vanishing from their grasp, were furious.

Over a century later King Joash of Judea took the funds and treasures of the Jerusalem temple for his own treasury. Then his son Amaziah became a pagan and worshipped Edomite idols, and this brings us to the important Biblical story. The new King Amaziah, the pagan, whose father Joash had robbed the Jerusalem temple, planned to make war on the King Jehoash of Israel, and foolishly refused to listen to warnings. The story is in II Kings, Ch.14. vs. 11—14, and in Chronicles II, Ch 25, vs. 21—24.

"So King Jehoash of Israel went into battle against King Amaziah of Judea. They met at Beth Shemesh in Judea. The Judean army was defeated and the soldiers fled to their homes. Jehoash captured Amaziah and took him to Jerusalem, There he tore down the city wall from the Ephraim Gate to the Corner Gate, a distance of two hundred meters (220 yards) He took back to Samaria as loot all the gold and silver in the temple, and the temple equipment guarded by the descendants of Obed Edom, and the palace treasures. He also took hostages with him."

As the family of Obed Edom were the officially appointed guardians of the Ark of the Covenant, it is obvious that by taking them and the temple equipment they guarded, King Jehoash took the Ark to the city of Samaria around 790 BC. It becomes equally obvious that when at the request of King Ahaz of Judea, which was supported by a huge bribe, the Assyrian Emperor Tiglathpileser III—Pul, attacked Israel around 740 BC the Ark was in Samaria. When Tiglathpileser deported the Israelite Ten Tribes far to the north towards Armenia and the Caucasus, they took their religious furniture, including the

Ark of the Covenant, and the priests with them. Therefore the Ark would have been up north in Armenia or Northern Iran from around 740 to 687 BC when the people began their westwards migration towards the distant Dardanelles.

It was only a few years after the victory of Jehoash of Israel in circa 790 BC that Uzziah-Azariah of Judea attempted to enter the "holy of holies" vault in the Jerusalem temple, to see if the Ark was still there. He only got as far as an altar outside the vault before being very badly burned. As only one man, the High Priest, was allowed to enter the room of the Ark on a few days a year, no one else knew if the room was empty or not. King Uzziah was prevented from finding out whether Jehoash of Israel had removed the Ark or not. There must have been more than rumours flying about to cause Uzziah to take the action he did. Everything points to the Jerusalem Priests refusing to admit and acknowledge that the Ark was in Samaria, and the "holy of holies" vault was in fact empty.

Significantly, King Uzziah was standing by the incense altar and was not in, or near, the chamber of the Ark when he was badly burned. Equally the records show a certain panic on the part of the priest Azariah, and eighty others, to keep Uzziah out of the temple. Whatever the cause, Uzziah was badly burned and his disfigurements caused him to remain inside his house for the rest of his life, whilst his son Jotham ruled over Judea as Regent. II Kings, Ch.15. and II Chronicles, Ch.26.

Later Pekah of Israel a successor of Jehoash defeated Ahaz of Judea, around 734 BC and II Chronicles. Ch.28, records that Pekah killed 120,000 Judean soldiers and deported 200.000 women and children. The Israelite army seized vast amounts of loot, and one soldier, Zichri, killed Masseiah the son of Ahaz, the King's deputy Elkanah, and the palace administrator Azrikam. It appears certain therefore that Jerusalem, the King's palace, and the temple, was once again looted. The possibilities of the Ark remaining in Jerusalem whilst the family of Obed Edom were seized and taken to Samaria are remote. In this situation of King Jehoash and then King Pekah of Israel both taking everything they could from Judea, along with the vital family of Obed Edom, the official attendants and keepers of the Ark, they undoubtedly took the Ark of Covenant.

Following these catastrophes, Judea was invaded by the Edomites, and the desperate King Ahaz made the fatal mistake of asking the Assyrian Emperor Tiglath-pileser III for aid. Judea became a client ally of Assyria, whilst Israel remained allied to Syria and several other States as an opponent of Assyrian domination. From around 734—700 BC the majority of the Ten Tribes of Israel

were then deported hundreds of miles to the Northern borders of the Assyrian Empire.

If King Jehoash took the family of Obed Edom, then he took the Ark. It is that simple. This makes the unexpected and surprising statement on the Agnone Tablet in Etruria a perfectly logical account. The Ark was taken north in the Israelite deportations, and then it was used to lead the people on their long trek westwards all the way through several lands and mountain chains to the distant Dardanelles. The Ark of the Covenant has somehow caught the public imagination in the later part of the 20th Century, with numbers of fundamentally flawed books and films being produced. The Agnone Tablet throws some light on the matter and breaks the mind-set or rigid thought-mould that the Ark has to have vanished into some remote, distant, unexplored, exotic, region. Ancient Britain looms into focus.

This was how, after much thought, Blackett and Wilson set up their biggest and most complex plan to erect a Project to examine evidence for the Ark in Britain. As usual no one else had ever thought to look at British records and seek out the mass of detailed information locked away in them. They noted that much is made of the statement attributed to King Josiah of Judea in c. 622 BC, when he made a request to the Levite teachers, as in II Chronicles. Ch.35, vs 3, "Put the sacred Covenant Box in the temple that King Solomon built, the son of David. You are no longer to carry it from place to place, but are to serve the Lord your God and his people Israel". In short the Ark was very definitely not in the temple, which Josiah was trying to repair and rebuild, and he wanted it returned IF the Levites had it. The prophet Jeremiah makes it very clear that not only were the Ten Tribes far away to the north, but also that they had the Ark with them.

Jeremiah. Ch.2, vs 16, "Then when you have become numerous in that land, people will no longer talk about any Covenant Box. They will no longer think about it or remember it, They will not even need it. Nor will they make another one."

Jeremiah. Ch.2. vs.18. "Israel will join with Judah and together they will come from exile in the country in the north, and will return to the land that I (God) gave to your ancestors."

Jeremiah got things wrong, because people still do remember the Covenant Box, and the Israel Ten Tribes did not return south to join Judea, but instead they went west. Jeremiah proved useful however, as the Maccabees Book II in the Apocrypha tells how he took the pre-fabricated Tent that was used to

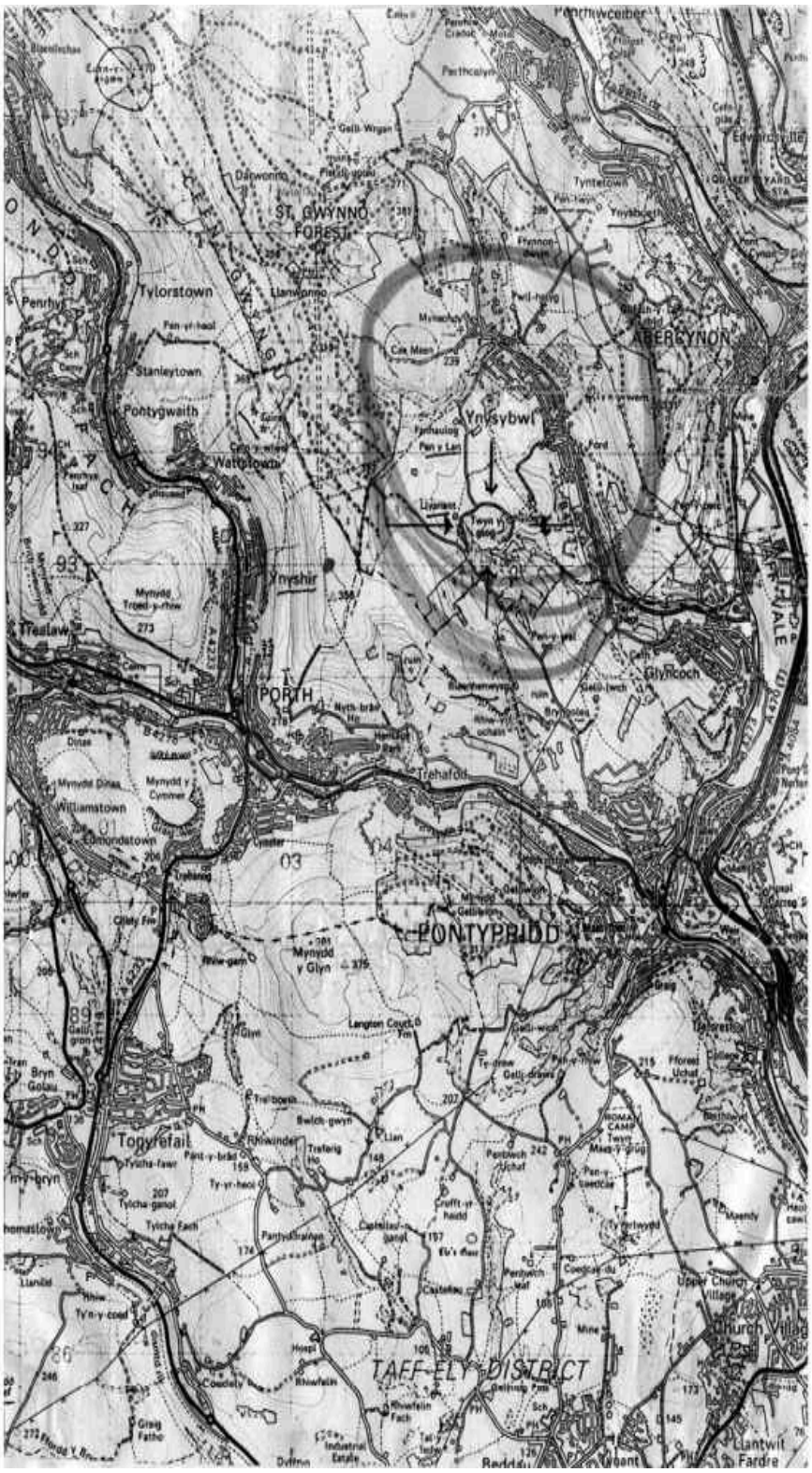
surround the Ark, and was known as the Tabernacle, and went to a strange land with it. There he buried it in a cave, and although others followed him they were never able to find it. Amongst the five sealed caves so far located by Blackett and Wilson in their systematic following of the records trail, is one named as The Cave of the Pavilion. Whether or not there is anything inside remains to be seen, but the name is correct.

The Ark is interesting as there are parallels with the Holy Greal of Britain. A Greal is a set of records, or laws, and Moses came down the mountain with a Greal. The Koran could be described as a Greal, so could the Bible, or in modern times the Constitution of the United States. Both the Ark and the Greal are thought to be very dangerous, and can kill the unwelcome. Both need specially qualified and selected attendants, and both emit blinding light and cannot be looked upon, whilst both are hidden, covered over, wrapped in cloth. Both are very sacred objects, and the Agnone Tablet makes perfect sense.

All this is another story, but it is interesting that some people north of Cardiff still spend sunny summer days out searching for a traditional treasure with metal detectors. They are looking for a great wooden chest that contains a fabulous treasure. This box is guarded by two Giant Ravens—Cig-fran-gawr (= flesh eating crows, giants), and it is not difficult to imagine these guardian Cigfrangawr as the golden Cherubim on the lid of the Ark with their wings outstretched across the box.

Other Long Etruscan Texts.

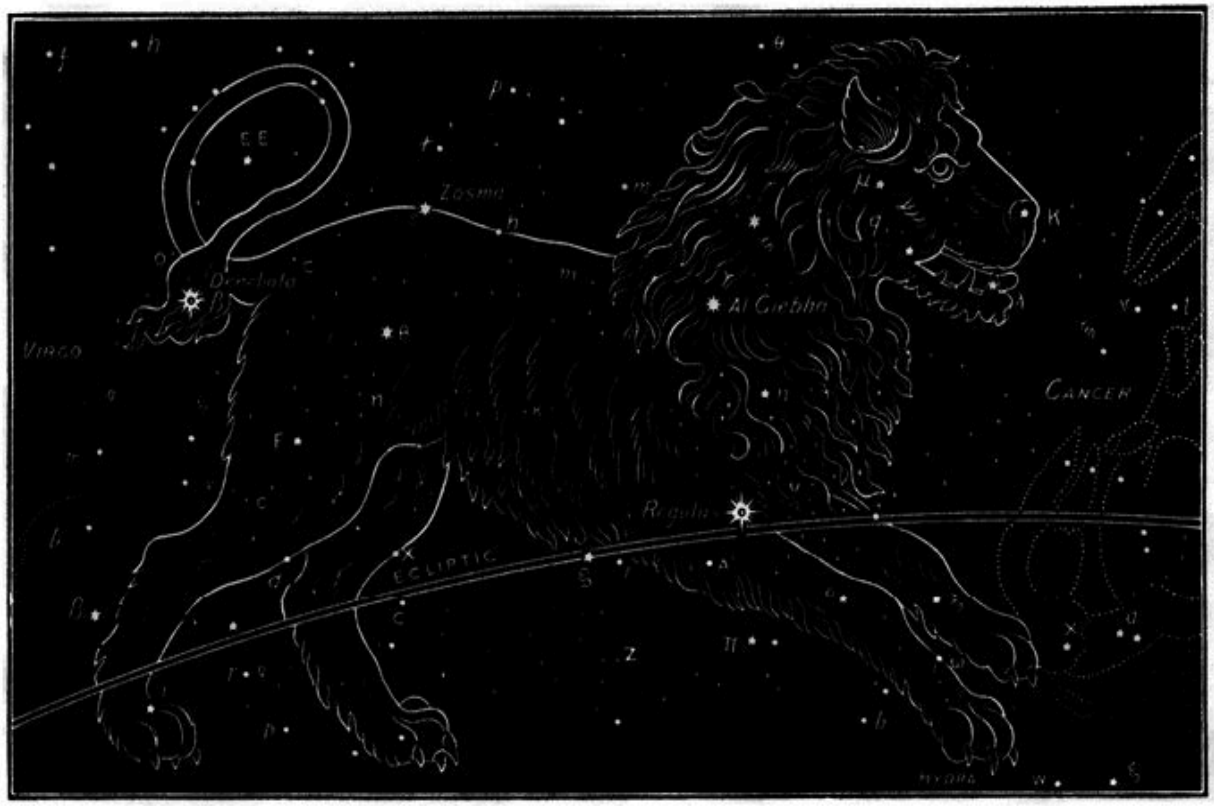
There are several other long Etruscan Texts amongst the thousands of very short statements. One is a clay tablet from Santa Maria di Capua which is dated from the fifth century and is estimated to contain 300 words, and which has not yet been approached.


ST. GWYNNO FOREST
Tylorstown
Penrhy
Stanleytown
Pontygwaith
Wattstown
Ynysybwl
ABERCYNON
Ynyshir
Treslaw
PORTH
Trehafod
Williamstown
Edmondstown
PONTYPRIDD
Tonyrefail
TAFF-ELY DISTRICT
Glyncoch
Llantwit Fardre

There is the famous bronze liver from Piacenza, which is marked out in a number of sections which each have a written statement. This would guide the augurs in divining the portents revealed by the liver of a sacrificial animal. Then there is the Berlin Cippus which is a long text on a stele, and of course there is the more than interesting leaden tablet from Magliano, which has a text of around seventy words arranged in a spiral on both sides.

The remarkable Zagreb shroud, from Agram in Egypt, has already been mentioned. The academics have got themselves into a muddle over Etruscan because they have wrongly assumed that the Etruscans got their Alphabet from the Greeks, and that everything is Greek related. We can quote Ernst Doblhofer who expresses the general misconceptions:—

"A discovery made in 1944 aroused the interests of students of the epigraphic problems of Ancient Italy. At Gubbio, the Ancient Umbrian Iguvium, were found by chance in a vaulted cave seven bronze tablets partly engraved on both sides, which were subsequently preserved in the local town hall. Five of these tablets were incised in the Umbrian script and language: the writing, like other Italic alphabets bequeathed by the Etruscans, is of Greek origin and does not deny this affiliation; the language is closely akin to Latin."



39. LEO (the LION)

The Constellation of Leo, with the Star Regulus representing Jerusalem and the Star Denebola representing Shiloh.

This goes on to claim that Richard Lepius and others deciphered Etruscan (they claim to have identified all the letters) but none of them knows how to read the language. This therefore is nonsense. There is no beloved "V", no X, no Z, no J, and no Q. Neither the Etruscan Alphabet, nor the Language, has anything to do with either Greek or Latin, nor was anything acquired from the Greeks. Then the puzzled Ernst Doblhofer expresses the general bewilderment in the hiatus that has been created. As the old Irishman said—"If I was going to London, then I would not start from here." Pliny the Elder and his contemporaries had it right 2000 years ago, as there is no affinity between Etruscan and either Latin of Greek.

Tracing the Ark.

The difference between the real world and the academic world is alarmingly simple. In the real world it is necessary to produce, to grow crops, manufacture useful things, to make things, to provide services, whereas in the academic world it is not necessary to do anything at all. The strange situation has an

enormous inherent danger, as any person who is capable of doing anything, immediately inadvertently highlights the manifestly obvious lack of ability and competence of the vast herd of do-nothing bovine academics. This has an alarming result in that the immobile herds are galvanized into action to trample and destroy anyone who might actually be capable of doing anything, in order to preserve the stagnant status quo. The old saying is—"Let he who would speak the truth, declare war upon the world."

In actually conceiving that there is a possibility of finding the item known as the Ark of the Covenant a very serious academic heresy is committed. The proposition runs contrary to the monolithic, stagnant, moribund, petrified, theories of the academic religions, as it proposes to research into the Records that are "inadmissible," and to perhaps locate and discover something that has been labelled as a Myth, in order to avoid hard work. Anything that is labelled a Myth ceases to be real, and as it is then 'officially' rubber-stamped as unreal, it never existed and it can be safely ignored. If the object is not real, and it therefore never existed, then everyone is absolved from having to try to solve the problem of finding it. Even worse, all academics are then free to invent, to speculate, and to hypothesise wildly, without the dread fear of exposure.

This is the fearsome prospect confronting any intelligent person with brains enough to try to accomplish anything worthwhile. Ceaseless barrages of uncouth abuse and total insults will rain down from those who never did anything, and are not doing anything, and will never do anything in the future. In Wales the inevitable academic and freemason onslaught will be blindly supported by their allies in the media, as there is nothing that they like more than a witch-hunt, particularly if the innocent victims cannot strike back.

This then was the situation that confronted the research that was being organized to find the Ark of the Covenant, which could lie at the heart of the Mystery of the Holy Greal. The problem is exacerbated as the Matter of Arthur, the Matter of the Holy Greal,—Y Seint Greal, is almost a wholly Khumric "Welsh" event, and common belief is that when a poisonous snake bites any of the Taffia-Mafia of the Welsh establishment, it is the unfortunate snake that dies. The logic is simple and as the Ten Tribes had the Ark after 790 BC when King Jehoash took it to Samaria, the first thing to do is to trace the Ten Tribes. This was done comprehensively in 'The King Arthur Conspiracy', published in AD 2005.

As has been explained elsewhere the Arthurian Legends burst out of South East Wales around AD 1135 through the works of Walter Map the son of

Blondel de Mapes and the daughter of the Lord Gweirydd of Llancarfan, just west of Cardiff, and Gruffydd ap Arthur (misnamed Geoffrey of Monmouth) the nephew of Bishop Uchtryd of Llandaff in north Cardiff. The text of the 'Y Seint Greal' as we have it today was set down in AD 1006. Khumric record as is traceable and provable points to the Seint Greal being the Ark of Covenant. This feared talisman was guarded by two very large winged creatures cast in gold, as set out in Biblical records. The deciphered records place the Ark at the Dardanelles around 650 BC when half the people sailed for Etruria in Italy and the other half remained for 150 years before sailing for Britain in c. 504 BC. If the Ark did not go to Italy, then it is simple logical that it came to Britain, and the bringing of the Ark into Britain marks the beginning of Y Seint Greal. Now no nation would "lose" or carelessly mislay such a venerated object, and so there should records and place names.

The North Cardiff tradition tells of a fabulous treasure contained in a large wooden chest which is guarded by two Giant Ravens,—Dwy Cigfran Gawr. This description matches with that of the Ark of the Covenant that is a great wooden chest, which contains a fabled treasure, and is guarded by two winged Cherubim. There is a hint of this in the Mabinogi of the Dream of Rhonabwy, where King Arthur's men are attacked and many are killed by Giant Ravens. In fact the Dream of Rhonabwy relates how Rhonabwy and two other soldiers, journey from Powys in the North East down to Morganwg in the South East of Wales. Actually Rhon means 'a lance' and abwy means 'a carcase' or dead body. The story and its very real geography has already been outlined in the Section of this volume dealing with it, but we need to take a closer look at the ending of the tale.

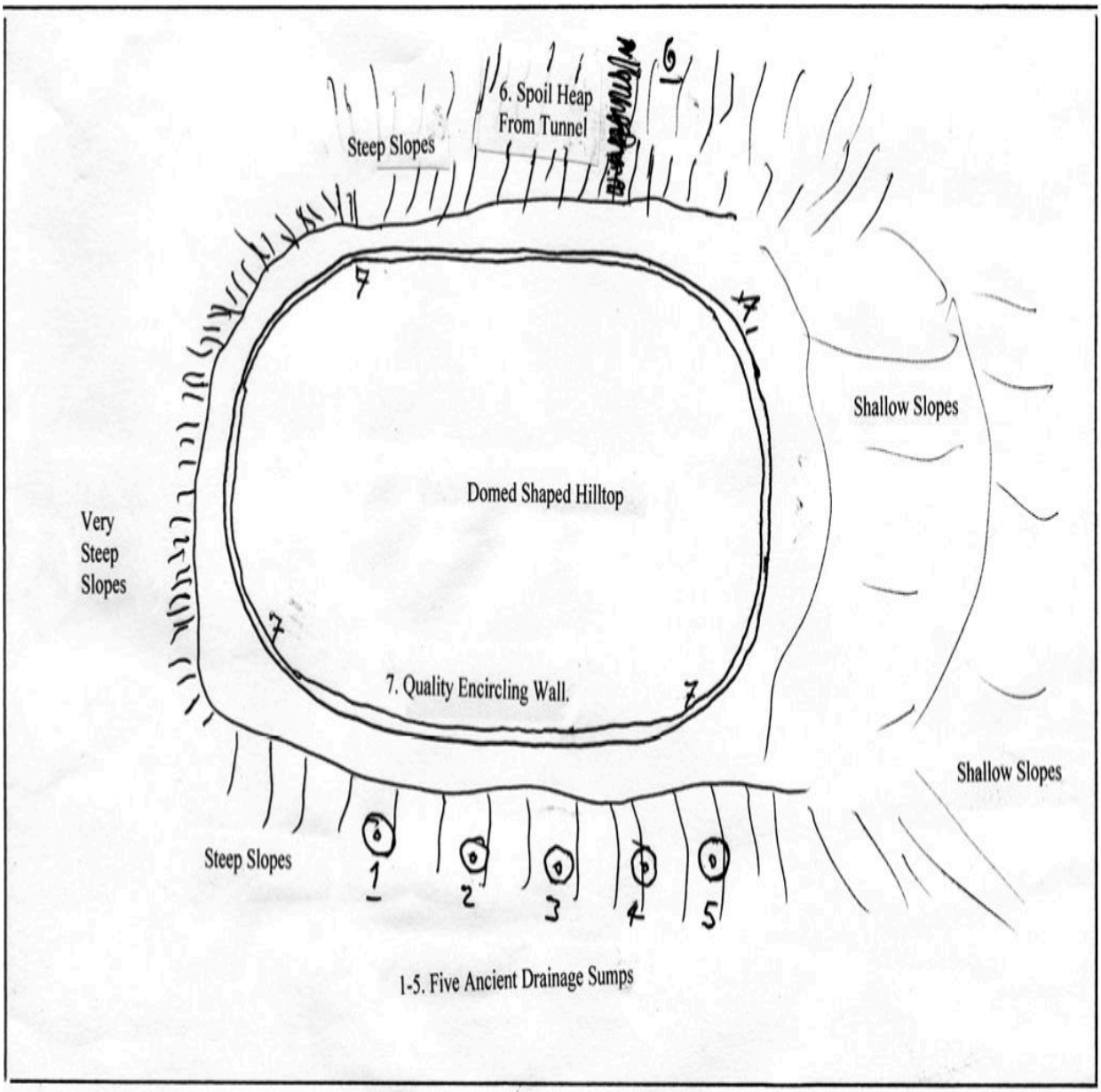
As stated even today people spend their spare time, often with metal detectors, searching for the fabled wooden chest and its treasure. It is not so long ago that two brothers were searching for it, and they sat down to rest on a grassy bank and to eat their lunch. One had forgotten to turn his metal detector off, and when he laid it down it emitted a signal. They didn't find the great chest or the Ark, but they did accidentally find £90,000 ($ 135,000) worth of Roman coins. The point is that people still go searching for the great chest guarded by two giant ravens, and so the legend is believed.

When, in the Dream of Rhonabwy, Arthur and Owein play Gwyddbwyll, which is 'star knowledge', six successive riders on multi-coloured horses and dressed in strange apparel, arrive at the point where Arthur and Owein are playing their Star-Knowledge games. The riders each represent a major star in a prominent constellation, and from this point onwards it is possible to

establish the great star map of the heavens that is laid out in mirror image fashion on the ground. The Hermetical principle of “As Above, So Below” is recognized. By finding the positions of some “star mounds” it is possible to find Polaris, and then it is possible to re-establish the entire star map laid out on the ground as mounds. What we then need to know is which Star or Constellation represented the Ark. This means bringing the systematic layout of the ancient Temple sites into play. Actually we may have yet another word-play involvement as “Gwydd” means to “comprehend” and if for Bwyll we have “Byl “, this means quite literally “the chest” or “the Ark” and therefore we are being told of “Knowledge of the Ark”.

It was recognized that our ancestors had left us this Dream, where Rhonabwy went back in time by 600 years to Arthur II at the Battle of Baedan in the Maesteg Valley, to point out to us that we also could “go back in time” to trace the Ark and other treasures. It does not take a genius to see that an insignificant valley village location named as simply “the enclosure of the Ark.” but this is well beyond the ability any employee of the University of Wales, as one has to be able to open a dictionary and to look up simple words. With all the constant distractions of underhanded campaigns and dirty tricks going on incessantly it was in fact this glaringly obvious fact that was missed for a short time by the researchers themselves.

The thinking had been over systemised, and for a time it was reasoned that as the Greeks had seen the Medusa’s Head as a terrifying death dealing object, in the same way as the Hebrew Ark was seen as a very dangerous and deadly object, then a search to locate the star or constellation of the Medusa’s Head might pay off. In most modern Zodiacs there is a Medusa’s Head, and the Egyptians apparently saw this as The Eye of Horus. This search actually did produce something but not the Ark of the Covenant.



Plan View of Tywyn-y-Glo Hill Top

The search for the Ark was concentrated onto the town of Ynysybyl—Ynysybwl in the Rhondda Valley with this place name interpreted as “the enclosure of the Ark”, and the more local name within this area being “The Place of Worship”. The name of the farm is Fan Haulog Farm and Fan Haulog means ‘shining brightness’ as with the sun. Here, the hand of man has clearly shaped a large hillock in antiquity, and at the low well-rounded summit a very solid circular stone wall was built in antiquity to enclose this top area. This well built wall is somewhat better built that the average farm field dry stone walling and there were no gate opening originally in this enclosure wall. The hillock itself is called Twyn or Tywyn-y-Glo and that means the Mound of Fire or the Mound of Brightness.

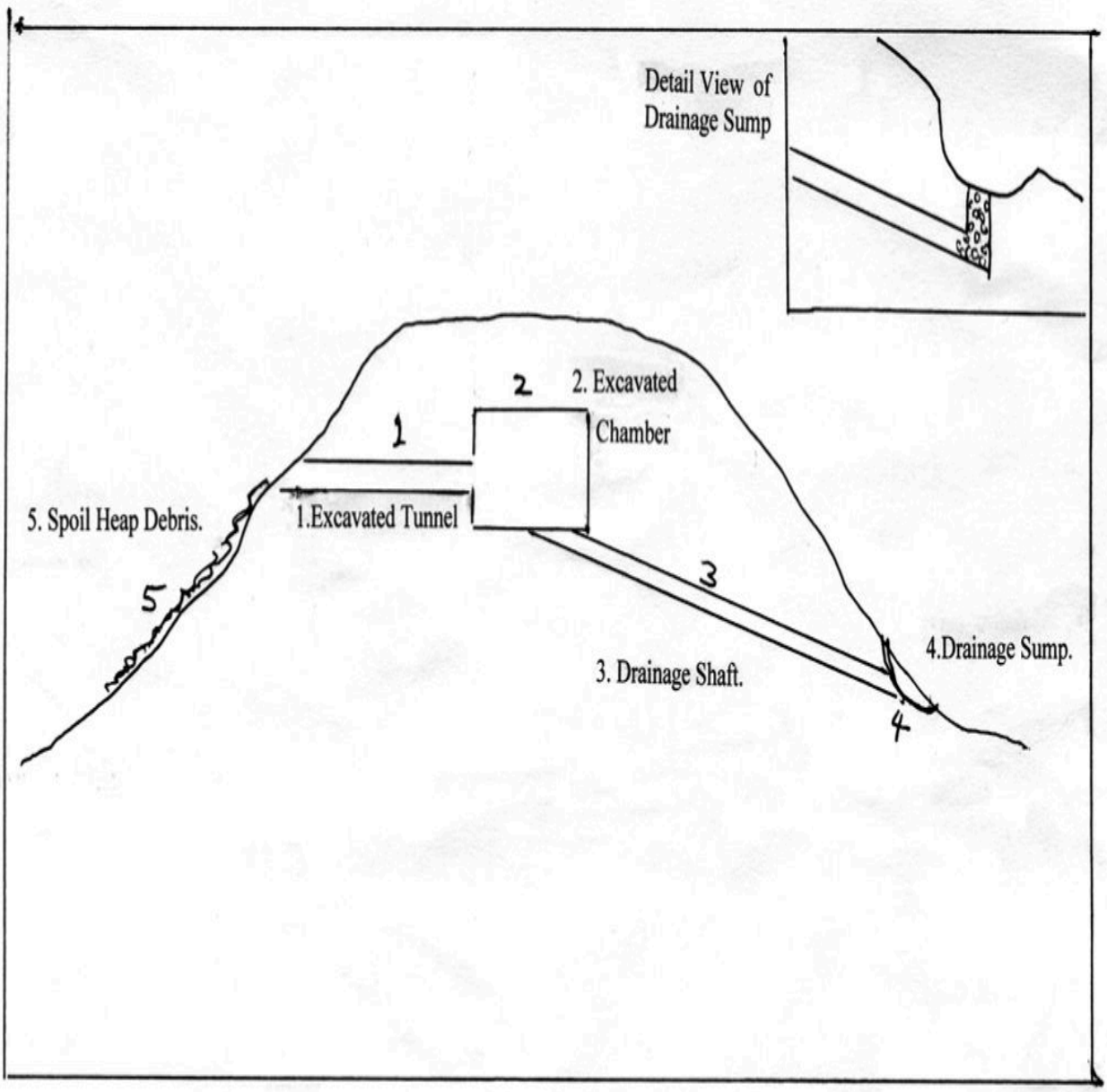
It cannot be overstated that the maps of Wales were generated in England and the first government OS maps were drawn up by two English army surveyors in 1841. These two men had zero knowledge of the Khumric language and they wrote down names are they thought that they heard them from the locals, and they also got some place names from the generally mis-spelled ancient manuscripts. The result is that the place names that appear on maps and road signs today are very frequently incorrect. In this case we have the name Ynysybwl and this breaks down into ‘ynys’ and ‘y’ and ‘bwl’, and this means ‘island’ and ‘the’ and ‘notch’. So this literally means ‘the island of the notch’. Actually the word ‘ynys’ appears for islands in the sea like Ynys Mon, and Ynys Enlli, and so on, but it also appears inland in names like Ynys Maerdy and in this case Ynysybwl. Inland ‘ynys’ means a clearly defined or specified area, and in the case of Ynys Maerdy it would mean ‘the enclosed area of the mayor’.

Then there is the matter of mis-spelling like ‘bwl’ instead of ‘byl’, and the ‘enclosure of the notch’ is meaningless, but ‘byl’ giving ‘the enclosure of the ark’ is very meaningful. So before all the carping amateurs, who actually are foolish enough to believe the gross mistranslations of the Rev Robert Williams and others that were published around 1860—1880, begin the usual outcry it is best to carefully consider the facts and the evidence. We are looking at Ynys-Y-Byl.

The Tywyn-y-Glo site was first visited by Baram Blackett and Alan Wilson in 1981, and at that time most of the relevant information had not been gathered and assessed but the place names were indisputably correct. At the time there was no Ground penetrating Radar available commercially, and there was no Deep Reading Electronic metal Detector available. Nor was there an Internet with home computers available to all, and there was definitely no

Google Earth programme of Satellite Photography covering the whole of Planet Earth available to anyone. This meant that it was impossible to do very much at the site and funds were simply not available. Money was flowing out of the Welsh Office and other authorities in Wales in massive quantities and always into the same deep bottomless pockets of the favoured few, who had permanent Season Tickets on the Great Little Gravy Trains of Wales. None of these useless people ever produced anything and they researched nothing, they found nothing, and they discovered nothing. Wales was commonly known as Quango-Land, and it was run as a colonial fief in the same way as African Nations had been misruled by the London regime as paternal disinterested colonial properties.

A Quango is a Quasi-Unelected-Autonomous-National-Government-Organization. What it means is that the Cabinet Minister acting as Secretary of State for Wales, could rule the Welsh Nation by setting up an endless stream of committees and all the members of those committees would be appointed place-men who were known to and supportive of the government. In the Era of the Thatcher Governments there were five successive English Secretaries of State for Wales, and the Gravy Trains ran everywhere. Party hacks and their wives, girl-friends, boy-friends, relatives, were appointed onto one, two, or even three Quangos. So as usual Baram Blackett and Alan Wilson did things with their own money, and no one was interested in what they were doing anyway, other than to oppose, to hinder, to obstruct, and to attack their persons. There was no future in attacking their researches that were clearly solid and correct.



Elevation View of Tunnel, Chamber and Drains.

It was not until 2004 that they decided to do something about actually getting down to try to locate and excavate the Ark made by Moses. At that time Alan and Baram were living safely in Newcastle upon Tyne having escaped from Wales in 1997, and so Alan and Baram bought the most detailed large-scale maps of the Ynysybwl area that they could get. They then provided Pete Sunman in Cardiff with copies of these maps and Pete began collecting detailed place names from every source possible. Pete went up to the Fan Haulog Farm and introduced himself to the farmers, the brothers Alun Edwards and Robert Edwards, who agreed to allow him to visit the Tywyn-y-Glo hillock and to survey it in detail. Then using the Internet that had simply not been in existence in 1981 Pete began sending a steady stream of photographs and diagrams of the site with written commentaries up to Alan and Baram 350 miles away.

As the shape of things began to emerge clearly Alan decided to go down to Wales and to slip in and out quietly without being noticed. He avoided hotels and stayed with his cousin Michael and Pauline Randall in their house—converted from a derelict church—at Hen Eglwys in Leckwith Village. So began a series of visits, with Pete Sunman doing the local legwork and Alan and Baram working it out far away in the North East of England.

In the course of their studies Pete and Alan were using the Google Earth Satellite Photography available over the Internet. One day Pete rang Alan and Baram and pointed out that there were strange faint “tram-lines” running down the hillside on the north side of Tywyn—y-Glo and he was curious to know what they might be. Alan and Baram immediately referred to the computer images and they saw that these faint “tram-lines” were starting around three-quarters of the way up the hill slopes, and this indicated only one thing. These strange straight “tram-lines” running directly downhill had to be spoil heaps, and if someone had dug out a tunnel and excavated chambers in the hillock then the spoil being thrown out of the tunnel entry had tumbled and slipped downhill directly below the tunnel entries.

Tywyn-y-Glo from the south-west, showing the encircling wall around the summit area at the top.

Tunnels going in horizontally near the hilltop meant the possibility of chambers under the ground. This then meant that there had to be a drainage system to clear water away from the bottom of any chambers that were down inside the hillock. So Alan and Baram realized that they probably had a duplicate of an ancient site that had been excavated in the North Midlands of England where an underground chamber near the top of a hill had been entered from above, and on a flat shelf of rock on the side of the square chamber were the bones of the important British man who had been buried there in antiquity. A shaft had been cut downwards into the floor of this chamber and this shaft ran at a shallow angle towards the outer slope of the hill. An expert caver was sent for and this man crawled down the man made shaft that emerged into a short vertical shaft cut out in the centre of an excavated round bowl shape in the hillside. The short vertical shaft had been filled with small stones roughly the size of a tennis ball.

What the ancients had created was a down drain that would immediately remove any water seeping into the chamber and then they had built a clever

sump that controlled the flow of the water being drained off from the chamber floor so that it would drain off slowly and without causing erosion or being noticed. As Alan and Baram had already located another important site in Wales where there was an identical drainage sump as shown in the filmed excavation in the North Midlands, it seemed to be a virtual certainty that there might be similar sumps on the north side of the Tywyn-y-Glo hillock. So Alan immediately went off down to Ynysybwl and examined the north side of the Tywyn-y-Glo and “lo and behold” there were no less than five perfectly made round bowl shaped man-made excavations laid out along the north side of the Tywyn-y-Glo. In each of the five cut out bowls there was a circular vertical down shaft in the centre and each shaft was filled with small white stones roughly the size of baseballs.

The small white stones that filled the exits to the sumps were clearly not local stones and so Pete Sunman did the smart thing. He went to the Museums and Universities and he had the stones tested to find their place of origin. The results were surprising as these stones were of three different geological types and all here came from Cornwall some three hundred miles away across the south side of the Severn Estuary. These stones are of the same variety that Baram Blackett and Alan Wilson found in the sump at another very important site, and significantly weeds and grass do not grow in these ancient sumps.

There was now no doubt whatsoever in early 2005 that the Tywyn-y-Glo contained a number of underground chambers somewhere near the top of the Tywyn. The plan of the construction was clear and the builders had dug out the tunnel and the chambers and create the spoil heaps that had tumbled down the south side of the Tywyn. It is possible that the Chambers near the top had been made before the top of the rocky hillock had been shaped into its neat low dome, and that earth and rock had been piled on to finish off the neatly rounded and shaped low dome top. Later Pete Sunman and Martin Butterworth working with Alan Wilson and Baram Blackett over the telephone were able to establish this as fact in the most astonishing and indisputable way, and the entire top of the Tywyn y Glo down to a depth of around sixty feet is a man made structure.

At this stage Alan and Baram were contacted by Brenda Franey from Houston, Texas, who owned a radio station in Houston. Brenda was enthusiastic about psychic archaeology, where some psychics were able to identify the correct locations of long lost sites, whilst others had made remarkable predictions that assisted police officers to solve serious crimes like murder cases. Although they were intrigued Alan and Baram were very wary of getting involved with psychic archaeology as they had no doubts whatsoever

that their dedicated enemies in Wales would immediately ridicule them and accuse them of using Tarot Cards, Ouija Boards, and Crystal Balls. None-the-less they agreed to take the world famous Canadian psychic George MacMullen to several Welsh sites where they would tell him nothing at all, and they would see what George came up with whilst being filmed. George had some very spectacular achievements in his long career and Alan and Baram obtained two books that detailed many of them. In Alexandria in Egypt he had been able to stand on the shoreline and to detail the outline of streets and the probable location of the long lost palaces and temples of the lost sunken city of Cleopadra and Mark Antony with considerable accuracy. He had also succeeded in finding a small long lost seaport of antiquity by merely being driven along the Mediterranean shoreline. His work in Canada in discovering the locations and the outlines of Native American long houses now buried under 50cm (20 inches) of detritus with amazing accuracy in fact beyond normal belief.

One of the five sumps on the north side of the Tywyn where the drainage tunnels exit from the underground chambers.

So with the landowner's permission they took George and Brenda to the Tywyn—y-Glo site where they had him driven up to the top and George, who was 84, sat in his wheelchair. Without any prompting he said that there was an underground chamber beneath the ground and possibly two or even more chambers. On other sites George was able to detail facts that had been established by excavations in the 1896—1904 period. As there was no way that George could have known of these excavations and he had no idea of where he was to be taken in advance the whole matter was astonishing. Alan Wilson and Baram Blackett had already established that there were underground chambers at Tywyn-y-Glo by means of the Tunnel entry, the five drainage sumps, the Ground Penetration Radar readings, the results of the Deep Reading Electronic Metal Detector, and an overlooked entry in an ancient Welsh text. It was an intriguing exercise.

The metal detection was then repeated twice over on different occasions and each time the readings were exactly the same. This was done as Alan Wilson was cautious that different weather conditions and dry or damp soil might give different or aberrant readings. This was not the case however. The fact remains that there are clearly underground chambers up on Tywyn-y-Glo and the inward tunnel on the south side, and the five ancient drainage sumps on the north side represent irrefutable evidence of underground chambers. This is supported by an indisputable metal detection reading of a large non-ferrous metal rectangular object of precisely the right shape and size of the Ark made by Moses around 1360 BC.

The problem is how to go about the excavation without the support of those government and other funded organizations that should be assisting in this enterprise.

The Holy Greal.

It is inevitable that any search into ancient British History which involves Arthur I ap (son of) Mascen Wledig, and Arthur II ap Meurig, will invite the question of—"Where is the Holy Greal"? The question pre-supposes that the item or object that is mentioned throughout late Mediaeval Romance stories actually existed. Fifteenth Century Khumric poetry actually deals with "The Book of the Greal", and records requests to borrow the "Book of the Greal". Early dictionary definitions describe a Greal as a collection of stories, or laws, or similar, and all of this invites the enquiry—"What was or is the Holy Greal"?

It could be said that when Moses came down from his memorable sojourn on Mount Sinai carrying two tablets of stone engraved with ten laws, that he was carrying a “Greal”. This of course conflicts with the notion that the Greal was either a Cornucopia—Horn of Plenty, from which unlimited varieties or quantities of food would flow, or otherwise it was a venerated Chalice from which Jesus and his twelve Apostles drank at their last supper. Equally fanciful and absurd is the notion that two small bottles, or vials, which contained the blood and sweat of Jesus, were brought to Britain by Joseph of Arimathea—St Ilid, and that these are the Holy Greal.

Other ingenious speculators have in the 20th Century attempted to show that the Greal is instead Sang Real for “holy blood”. In fact venerable ancient Manuscripts do state quite categorically that the Holy Family of Christianity were recorded as ancestors of several British-Khumric royal houses. The Life of St Cadoc, a son of the minor King Gwynlliw, includes a descent from this Holy Family. The genealogies of King Howell Dda and his sons again depicts a claim of descent from the Holy Family. If similar claims were to have been made by the Frank Merovingian Kings then millions of books would have been written and sold. Nonetheless, the Princes of Dyfed, Gwynedd, and elsewhere, made these very firm and quite definite claims. From two parents, four grandparents eight great-grandparents, and so on by generations, 16—32—64—128, and so on, and entwined noble familial intermarriage every major Khumric nobleman could make such a claim.

The main, and in fact only, claim to the Kingship however was one of direct descent from Brwth-Brutus, who led the people on their epic voyage from Asia Minor to their new island home in Britain around 504 BC. The lesser Princes then often made their main claim to fame to be that of descent from the Holy Family.

If we accept that this Holy Family from Judea were fleeing to powerful ancient kinsmen who were outside the Roman Empire in AD 37, then this makes sense. If we accept the unavoidable fact that the same Straight Stroke Alphabet letters the ancient British migration trails, and that we can today again read the inscribed messages, then a solid foundation for research is laid. The logical process of identification of the people brings us to the inescapable and unavoidable conclusion that the Khumry-“Welsh” people are part of the Ten Tribes transported out of Israel by Assyrian Emperors in the 740—702 BC era. This then allows for a review of what the mysterious object known as The Holy Greal might have been. As the people were of the Ten Tribes, and as King

Jehoash of Israel clearly seized the Ark from Jerusalem around 790 BC, then the possibility is that the Holy Greal was simply the Ark or its contents.

A drainage sump on the north side of the Tywyn-y-Glo showing the encircling wall around the central area.

We have seen how a perfectly readable long Etruscan inscription which deciphers into the Khumric Language by using the Khumric language and the virtually identical Coelbren Alphabet and its Ciphers, which states with stark clarity that the people followed the “little cabinet” in its cart in two separate migrations. The second migration was almost certainly the journey from Northern Assyria to the Dardanelles in extreme Western Asia Minor. This means that the Ark was in Western Asia Minor around 650 BC.

As already stated, the only question is one of whether the Ark was taken to Etruria in Italy, or to Britain. In Britain the surviving stories and the characteristics surrounding the Holy Greal seem to match those of the Ark. Both of these sacred objects can only be approached safely by chosen people, and both are national talismans. Both are extremely dangerous, and both are

important objects associated with religion, and both have to be shrouded and kept from view. As we have a place named as the Enclosure of the Ark, and a remarkable treasure map of strange named hill-top mounds matching with the stars above, and an ancient story which tells us how to read the star charts set out on the ground, we have an extraordinary situation. The object that is the Ark comes out of the realm of fantasy and romantic fairy story, and returns into the world of real History. If the Laws of Moses are on stones inside the Ark then it is an authentic Holy Greal.

One thing is very clear after over four decades of study, and that is that these Khumric people were not in the habit of losing very important things. They did not “lose” the graves sites of their kings and princes, nor did they “lose” the great battle sites, as American, Canadian, English, and other writers would have us believe. They recorded everything very carefully, very accurately, very precisely, and they left us markers, place names, and stories, to give us very clear directions of where to go. It can be said tat the History is written on the land with place names,—the names of rivers, streams, hills, valleys, mountains, estuaries, fords, roads, fields, beaches, woods, caves, rocks,—the names of towns, manors, villages, castles, churches, monasteries, and so on. Everything is traceable.

There is no evidence that the baby Menelik, the son of Solomon and the Queen of Sheba, Nitocris-Nicaule, alias Hatshepsut, crawled out of his baby cot and stole the fabled Ark of the Covenant from Jerusalem and took it un-noticed to Ethiopia. There is evidence that Menelik was taken to Egypt as a baby. The notion of the Ark being in Ethiopia is satisfying to Anglo-Saxon establishment minds as it is a long way from Britain, and particularly it is a long way from the despised Khumry. Biblical evidence definitely places the Ark in Jerusalem long after the time of Menelik—Melenik. What can be proved in some detail is that a group of people, who were also identified by Professor T G Pinches and Raymond Capt, as being named the Khumry by the Assyrians, and who were probably also as the “people of Omri”, but more likely simply “kinsmen”, were uplifted from Israel in c 734—710 BC, and that these Khumry took off going westwards around 687 BC when the Emperor Sennacherib was murdered. Known by the Greeks as the Kimmeroi they warred their way west through Asia Minor and were at the Dardanelles by 650 BC. Finally half these Khumry people came to Britain around 504 BC, and they appear to have brought the talisman of the Ark with them.

The area where a tunnel has been located on the south side of the Tywyn-y-Glo.

In his “Myths of Babylonia & Assyria” Donald A. Mackenzie noted on page 411 an account of the 843 BC campaign into Syria and Israel of the Assyrian Emperor Shalmaneser III.

Quote:—“”In those days I received tribute from the Tyrians and Sidonians and from Yaua (Jehu) son (successor) of Khumri (Omri).” The following is a translation from a bas-relief by Professor Pinches of a passage detailing Jehu’s tribute:

“The Tribute of Yaua son of Khumri: silver, gold, a golden cup, golden vases, golden vessels, golden buckets, lead, a staff for the hand of the king (and) sceptres, I received.”

The scholarly translator adds, It is noteworthy that the Assyrian form of the name, Yaua, shows that the unpronounced aleph at the end of the name was at that time sounded, so that the Hebrews must have called him Yahoa (Joshua).””

The matter of the Assyrian Emperors referring to the Ten Tribes of Israel as the Khumry is fully dealt with in “The King Arthur Conspiracy”. By reading

the old texts in the forbidden Coelbren Khumric alphabet, a record of the Ark being with the people on their journey from the Caucasus area, and then right across Asia Minor at around 690—650 BC, emerges. Apart from the Ark being taken from Jerusalem around 790 BC by King Jehoash, no one stole the Ark, nor did it ever vanish away. It was too valuable an object to ever be "lost". All we need to do is to abandon the fake histories fabricated in Oxford, Cambridge, and London, around 1850, and see them for the ludicrous jokes that they are, and re-instate the ancient British National Histories and sanity is restored. The idiotic idea of Celts and Celtic people inhabiting ancient Britain needs to be exposed as the nonsense that it very clearly is. This fabrication has had a long run since its invention around AD 1706 and it is time to debunk it.

It is a salutary lesson for the World at large of how an entire nation can be deprived of its culture, heritage, and history, by a conspiracy of religious-political manipulations, using fabrication and invention and working insidiously for centuries.

The spot close to where a non-ferrous metal object was detected inside the wall around the top of the Tywyn.

Arthur and Owein and the Games of Gwyddbwyll.

Some major sections of the Mabinogi of the Dream of Rhonabwy have already been analysed, and it is time to return to the story. The strange and outstanding feature of the study of all ancient British history is the almost total lack of attention to any detail. The indifference towards obvious areas of sources of information is astonishing, and it appears to be a direct result of the continuing overhang of fear, the fear of confronting the lies and distortions invented by the mediaeval church to pervert and distort all the authentic British history that clearly undermined the church dogmas, and the fear of the Establishment that rests heavily on bogus hereditary claims.

The Dream of Rhonabwy clearly exhibits a very correct geography surrounding the famous Battle of Baedan. The Battle was fought at Mynydd Baedan in the Maesteg Valley, a scant six and a half miles from the banks of the Severn. After the Battle Arthur set off to be at Camelot that night, and Camelot is said in the "Y Seint Greal" of AD 1106, and by Mallory in "Morte D'Arthur" in1478, to be in South East Wales. Arguably Camelot is Caer Melyn or Cu-Bwrd—"the mutually together table"—and the main residence of the Welsh Kings in North Cardiff. On the way back to this Caer Melyn—Yellow Castle, lays Senghenydd that is an obvious place of enormous religious significance. Senghenydd has nothing to do with St Cennydd a grandson of Gildas—Aneurin Y Coed Aur. The ancient spellings in the Llandaff Charters indicate that it is much more likely 'The senate Place of the Nation'. It is west of Senghenydd that Arthur and Owein sit to play six games of Gwyddbwyll at the hill of the Red Horseman.

Gwyddbwyll is routinely misrepresented as being "chess", which is a sufficient diversion to mislead everyone away from the star symbolism. This "chess" notion is yet another one amongst of the vast herds of historical dinosaurs in print. It is nothing more than a blind guess, or alternatively a deliberate foil. This will surprise no one who has dared to struggle to disentangle the massed maze of misdirections and distortions erected to conceal British History. "Gwydd" means "cognition" in the sense of recognition or understanding, and "bwyll" derives from "bwylltid" meaning "swivelling around". As the old word "Byl" means a chest, and the Ark is a great Chest, it is easy to see "Byl" as meaning "an ark", and Ynys-y-byl would become Ynys-y-bwl to the English map makers. Then Gwydd-Bwl (Byl) can also mean "cognition of the ark". This can only mean the eternal Dance of the Stars, as the heavens appear to swivel and revolve around the Pole Star with slight eccentricities. The Stars of course do not swivel around, and the view

from Earth as it revolves daily as it pursues its orbital course around the Sun makes the Stars appear to Dance.

We have explained the directional colour code of Black, White (Silver), Red, Yellow-Dun (Gold), Blue, and Green, and we have seen that all the Mabinogi Tales are Solar and Stellar stories. All the strangely coloured horses and riders are simply major Stars in well-known constellations. It is blindingly obvious that a Black headed horse with a Red right foreleg, and a White left foreleg is a clear statement of orientation and of solar/stellar movement. It is equally blindingly obvious that the pavilions and signs of these six strange coloured visitants are Constellations. A pavilion with a Serpent design upon it is the constellation of Serpens, and an Eagle design on a pavilion denotes Aquilia, and a Lion denotes the constellation of Leo, and the Leopard is the constellation of the Camel-leopard, a Man with a lion is Orion, and so on.

Around the four miles long on either side, and two miles wide rectangle of mounds and ditches which enclose the small dead end valley of Senghenydd, are arranged an array of cairns and stones, Some are close and immediate and others are more distant, and amongst these monuments are those representing the pavilions of the six colourful riders who visit King Arthur and Owein in the manner of the Three Christmas Ghosts who attend upon Ebenezer Scrooge in Charles Dickens “Christmas Carol”. Identifying the star pattern map of the cairns laid out on the ground is made possible because just inside the surrounding mounds and ditches known as The Senghenydd Dykes, at the North West end of the little valley is a standing stone which is positioned for Polaris. To the immediate North East of the Polaris stone is the field of Hen Eglwys—the Old Church, and the field named Maes Diofal—The Field of the Mistake or Error. In the field of Hen Eglwys there is a huge mound identified as the Mound of the Queen of Heaven on the old Tithe Maps.

The Hen Eglwys site is correctly placed at the angle from Polaris for the position of the heavenly Holy Cross. This star Cross is commonly known in modern times as Cygnus the Swan following the old Greek naming, but as the Cross it is in the right place. This means that the very ancient church of Mary was built deliberately at this site to conform to well-known and clearly understood ideas of astronomy and astrology.

In uncovering the great star map of the heavens laid out on the ground by the huge mounds set up on the hill tops it was necessary to use the Denderah Zodiac from Egypt and the ancient Arab and Hebrew designations of the stars, and to generally ignore the misleading Greek and Roman star identifications.

This method proved to be successful. It was also necessary to remember that Twyn means a grave mound but Tywyn means “shining bright” or even “sun bright”, and so the great mounds are probably Tywyns for the bright stars, and not Twyns.

The stars ranged around the enclosing mounds and ditches can be identified as those of the six horsemen who visited Arthur and Owein, by triangulation of their angles in relation to the Pole star. By moving outwards and using the two huge distant mounds of Twmbarlwm—the Billy-Goat as Capricorn, and the Ferocious Warrior—Hercules, as major triangulation points it becomes possible to establish the stellar identities of the myriad of other hlll-top mounds, and so the star map on the ground can be drawn and re-created. For example Pentwyn Berthlwyd lies two and a half miles away from the Polaris stone, in the direction where Leo should be. Pen is “head”, and Twyn is “mound” and “Tywyn means “gleaming”, and Berth means “holy” whilst Llwyd means “rich or beauty”. As Berthog can mean, “to endow”, we may have something like “the Head Mound” or “rich with holiness”, or “head / top of gleaming with bright holiness”. This may well fit with the Sign of the Lion as the emblem of the ancient tribe of Judah. The star of the 1st Magnitude in the Lion’s tail is Denebola = The Judge or Lord who cometh.” And this is the important star in Leo. The star Al Giebha in the mane is “the exaltation”, and the star on the Lion’s hindquarters called Zosma is “shining forth”.

Immediately due west of the Craig y Hyfan, Polaris stone, lays Twyn y Glo, or the Mound of “that which is bright”, or Tywyn y Glo for “the gleaming of that which is bright”, and the brightest first magnitude star in the sign of Leo is Regulus which should be mapped in this exact place. This then draws attention to a doughnut and centre disc shaped mound of stones, identical with the stone star heaps immediately around Senghenydd, but seven miles due north of the Polaris stone. This mound is close to Twyn-y-Fiffawydd, which we think should simply be Fydd-Ffawdd, which means “robed in splendour”, rather than “the Fiddler’s Beech tree. Fawd with one “d” means “luck, prosperity” or even “good fortune”. All this is important, as this is the place where the star Spica in the sign of Virgo the Virgin, or Virga—a Branch should be. As becomes clear when the Greek and Roman overlay of names and equivalents is cleared away, we can get the correct meanings from the earlier original Hebrew and Arabic names, for the star name of Spica was Zavijaveh or “the gloriously beautiful”, and Ffawdd means “splendour or radiant”, and has the correct connotation.

Just north west of this probable Virgo-Virgin site are the prominent cairns of Carn y Bugail, or “Cairns of the Shepherd” which appear to be correctly set for

the star of the heavenly farmer Arcturus (Bootes of the Greeks) and the bright star Arcturus, which means “he cometh”. The ancient Egyptians knew him as Smat, thought to mean “who rules” or “who governs”, and also as Bau meaing “he comes”. There is mention of Arcturus in Job, and a number of mentions in ancient Khumric poetry. Below these Carns y Bugail, is a very well known ancient standing stone which was inscribed as “Def-rho-ba-ni” which means —“our own,—a gift,—a place,—for us” Perhaps in English syntax “a place given to us for our own”.

If these identifications are correct, and they seem to be, then the large grouping of Cairns to the west of Carn y Bugail and Twyn-Ffyd-Ffawdd become intelligible. In the heavens even the oldest star maps of Egypt show very clearly the astrological figure of a Queen seated on a Throne and holding a Boy-child on her lap. This is the constellation of Coma, or anciently Comah, set alongside Virgo and very close to the Farmer Arcturus-Bootes. Many Christian writers and investigators have seen the significance of this sign, and have noted that Comah in Hebrew means “the desired” or “the longed for”. They quote Psalm 63. 1—“My flesh longs for you”, and Haggai, 2, 1, “the desire of all nations shall come”. Khumric has “chwant” for “desire”, and “yn chwenych”, for “desiring”, and given that Hebrew as known today is a reconstructed language, perhaps “chwant” is not too far from Comah.

It was noted that Thomas Foster, a distinguished Australian scholar working from the researches of E W Bullinger, states that Shes-nu or the “desired son” was the ancient Egyptian name for this constellation. He further states that the Persian identification of this constellation was a name that meant “an enthroned figure nourishing an infant boy”. He further linked the star sign to being named as Ihesu and thus Iesa, a name known to the pre-Christian Persians and to the Khumry, which matches with the Greek Christos, and so to the Jesus Christ figure, who was always known to the Khumry as “Iesu”. Interesting also is the survival of ancient Egyptian and Etruscan statuary of figures of an enthroned Queen holding an infant boy on her lap. Often the goddess Hathor holding her son Ipy—Ihy on her lap is mistaken as the goddess Isis wearing the insignia of Hathor and with her son Horus.

Whilst some still argue as to whether Shakespeare, or Marlowe, or the Earl, wrote the plays, Dr Foster points out that whoever was the author, he knew of the background to this constellation. In Act 4, scene 3, of Titus Andronicus, the text refers to an arrow being shot up to heaven, to:—“the good boy in Virgo’s lap”, which would be the constellation of Comah. Whether this Arrow is

Sagitta, the constellation of the Arrow Sign that lies close to Aquilia the Eagle and Delphinius the Fish-Dolphin, is conjecture, but highly likely to be so.

By this time it should be very clear that we have something like a great masterpiece of ancient painting in a revealed picture of the heavens. This great work has been overlaid since ancient Chaldean, Egyptian, and Hebrew times, with the drab daubs of Greek and Roman myth and renaming. The picture and its story and meanings has been covered over and concealed beneath different names and sometimes beneath different shapes. What is being attempted is to revert back to Egyptian and Chaldean astronomical charting, and to Egyptian, Hebrew, and Arabic, naming and meanings which our ancient British ancestors would have known and understood. We need to get back to the original meanings and intentions. In doing this we must constantly remind ourselves that the Ealde-Cyrcenas of England were the Old Syrians of ancient Chaldea, and the Khumry in the West were the Kimmeroi of the Greeks and the Khumry of the Assyrian Emperors and the Ten Tribes of Israel who were originally in Egypt.

The falsehood that the ancient British Ealde-Cyrcenas and the Khumry were "Celts" is but one huge example of many totally unfounded and absolutely incorrect archaeological misidentifications. May heaven preserve us from the archaeologists. All this we have stated elsewhere, but it cannot be overstated that the closely written histories of the British and of their migrations to Britain in antiquity are provably correct. Nor can it be overstated that the childish archaeological labelling of the British as "Celts" is dangerous, incompetent, incorrect nonsense, of the worst order. The agenda is—trace the ancient British, —follow the ancient British records and understand our history,—get to the answers,—defy the lies of the mediaeval church and its adherents,—and take a close look at the truth.

The present endeavour is to try to re-create and to again understand these ancient star maps set out across the hills by our Khumric-Kimmeroi-Khumry ancestors, who recorded the ciphers to read these maps in the Mabinogi, the Origins or Creation stories. In particular it was thought necessary to try to locate the land marker that the Egyptians knew as the Eye of Horus, and to locate the site by tracing temple layouts that might represent the place where the Hebrews would have positioned the Ark of the Covenant. Whether the Greeks knew the Eye of Horus as Medusa's Head, or whether the Ark was a parallel with this dangerous entity was unknown. The Ark was at Kirjath Jerarim, at Ajalon, and at Beth Shemesh, as well as being at Shiloah, and later at Jerusalem. This location that would match with the area in ancient Palestine

around Kirjath Jearim, Ajalon, and Beth Shemesh, and Jerusalem, was easily the best prospect. It was therefore obvious that the locations corresponding to Shiloh, Kearith-Jearim, Jerusalem, and Samaria, needed to be traced in the Mounds Star Maps, as these locations should lead to the resting place of the Ark. Our clever, culturally advanced, highly civilized ancestors, left us very clear and simple directions to follow in detail, and they relied wisely and correctly on the arrogance and overconfidence of ancient enemies to fail to see anything of the blindingly obvious. They gave us the tools, and we should now finish the job.

Everyone appears to forget that the Judean historian Flavius Josephus, writing around AD 80, made the following statement in ‘Antiquities of the Jews’, Book IX, Chapter IX, Section 3. :-

“…and he (King Jehoash of Israel) became master of Jerusalem, and took away the treasues of God.”

This is a plain statement that Jehoash removed the Ark from Jerusalem around AD 80.

Chapter Fifteen.

The Location of the Ark. An Exercise in Logic.

In identifying important ancient sites in Britain, researchers face peculiar problems. When the significance of very important place names is explained and published, then those ancient names often suddenly disappear from the next editions of the Government O.S. Maps, which are drawn at Southampton on the South Coast of England. When the very vital identification of Mynwent-y-Milwyr was made in 1981 it was the signal for this place name of Grave Monument of the soldiers made around AD 456 by king Tiethfallt—Theodosius to subsequently disappear from the "British" O.S. maps. Various people have over the years telephoned, written, and spoken, noting the deletion of important historical site names in both Glamorgan and Gwent, and this process hardly seems to be accidental.

Tywyn Twmbarlwm

It may result from important Government ministers holding directorships and shares in banks and other companies involved in land acquisition and open cast coal mining companies. Obviously open cast coal mining companies are anxious to be free to tear up whatever areas will bring them profits, as do industrial developments, and they do not wish to be prevented by preservation orders on historic sites of great cultural value. The presence of large numbers of clearly identified priceless historic sites on ground level would obviously present problems to the South African, Belgian, Canadian, English, owned open cast mining companies, and their political directors and shareholders. The Rhondda drift alone has some 7,000,000,000 tons of top quality coal ideal for Open Cast Mining and several hugely important British historical sites sit right on top of this commercial asset.

Another problem lies with the powerful church interests that are hell-bent on suppressing ancient British History. Just one hundred years ago the Church of Rome presented no great problem and threat to authentic Khumric-British

history, as it was virtually non-existent in Wales. Now, inward migration from Ireland has given the Church of Rome major footholds. They oppose the revelation of any contradictory evidence which topples their church invented versions of history, and which supports their fake image of priority. It is the period of AD 1900 to 2006 that has seen the demolition of authentic South East Wales History, which was confidently published by the Cardiff City Corporation in 1904, but which is now forbidden. When in 1994 it became necessary to reveal the existence of a hidden cleverly concealed wall built into a cliff face at Nevern in Dyfed, there was a predictable personal attack of some venom and an outburst of spleen and rage from a foreign Irish Catholic priest serving the Italian Church of Rome at Haverfordwest some 24 miles away. This alien Irish cleric, employed by a foreign Italian business organization, expressed his open anger at the discovery of the secret wall that conceals a probable cave and a holy artefact in Wales, and he declared that the discoverers had caused anger in Dyfed generally, which of course is completely untrue.

Then this Irish alien immigrant, working for a foreign business corporation in Rome in Italy, set himself up as the defender of Dyfed in Wales, a grotesque parody of the truth. His first pronouncement was that ALL ancient Khumric-"Welsh" History and Record was a mass of vainglorious inaccuracy and forgery, and that the whole lot should be set aside and abandoned. In short the colossal mass of accumulated Khumric record, which constantly proves to be remarkably accurate, is no more than a vast forgery concocted by legions of thousands of writers, bards, priests, poets, and even including Kings, over a period of 1500 years or more.

This of course would leave the Khumry naked and with nothing, no heritage, no ancestral culture, and a nothing and nowhere people. This Irish-Italian "defender" of the Khumry also published a blatant series of lies in an attempt to assassinate the character of the researchers who work assiduously on behalf of the British Nation. The Rev Cunnane seems not to understand—"Thou shalt not bear false witness,"—in common with generations of his kind. Now just what would the Irish say or do if a Welsh person went to Ireland and told them that all ancient Irish History, Record, and Heritage, was a load of forged rubbish, and should be consigned to the rubbish dump? In fact the Irish, with the monumental 19th century Ossian admitted forgeries, unfortunately have their Irish "history" well and truly linked to the greatest historical forgery of all time.

This succession of onslaughts on this research since 1980 has in fact resulted in a policy of concealment of discovery. The concealed wall at Nevern in

Dyfed may or may not be the depositary of the alleged True Cross brought from Jerusalem by the British Empress Helen the wife of the Emperor Constantine Chlorus, and the mother of Constantine the Great around AD 325. The fact is that a machine cannot tell lies as it just does what it is made to do, and the electronic metal detector definitely shows a non-ferrous metal box of the size of the silver casket said to have been made by the Empress Helen to contain the True Cross. Why an Irish Italian priest should be roused to such paranoid anger (his own word) as displayed by Cunnane by this factual real discovery should be a cause for concern to all decent honourable people. Quite simply if a wooden cross beam from Jerusalem is there, then it may be blood stained, and if the blood were to be DNA tested then this would be the DNA of "god", as the Galilean Jesus the Nazarene is thought to be god by the church of Rome. This is all very unpleasant for the Roman church. Next, people might start to take notice of other British ancient records, including the one where the grave of "the holy lord the son of the lord god" lies buried, and the text goes on to say how "he was stretched out on a plank", that would mean that he was crucified. This grave is not supposed to exist according to the inventions of the Church of Rome.

The researchers first became aware of this studied hostility from the Roman church when they had a short conversation with a Catholic Bishop at Margam in the mid 1980's, who had a determined and equally extremely negative view of all South East Wales history. This cleric actually claimed to be quite expert in the History, when in fact he knew next to nothing.

This is why nothing has been said of a number of sealed cave discoveries and other sites, some of which were discovered in 1982 and 1984. They remain unpublished much to the detriment of the British nation. This is why nothing has been said before this time about the Ark and perhaps its role as the Holy Greal. These records and relics appear to offend the bent and phoney history propaganda of the Dark Age mediaeval minded Church of Rome. It has become a non-starter, and even out of the question and quite impossible, to tell the truth in Wales and in Britain. This is the real British and the real Arthurian problem.

The Star Map of Glamorgan and Gwent pointed towards Miskin as the possible site for the Medusa's Head, and it was considered to be worth investigating. Miskin has been spelled several ways down the ages, largely because spelling was not standardised in olden times, and in modern times the name was spelled as it might sound to an Englishmen. Also the Welsh still have a traditional inbred habit of misinforming the English. This reached the point

of being an epidemic in the 1960's when English tourists and visitors were invariably given misdirections taking them miles in wrong directions by the helpful Welsh. It was all about marking the road signs with the original Welsh names and not with newly invented English names. Protesters tore down offensive signs that were marked with English names; they turned them around, painted them over, and collected them and dumped them in heaps on the steps of Police Stations. So the chances of the English cartographers from the Army Engineers being told things too accurately in 1841 have never been great.

It is most likely Miskin is "mysgin" or "mysgyn", from the old word "mysgu"—meaning 'to macerate', and another old word "mysgu" meaning 'tumult' or 'battle'. Already the legions of the "abominable No-Men" of the colleges will be lining up comfortably confident that nothing could have survived at Miskin. No venerable Greek temple intact with its treasury, and no Roman wall, stands there, so there is nothing of interest to the academic, or so it might appear. So why seek out an ancient site that has nothing but a substantial ruin of a sixth century AD monastery that was run by a first cousin of King Arthur II, and that cousin had a son named Medrawd or Modred.

Actually Miskin had been an attractive place to investigate several years earlier. The ruin of a compact ancient monastery stands on a hillock at Miskin. The remarkably intact buildings are in a walled enclosure on the Eastern side of a hillock with commanding views across the Vale of Glamorgan. The tiny rooms and passages packed tightly inside the defended square walled monastery are an unusual sight in their own right.

The Monastery at Miskin is famous as being run by St Caurdaf in the Sixth Century AD, which sounds innocuous enough. But St Caurdaf was a son of Caradoc Freichfras, and this Caradoc was a brother of Queen Onbrawst who married King Meurig. As King Meurig ap Tewdrig was the father of King Arthur II, this makes St Caurdaf a first cousin of King Arthur II. It gets better, as close to Miskin is the farm of Llwyn Melwas—the grove of Melwas—Medrod—Modred,—and this Melwas was a son of St Caurdaf, and therefore a nephew of King Arthur II. Just over a mile from Llwyn Melwas Farm is the ancient longhouse of Pencoed House at Llaniltern—the Holy Estate of the Regent (alternative monarch), and here local tradition holds that Arthur II housed his second wife the young Queen Gwenhwyfach. This remarkable house has been reliably traced back to King Iestyn ap Gwrgan as an owner, and Iestyn ap Gwrgan was deposed in AD 1091, and it is a remarkable building. All this was detailed in "Artorivs Rex Discovered" in 1986.

The Croes Y Gwyddel –Cross of the Woodsman.

The local village or parish tale is that Melwas-Medrod-Modred, the son of St Caurdaf who was a son of Caradoc Vreichfras a brother of Arthur II's mother Queen Onbrawst, and the young Queen used to meet secretly at the nearby Grove of Melwas whilst the King was away. They then finally eloped to Scotland, where the King pursued them and caught them at Meigle, and there he executed them. The famous Meigle Stone commemorates this. Strange as it may seem, when parish stories were being collected around Britain for publication around 1890, it was discovered that the stories of Meigle in Scotland and Miskin in South Wales, some 500 miles apart, were exactly the same. All this is detailed in "Artorivs Rex Discovered" published in 1986, and was later plagurised and totally confused by Norma Goodrich of Hollywood who had fanatical Scots connections It was at Llaniltern Church, just 100 yards, from Pencoed House, Edward Williams discovered the fabled "Gwenora" stone, thought to be that of the young Queen Gwenhwyfar (Guinevere).

The Miskin Monastery is on privately owned land, and there are public rights of way to the old monastery ruin at Miskin, but as the whole site is set concealed in a woods it is rarely visited. Inside the woods however, and just south west of the monastery there are remains of a very thick stone wall at the side of the hillock, and this ruin attracted attention. If, as they appear to be, these stones form part of a girdle wall running around the entire hillock, then what purpose would such a wall have served? It is wrongly placed to have had any great defensive use, and in fact it may even have been originally buried. This feature was noticed in 1984 and in order to divert attention away from it, the ruse was to call it King Meurig's castle. All academics would automatically avoid and ignore the site as part of the routine policy of freezing out and obliterating ancient British History and evidence in Wales.

Actually the conjecture was that this walling just might be similar to the girdle walls built just inside and around the great tumulus mounds of Etruscan tombs. The hillock looks real and natural enough but the presence of an apparent girdle wall was a conundrum.

Why this interest in Miskin? Well, the site first became interesting in 1979, and it was as a result of an early 'search and discover' exercise. In the Anglo-Saxon Chronicles there is a very interesting statement about the British.

"And they (the British) gathered together all the treasures of Britain, and they buried them, and no man has ever seen them since."

Actually another site later emerged as another front-runner for the British treasures location.

This is a better target and project, and an easier and less expensive one, than the popular searching of the deep oceans beds for the rusting sunken hulks of the Titanics and Bismarks, and the wandering around Ethiopia and other deserts listening to fairy stories from the natives. University types love spending other people's money on four wheel drive vehicles—jeeps and land rovers, and dressing up theatrically as desert adventurers, and going as far as the tourist trails will allow into warm distant countries for their summer holidays.

Early indications pointed to this spot, and at the time in 1979 the place was up for sale. The researchers approached two of Alan's cousins who were in business in a reasonable way, and suggested a joint venture that they could afford together. The idea was to buy the old Miskin manor house and convert it to a hotel, and to have a useful investment, and then to quietly deal with the hillock site. Well, the cousins decided no, and they actually merged with

another small company where the owner turned out to be a total rogue and an incompetent villain, and they lost around £350,000—which was a lot of money in the 1970's, and their own business was ruined.

Return visits in 1985 and 1986 added further evidence, as it was reasoned that there should a cave running under the ancient monastery. A careful search of the field around revealed a strange feature on the North West slope, where an obvious man made indentation was spotted. This would be easily missed by the casual walker, and a small terrace about 12 feet long and 5 feet wide had been dug out, presenting an almost vertical face around 6 feet high. All this was completely grassed over and could be easily missed. This was immediately thought to be an entrance to some cavity or cave. There was no water and so it was not a hillside well spring. David Bushell photographed the site carefully, and it was left for another better time.

The years went by and the typically Welsh maniac witch-hunt persisted and very little could be done. Periodically some investigation was re-launched, but it was not until a renewed study of the Star Patterns of the hilltop mounds was made in the early 1990's that further indications again pointed towards this Miskin site. This time an even more detailed study of the Stars and Mounds again pointed to Miskin as the possible location of the Medusa's Head, and this underworld evil figure seemed to fit with the Mabinogi Tales of a great serpent guarding a mound and cavern where a great quantity of treasure is available. Actually the Miskin Monastery hillock is a good hiding place as the monastery can be seen from all the important ancient forts and towns around. It sits below Llantrisant on its steep hill to the North, and it is visible from the nearby great hill-fortress site of Arthur's Butts to the East of Llantrisant, and so on. Hiding something can either be done by putting the treasure in a hidden secret place, or in a place out in full view where no one can touch it without being seen. Put a monastery on top with a senior member of the royal family in charge—St Caurdaf, first cousin of Arthur II, a son of Caradoc Brawny Arm, and grandson of Gwrgan Mawr-Aurelian the Great. Then place Welsh vigilant monks there as guard dogs, and Welsh monks were often as timid as Templar Knights, and the problem is solved.

In 1994 a further visit to the site in the fields brought a shock. On the North side of the monastery a large quarry had been operating for years, and the quarry owners had the amazing idea that they should landscape the perimeter of their quarry. Why an out of sight quarry needed landscaping in a deserted field area is hard to imagine, but they had dumped something like six to eight feet of earth around the top of the North end of the quarry and planted a large

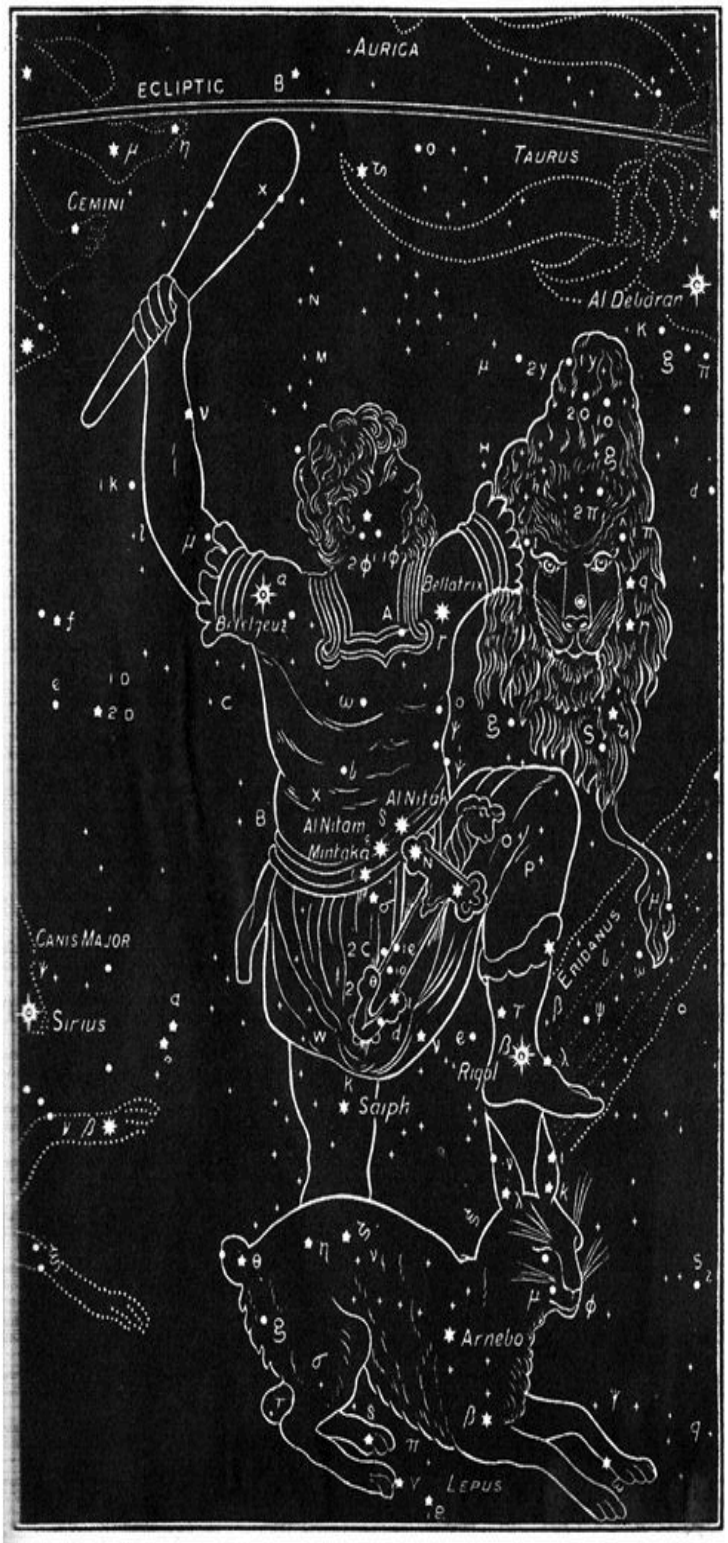
number of trees. Alan Wilson stood dumbfounded as he escorted Brian Davies and Alun Davies towards the spot where the man-made cut and small terrace had been. It was now under several feet of earth and had trees growing on top. Wales is a huge open lunatic asylum and this was just another example.

Nothing deters the enthusiast however, even when enthusiasm is virtually gone after years of non-stop harassments by officialdom. There should be a cave running under the monastery and the edge of the quarry had advanced to within around 70 yards of the ancient Miskin Monastery perimeter. It was decided to break all the usual self-imposed rules of secrecy and to approach the quarry owners to see if they had found any indications. Information is valuable and it is best kept very safe, particularly in a land of thieves. It was a long shot and it might prove something. So a letter was written to the quarry owners and they were co-operative and arranged for a visit to their quarry manager.

On a grey damp morning Alan Wilson, Peter Sunman, Brian Davies from Mountain Ash, and Alun Davies a farmer from Ynysybwl, who was reputed a competent dowser, went to the quarry and met with the management. Alan explained that they were into historical research, and were trying to establish whether or not there was a cave system underneath the ancient monastery. So the genial manager gave them all hard hats and took them to the South end of the quarry, which ended in a high man-made cliff around 70 yards from the monastery site, and there he pointed upwards. There in the cliff face about 10 to 15 feet below the top level was a large roughly round opening in the solid rock face. The dark brown-grey opening was filled with earth and mud, and this clearly was a cave running due south directly towards and under the ancient monastery of St Caurdaf at Miskin. Everything was exactly as predicted. So there is a filled in cave running under the hillock where the ancient Miskin Monastery stands. Alan gave some basic star information on how the cave could be predicted to the quarry manager for his directors to study, but as anticipated they never showed and interest. It is safer to give them something genuine that they are educated into thinking is crazy, than to tell them a yarn that will arouse their suspicions. Alan also told them that the search was for the Ark of the Covenant, which would guarantee them thinking he was crazy, and divert attention away from the Enclosure of the Ark.

Today’s Miskin was probably Mysgyn, or even Maesgyn, and the village stands where part of Perseus the slayer of Medusa should be in a Star Map, a short distance from the monastery itself, which is positioned for the Head. The bright star in the waist of Perseus is Mirfak, which might be Misgyn, and it

means “who helps”. The head itself has the star Rosh Satan that might be nearby Rhadyr or Radyr.



ORION (the Glorious One)

That's how it stands today just twenty-eight years after the first probes. If the cave were to be dug out from the quarry, or a vertical entry made from the field above the quarry and an entry made, then it might be a treasure site and it might not. All that is lost is a little digging out of earth. If it were in Egypt or in Greece, then the London Government, and even the Welsh Assembly, would be falling over themselves to provide generous funding. Apparently Wales does not need tourism or tourists, nor does it need the identification that such notices bring, and uniquely amongst the nations of our planet it does not even need its own history. It is just another of the many concealed sites discovered, and the bitter and nasty experience suffered after the experiment of revealing the site of the Nevern Cave and almost certain Cross location has burned deep. Even now in 2006 several other major sites are being examined and it is highly probable that several will be important.

Before the enemies begin their foolish mockery, let the readers consult the maps, visit the sites, check the names in English-Welsh dictionaries, read the sources in the libraries for themselves. See how South of Twyn—y-Glo, which is the Regulus and Denebola star location of the Leo—Lion constellation site, there is Twyn Maes y Grug at Penbwch Uchaf. As Pen is "head", and Bwch is "a male goat", we have "The Goat's Head Above" (some modern dictionaries have "Bwch" as a Buck, but this is a modern slippage.). Look at the readily available many printed books and copies of the ancient Egyptian "zodiac" from the temple at Denderah, and see that at this corresponding point on the star map there is a Goats Head on a Column. Look at the same ancient "zodiac" from Egypt and see that the sign of the Little Bear is shown as a left thigh of a sacrificial animal—drawn as a bull's thigh. This is the traditional portion of a sacrificed bull or sheep that was offered to the god and eaten by the priests, and it stems from the injury to Jacob after his wrestling match. Then see how at Carnedd Lwyd there should probably be Carnedd Lwyn, and the Carn of the Thigh instead of the Grey Carn, which it is not and which is meaningless. This goes on and on and on.

Whilst the initial ambition of the investigation was simply to establish a sufficient number of clearly identifiable Carn mound and major Star matching identifications to prove the existence of this system, the pattern grew more and more complete as the temptation to do more proved almost irresistible. The growing realization that the Mabinogi Tales all held solar and stellar stories, and that the journeys of the "Knights" named Peredur, Geraint, and Owein, were the planetary movements of Jupiter and Mars, and the swinging constellation of Orion, made further study inescapable. That the journeys in the

heavens could be traced out on the ground to lead to major concealed sites was ever more obvious. The problem is however that “in the kingdom of the blind, the one eyed man is an outcast”, and nothing much can be done in Britain and absolutely nothing whatsoever can be done in Wales. The Government is hell bent on pursuing the crazy experiment of multiracialism in helpless Britain, and anything and everything that is British is unwanted in the idiotic rush to promote stone-age African culture and early mediaeval Asian culture. It is an, ‘everyone loses’ situation. Well not quite everyone, the fat cats still rake in millions in government and public grants and funds, and the Great Little Gravy Trains of Wales still chug around with the same privileged cliques of greedy crooked passengers.

Up on Bedwellty Mountain slightly west of north east of the line of the Polaris Stone, lies the Carn y Bleiddiad, or the Carn of the Ferocious Warrior, and it is no accident that this Carn lies precisely where the matching star of the mighty Hercules would be. The Ferocious Warrior is also the name calling of Hercules in the Arab and Hebrew star patterns. A few miles south of this site at Newbridge is the Carn of Twyn-y-Gwyn. This is the Mound of Rage or Lust is exactly where we might expect to find the bright Red Star of Antares in the sign of the Scorpion. Antares is Arabic for “the wounding”, and Al Akrab means, “wounding him that comes”. The Hebrew name is Akrab meaning “the conflict”. All this is well known.

On the East side of Newbridge lies Twyn-y-Gnai, or the Twyn of the “Custom or Habit” and this gives us the location of what is now Libra or The Scales, which in antiquity was an Altar and not a scales—hence it was a Customary worshipping place. The major stars of this constellation are Zuben al Shamali in the upper scale, meaning “the price which is deficient”, so the scale is up. Then there is Zubel al Chemali for “the price that covers”, and then the bright star of Zubel Akrabi that is “the price of conflict”. As with many ancient star names these names are the subject of much research.

South West of these cairns there is the very large Tumulus Grave Mound of Twyn Tudur, who is most likely Tudur-Tathal a son of Arthur I—Arthun who was the son of Mascen Wledig-Magnus Maximus, and his first wife Ceindrech the daughter of Rheiden. This mound is at Mynydd Islwyn, which means “below the loins”, and is correctly placed for the constellation of Ophiuchus the Serpent Bearer who holds the Serpent below his waist at Thigh level. Ophiuchus the Serpent Bearer, who is always depicted as carrying the Serpent well below his waist. In Hebrew Ophiuchus is Afeichus, which means “the Serpent Held”. The brightest star in the head of Ophiuchus is Ras al Hagus

meaning “the head of he who holds”. Ophiuchus is always depicted with his left foot treading on the Scorpion sign treading directly on the heart of the Scorpion sign, where the deep red star Antares lies.

Right on target and due East of the Senghenydd Polaris stone there is the massive hill fortress of Twmbarlwm and just past this is Castell-y-bwch. At the east end of the giant Twmbarlwm fortress is a great Tywyn earthen tumulus mound. As the name Twmbarlwm indicates The He-Goat, we have another star sign in place, as this is precisely where Capricorn the Sea He-Goat should be. Whether or not King Baram of around AD 80—100 lies buried here is unclear. The King, who reputedly had 18 wives and 100 children, was a bitter opponent of the hated Romans, who knew him as Bonassus, and recorded that he drove them out of Britain from AD 80 to 124. That is why there are no Roman governors or officials known in this period, and the Romans record that “Bonassus usurped the Empire in Britain”. All this is detailed elsewhere.

In an act of hilarious barbarity and stupidity the CADW quango English run organization in Wales have erected a sign informing the unwary that the hugely ancient Twmbarlwm is a “Norman” fortress. Only a raving idiot could make such a bizarre claim. It is rather like claiming that the Tower of London was built by the Disneyland organization as a theme park. The bright star in the horns of Capricorn is Al Gedi or “the kid” or “goat”, and Deneb al Gedi in the tail of this sign is “the sacrifice comes”. This is religiously interpreted as “the goat of the atonement”. Hilarious as it is CADW is advertised as the organization protecting and promoting Khumric “Welsh” heritage.

At an angle almost due south east of the Polaris Stone there is the main fortress residence of the Glamorgan-Gwent Kings at Caer-Melyn (Ca’Melot) the Yellow Fort, also known as Cu-Bwrd or the Mutually Together Table. This is the exactly correct direction for the central star in the Sceptre of Cephus the King of Heaven. In short everything is where it should be according to the matching star pattern in the heavens.

Beyond Capricorn in the heavens lies the constellation of the Altar, and it is common knowledge that the first British archbishopric, set up in remote antiquity in Wales was at Caer Lleon. Therefore the Altar site should match this church site, and should be in the general Llantarnam Abbey area, and probably marked by the Cairns or Tywyns at Llantarnam Abbey. Caer Lleon is of course the massive ancient British Iron Age fortress of Lleon the Mighty around 500 BC, and one mile north of the Roman legionary fort of Isca on the banks of the river Usk. In modern times name transference has resulted in Isca being

wrongly called Caer Lleon. As for Llantarnam, the word “tarnam” means “absorption”, and certainly Apostolic Christianity was absorbed into the Druidic system around AD 35—37.

Probably the most amazing piece of evidence lies in a tiny hidden valley tucked away on a farm. The Welsh name for the area at the southern end of this gloomy wooded retreat is Penbwch Isaf—“Head of the Cow Above” and the other end is called Penbwch Uchaf—“Head of the Cow Below”. When the Dendera Zodiac Spiral is compared with the map, this is where a reclining Cow is shown riding in a Boat. There is a large star above the Cow on the Denderah Zodiac and most researchers have identified this Cow as Isis, and the star as Weset the bright companion of Sirius. It is equally likely to be Venus as the Evening Star and Lucifer—Venus as the Morning Star. Deep down side this dark little valley there is a strange very ancient shrine carved on the cliff face, about ten feet above ground level. The carvings show a large hoop and several figures, and at least one female figure with arms and legs outstretched after the manner of the Egyptian sky goddess Nut. Other remains at this site are nothing short of fantastic.

Sirius is the brightest of all the Stars and the most notable, and its companion Weset is also a star of the 1st Magnitude. In ancient Egypt the rising of Sirius was heralded by the rising over the night horizon of the great Orion—Osiris constellation, and the coming of Sirius marked the coming of the annual Nile Floods and the prosperity of harvests. Sirius was always associated with great heat of weather in the regions of the Near East and Middle East. In the Denderah “zodiac” Sirius the Dog Star is called Apes meaning “the Head”, and pictured as a Hawk. (Naz),—“coming down swiftly”. In the Persian planisphere Sirius is pictured as a Wolf and is called Zeeb, and Plutarch translates the name as “the leader”. In Arabic it is said to mean, “coming quickly”. The ancient Akkadians called Sirius as Kasista meaning “the leader”, and later Persian books sing praises of the star Tistrya or Tistar = Sirius calling it “the chieftain of the east”. As Sirius probably represent the goddess Isis then Wesen would represent the goddess Hathor the sister of Isis.

The Tywyns of Orion's Belt on the Garth

This placing of the little valley of the Cow that matches with the positioning of the Cow in the Boat of the Denderah Zodiac precisely locates Sirius and this then further confirms the location of Leo and its Ark Stars mound. To the south of this Penbwch Uchaf and Isaf—Sirius—Isis site is the giant boat-shaped ditch and mound of Llanbadfawr—Holy estate of Great Ship /Boat. The significance is that in the Egyptian Denderah Zodiac the Cow of Hathor is shown riding in a Boat. Everything points to this Boat site being associated with Ea or Yahweh the god associated with Waters. The pattern continues to reveal itself and just north of Bedwas and Machen there is a row of six cairns laid out along the hilltops, and these are in the position of the stars of the spine of Delphinus the Fish.

Some ten miles South of the Polaris Stone is Llandaff Cathedral, a religious foundation dating back to King Lleirwg of around AD 160, and refounded by King Tewdrig Uthyrpendragon, son of Teithfallt, and Tewdrig's son King Meurig. (Teithfallt =Theodosius, Tewdrig = Theoderic, Meurig = Maurice).

This is the place where the bright star Menikar in the mouth of Cetus the Sea Monster should be, and there are mounds just south of the. It is no surprise to find Llandaff Cathedral right where the great star Menikar should be on the matching star map of the ground. Alongside the Cathedral is the river Taff, a name that probably means ‘casting’ as with throwing a net to entrap fish, in the river that runs past alongside the Cathedral, and the huge tides of the Severn rise and fall to almost forty feet twice daily at the Taff estuary, flooding and draining the river. Menikar is actually a variable star and its brightness dims and then re-brightens through several degrees of magnitude.

A tumulus at St-y-Nyll may be the modern Nill meaning “repetition or repeating” which fits with a constant “going and returning” of the waters.

To the north east of Llandaff at Rhiwbina and still inside the city of Cardiff there is another huge mound surrounded by a housing estate. This mound appears to be correct for the great star Aldebaran in the constellation of Taurus the Bull. Just north of this Aldebaran mound there are smaller mounds close to the main radio mast just east of the Wenallt, and these are correct for the position of the Hyades star cluster.

Moving further east along the Cefn On ridge there is another huge mound alongside the old lane that leads up from Lisvane—Llys Faen (The stone Court) and north over the hill to Bedwas. This mound would be correct for the constellation of Aries the Ram. The Denderah Zodiac is believed to call this sign Tammetouris Amon meaning “the reign”, “the government” or “dominion”, and this Aries mound is right above the Caer Melyn—Ca’melot site where the chief residence of the Glamorgan & Gwent kings was on the castle field. The Hebrew name is Taleh the Lamb, and the Arabic name is Al Hamal, meaning, “the sheep, gentle, merciful”. The Arabic name for the main star in Aries is El Nath, or El Natik, meaning “the wounded or slain”, and the star in the left horn is Al Sheratan meaning “the wounded”, whilst the Hebrew for another star close by is Mesartim meaning “the bound”. As the Ram or Lamb was the sacrificial animal in the Aries era of circa 2000 BC to AD 1, this makes sense.

There is another mound further east towards Newport and west of the Ebbw River that might represent Andromeda, and the coiled serpent mounds above the Ebbw would appear to represent the stars of Pegasus.

Around twelve miles east of the Taff estuary is the estuary of the river Usk. This is where Aquarius the Water Bearer should be located, pouring out his stream of living waters from his urn, whilst the Great Fish—the original

Christian emblem—swims up the stream of pouring waters Form-al-hout literally means the “mouth of the fish”. The star Sa’ad al Melik means “the record of pouring forth”, and Christian writers see this in Psalm 22. 14. “I am poured forth like water.” In the same way the star Saad al Sund means “who goes and returns”, and anyone aware of the huge sea tides of 42 feet twice daily at Barry and 39 feet at Cardiff, and slightly less at the Usk, will know how the rivers flood massively and ebb equally massively twice daily.

In the position of Aquarius in the Denderah Zodiac a man is shown holding two urns. This has been read as Hupei Tirion and is claimed to mean, “poured forth”. Other Eastern Zodiacs show only the Urn, and the Hebrew name is Deli meaning “the water Urn, or, the bucket”, and the Arabic name of Delu has the same meaning. The star in Aquarius’ right shoulder is Sa’ad al Melik for “who goes and returns” and the bright star in the right leg has the Hebrew name of Scheat meaning “who goes and returns”. This is correct for the tidal estuary of the river Usk that alternates between mud flats and high waters twice daily as the tides of the mighty Severn ebb and flow.

The full extent of the ground plan of the matching Star and Cairn pattern stretched out across Glamorgan and Gwent is not yet completely known. There are for example strange field names near the coast between Cardiff and Newport, and these appear to mean “The Field of the Cauldron” and “The Coming of the Man of Brass (or Bronze)”, and so on. Neither is it intended to list everything that is known in this volume.

The Tywyns of Orion's Belt on the Garth

What is clear however is that the important constellation of Comah is marked by a close cluster of Cairns just North of Ynysowen in Merthyr Vale—Vale of the Martyrs. Here is a mirror image layout of the stars in the stellar sign of the enthroned woman holding a boy child on her lap. Almost due North of the Polaris Stone, and close to Comah, lies Twyn Ffid Ffawd which means "robed in splendour", and Spica which was formerly Al Zimach—the Branch is a major star in the constellation of Virgo—the Virgin, and the star Zavijaveh means "the gloriously beautiful". The arm of Virgo bearing the Branch has the star Vindemiatrix, which amazingly breaks as Vinde-mi-a-trix, and the Khumric would be (V) 'Ffindu—mi—a—tri' for "the son I am with to pass through."

At Ynys-y-bwl—Enclosure of the Ark, the Tywyn or Twyn—y—Glo for the Bright or Shining Mound is on target for the brightest of all the stars in Leo. Glo means 'coal' or 'burning with great heat', and the Arabic name for the Leo Sign is Al Asad meaning "leaping forth as a flame", whilst the Syriac name is

Aryo meaning “the rending Lion”, all very suitable for the dangerous god Yahweh. The Hebrew name is Arieh meaning “the Lion”, and the Lion represents Judah and Jerusalem as is in Judea. Of the six Hebrew words for Lion, this Arieh means the Lion “hunting down his prey”. The Egyptian name is Knem and this is thought to mean, “who conquers”, and again this fits with Yahweh.

The well-made thick circular wall enclosing the sacred area on top of the dome shaped hill of Ynys-y-Byl—Ynys y Bwl—Enclosure of the Ark, is called Gollwg and that means “the place of worship”.

The brightest star in Leo is Cor Leonis for “the heart of the lion” which tells us nothing, but anciently this star was Regulus, which means, “treading under foot”. The next brightest is Denebola which means “the Judge” or “the Lord” and this is right on target for Yahweh and his Ark. This theme continues with the major star in the Lion’s mane being Al Giebha in Arabic meaning “the exaltation”, and a star in the back being Zosma for “shining forth”. Other names which are known but not precisely identified with specific stars are Deneb Alced meaning “the Judge who seizes”, and Al Dafera for “the enemy put down”, and Minchar al Asad meaing “the punishing/tearing Lion”. All of these names fit with what is well known of the nature of the god God and his travelling Ark.

So if Yahweh-Jehovah travelled in his Ark leading the people, he certainly qualifies as “the Leader”, and as this Twyn-y-Glo is at Ynys-y-bwl (byl = chest)—Enclosure of the Ark, it would seem a certainty that this is the position assigned to the Ark. It seems to match with the placement of Beth Shemesh—Shamash the Sun god—on the temple layout pattern and Kirjath-Jearim, Ajalon, and Beth Shemesh are very close together this makes sense as the place of the Ark. The God was conceived by the Khumry as dwelling in the Sun as an abode, and as distinct from actually being the Sun, and in this context Tywyn-y-Glo again fits well.

If Regulus the brightest star in Leo is placed for Jerusalem then Denebola would be the place of worship and where the Ark would be kept at Beth Shemesh, Ajalon, and Kirjath-Jearim by the Ten Tribes of Israel. The British were the Israel Ten Tribe nation and not the Judean two tribe nation, and these British migrants would have preserved the original customs of their ancient ancestors and not the evolved, changed, and quite different, customs of the post Babylonian Exile Judeans. Ynys-y-bwl—The Enclosure of the Ark and Gollwg

—The Place of Worship would be the site of the holy star Denebola meaning "The Judge or Lord who comes".

Other stars in the Leo constellation add to this concept. The bright star in the Lion's mane is Al Geibha meaning "the exaltation", and the star towards to Lions back is named as Zosma meaning "shining forth". Other names of stars in Leo that are not identified are Deneb Aleced meaning "the Judge who comes and seizes", and Minchar al Asad meaning "the punishing or tearing by the lion", and Al Dafera for "the enemy put down."

One important star in Leo is the Hebrew named Sarcam meaning the joining that indicates to joining point of the constellation of Leo with the constellation of Virgo the Virgin. This marks the end of one year, and the beginning of the next year and results in the Woman Headed Lion that is called in Greek the Sphinx.

Another major constellation is Argo the great ship, and a huge ship was pictured in the heavens back to the earliest of times. Right on target is Carn-y-wiwer, which is meaningless, and is almost certainly Carn-y-llywiwr meaning the Helmsman, and the star Canopus the Helmsman of the ship Argo should be at this place. Two other Cairns at Troed-y-rhiw and at Mynydd Pen-y-Graig give the Argo a little correct shape. Canopus means "the possession of him who comes",

West of Canopus the Helmsman, should be the constellation of Carina, and again there are eight Cairns laid out across the hilltops that appear very definitely to correspond to the layout of the stars of Carina in the Heavens.

At the North end of the great mound Star Map and three miles west of Merthyr Tydfil along the Hirwaun road was the Dynevor Arms Pub, and close by is a laid out an ancient giant turf cross. This is the Cross of the Woodsman from Croes y Gwyddel, and it is correctly positioned for the constellation of the Heavenly Cross that lies between the legs of the great star figure of Centaurus. Everything is in place.

Another key, and indeed major and indisputable, identification is that of the Star Mounds of Orion. Just outside the northwest perimeter of Cardiff is the village of Pentyrch up on the Garth Mountain. At the top of the Garth there are three tumulus mounds set in a row. Two are very large and the third is much smaller, and they match with the two large bright stars and the third smaller weaker star, which make up Orion's belt in the heavens. In the same way Robert Bauval developed the theory that the three pyramids at Giza in Egypt, which comprise the two giant pyramids of Khufu and Khafre, and the much

smaller pyramid of Menkaure, are representative of the three stars of Orion's belt. The Orion constellation is marked out by seven very prominent stars, with two for the shoulders of the giant Orion, two for his legs and the central three for his belt. In the same way there are four correctly placed large tumulus mounds set out to mark these four stars all at a proper distance from the Garth trio of mounds. Therefore we have seven mounds all correctly placed on the ground to mark out the pattern of the constellation of Orion.

Tywyn Maes y Grug

There is a very large mound at Morganston on the east side of the Garth, which would mirror the large star Belatrix in Orion's left shoulder, and yet other mounds in Whitchurch just inside Cardiff's north boundary is precisely where the very bright Betelguez in Orion's right shoulder should be. Then there is another very large mound at Castell y Mynach that was first thought to be set for the bright Bellatrix in Orion's left shoulder, but which might be for Al Debaran. On the west side of the Garth there is a another huge mound placed

for the bright star Saiph at Ton Teg, and yet another huge mound for the brilliant star Rigel at Twyn Maes y Grug, or the Field of the Heap.

There is yet another huge mound on Cefn On above Lisvane on the North East Side of the city. The Rhiwbina mound may be for Al Debaran in Taurus. The strange Castell Mor-Graig—Castle of the Sea Stones may be somehow linked with Llandaff and Menikar—"the bound or overthrown"—the brightest star in the head of Cetus the sea monster, and the Pen Twyn mound in East Cardiff would be for Diphda or Deneb Kaitos—"overthrown, or thrust down"—the second brightest in the tail. Almost unknown—certainly unknown to the mass of the population—a strange and very ancient castle stands on top of the Caerphilly mountain on the West end of the Cefn On ridge. This is north of Rhiwbina and due West of the Lisvane stone. This strange very ancient five-angled Welsh castle is hidden in the woods and is called Morgraig Castle. This means Ocean or Sea Stones Castle, and all the great stones of the tumbling walls are smooth and rounded as by the rolling and tumbling action of millions of stones grinding each other smooth on the beaches. The castle is many miles inland from these smooth stone beaches. The young Hugh Dispenser, the friend of Edward II of England, tried to rebuild and "modernise" Morgraig around AD 1320, and the name Sea Stones castle is again indicative of Cetus—the Sea Monster.

There are other mounds well inside the city of Cardiff and motorists drive around some of them daily on traffic roundabouts, without ever seeing them. Other mounds lie south of Llandaff Cathedral. Much of the problem with place names lies with the established fact that for centuries there was no regulation spelling, and because for centuries the English Itineraries of English Kings wrote and listed place names as they sounded to themselves. This culminated in the first two army Engineers sent to draw the first O.S. Maps in 1841 again spelling, or rather mis-spelling, almost everything on their maps as they had no knowledge of the language or pronunciation. As examples, in Cardiff the Law Courts—Y Rhaith, became Roath, (following earlier Norman-English mistakes), and now modern academic comedians are attempting to intrude the Irish word "Rath" meaning a "fort". As Cardiff is in Wales and not in Ireland the stupidity of all this needs no further comment, other than to state the the Khumric "rhaith" means the Law Courts, and Rhaith became anglicised as Roath. The name of Cu-Bwrd became Kybbor and so on, and in this way things get "lost".

We arrive back at the great mound of Cyfrangon listed as a great work in the Triads where three mighty works of the Khumry are detailed.

“The Three mighty labours of the Isle of Britain:—erecting the stone of Maen Cetti, constructing the work of Emrys, and heaping up the pile of Cyfrangon.”

Several attempts at the meaning of Cyfrangon offer differing possible meanings. If “cyfrangon” is a composite of “cyf” meaning “a mutual act”, and then “rhan” implies “share” or “shareholding”, and “golud” means “riches” or “wealth”, then the implication is “the wealth of the nation”. The reason for such a burial would obviously be that there was a time of grave national crisis. Which might be the devastations caused by the cometary debris striking Britain in AD 562, or the subsequent invasions of the devastated state by foreigners. There is a Maen Cetti on the Gower, and Em-“jewelled” and Rhys—“prince” has often been guessed at but never established. Equally as shown earlier the name could derive from “cyfrang / cyfranc” and “golud”.

There was also the obvious similarity with Cig-fran-gawr or “Giant Flesh Eating Crows = Ravens.” This tied in with the North Cardiff Legend of a fabulous treasure contained in a great wooden chest and guarded by two giant ravens—Cherubim? This corresponded with the Biblical record of the Ark being a large wooden chest surmounted by two golden Cherubim with their wings outstretched across the golden lid to guard the Ark. Cyfrangon seems to break down as “Cyfranc” meaning “battle or story or adventure” and it can also mean “meeting”: whilst Gon is probably mutated “coned” an old word for “glory”. So the descriptive phrase of Battle-Glory, or Meeting with Glory, or even the Adventure with Glory, may be intended. Actually Battle-Glory is the most likely and the use of the Ark by the ancient Hebrews as a battle-winning talisman may well be intended.

The great mound of the Queen of Heaven in the Senghenydd Valley was attractive as a possibility. Here the original church of St Mary stood until around AD 800, until it was the target of an attack by the King of Mercia and his army. Why an army would be sent to destroy a small ancient church in a tiny dead end valley is not clear, but the Mercian-Vandals had adopted the Roman brand of Christianity, and the idea of a church founded perhaps by Mary in Britain, and a burial mound for Mary would have been too much for Rome to swallow. They believed that Mary the mother of Jesus the Nazarene had floated on up to heaven rather like a meteorological weather balloon. So the existence of the church and mound needed to be eradicated if it meant that this was Mary styled as the Virgin, or Mary Magdalene-Magdalan the granddaughter of Mark Antony and Cleopadra VII.

This daughter of Mark Antony and Cleopadra VII was also named as Cleopadra and she married King Juba II of Numidia. Their daughter Magdalan was a half-caste coloured lady who was directly contemporary with Jesus the Nazarene and Mary Magdalen—Magdalan is always believed to have been a coloured person. She is probably remembered at the ancient town of Magdalan on the northeast border of Egypt. It cost King Offa, now styled the Great, his life, as the Khumric army raided and devastated Mercia in retaliation, and they slew Offa.

1. So where is the British treasure? The initial limited objective was to see if the star site where the Eye of Horus, or the Greek Medusa's Head, might be located, and to examine it as the underworld treasure site. Miskin Monastery might be a good place to look. A cave was predicted and found.

2. Where is the Ark.? Well, it very definitely appears to be at Ynys-y-bwl, Enclosure of the Ark, with the more local name of Gollwg meaning The Place of Worship, if names mean anything at all, and it may still be there. The Ark is much more likely to be at Ynys-y-bwl, the Enclosure of the Ark, amongst the Khumry—Ten Tribes, and in a very central and well defended position in the ancient Essyllwg Kingdom, than thousands of miles way in Ethiopia and it will not take much effort to establish what might be where. The huge mound of Twyn y Glo is sited for the brilliant star Denebola (magnitude 1.4) that is placed at the heart of the constellation of the Lion—Leo.

3. The Cave at Nevern was established by studying the star patterns and mapping them on the ground and then by following the journeys of the Knightly Planetary heroes, and it has been established that there is a second inner wall behind the first outer concealing wall. Is the Cross that was brought from Jerusalem by the Empress Helen around AD 326 still there as the ancient Manuscripts indicate? A metallic reading using a £7000 electronic metal reading system registered a large rectangular non-ferrous metal object inside the cave in 2003.

4. Then there is the enormous mound of The Queen of Heaven held together by the roots of an enormous ancient oak tree in what seems to be The Senate Place of the Nation in the Senghenydd Valley.

5. Then the probable grave of the Empress Helen of the Cross, that was identified in AD 2000 also needs investigation after the successful initial

dig established the existence of a huge downhill drainage system from this obvious grave site in AD 2000.

6. Then there is also the mystery of what is under the Red Man on the hillside below Mynwent y Milwyr where Arthur and Owein played Gwyddbwyll—Star Knowledge games, and which yielded ancient donkey shoes of the AD 400—600 era, and there is also the buried collapsing Place of the Mausoleum to investigate.

7. There is of course the sealed Cave of the Tent—Tabernacle, in woods, and a collapsing buried building in the strange little Valley at the Place of the Mausoleum to explore.

8. Then there are other sites including the grave of Arthur II identified in 1990 and confirmed absolutely ….in 2004, and that of his successor Morgan Mwynfawr, and Arthur II's father King Meurig.

9. There is also another large necropolis matching ancient Cuthah in Babylonia if the star maps are leading us correctly.

10. Someone might just take a look at the old Brecon ruined church that the local tradition states contains something cased in lead, and that is positioned where St David encased the Altar built by Jesus the Nazarene in lead.

11. Lunatic as it may seem there is a whole ancient buried city that shows up very clearly on aerial photography and no academic even dares to mention its existence. A lost buried city in the South American jungles, or in the Gobi desert, or the Sahara would arouse international interest, but a buried lost city in Wales is of no importance whatsoever. The ruined palace of the Kings still protrudes from the earth in acres of fields and is resolutely ignored.

12. There is also the strange site where non-ferrous metal readings cover an area roughly the size of a singles tennis court, and a second similar site also appears to be nearby.

13. Sites in West Wales and in North Wales need examination but unfortunately there is zero interest in doing this. There are now indications of similar star mound map patterns in England and these might be a profitable area of study. An initial study showed three locations that might be worth simple digging.

14. There is also the mound in Herefordshire where strong local tradition claims that a man wearing a golden shirt lies buried. This exactly matches

the Benlli Gawr mound story in Powys where a skeleton wearing a fabulous golden shirt was excavated in 1838. The St “Weonard’s” mound is almost certainly the grave of Gwaednerth (mighty in blood) the ferocious King Caswallon, a son of King Morgan Mwynfawr, and grandson of King Arthur II.

As the ancient British and Irish histories state that their nations set off from areas associated with the Euphrates and Tigris rivers it makes sense to compare the systems and customs of those ancient areas with relics in Britain and Ireland. As the ancient Near East was wholly wrapped up in Solar and Stellar religious ideologies, it again makes sense to compare these ancient nations of the Near East with the migrants from those areas in ancient Britain and Ireland. The division of the lands and the layout of the sacred temple sites are identical. It obviously makes sense to use Arab and Hebrew star names and meanings, and not the later and unrelated Greek and Roman names. It equally makes sense to read the names and identifications in the Mabinogi—Origin Tales and to compare these ancient Stories of Origin with the Seven Tablets of Creation in Babylonia and the Epic of Gilgamesh and other similar Epics. As all this clearly appears to match then there should be a growing measure of confidence in interpreting these records.

The Tywyn y Bleiddiad

The type of cowardice confronting us is identical with that refusal to see that 2 + 2 = 4, which cost Britain its huge ship building industry (down from 54 % of world production to 2 %), it cost Britain its extensive motor manufacturing industry, its pre-eminent motor cycle industry, and much more in a number of important fields of manufacturing. If this research was so terribly incorrect, then why are numbers of hostile groups frightened that it might become public knowledge? Why do they hesitate to show how it is incorrect? Why did it take 20 years before four British University Professors individually wrote that there never ever were any Celtic people in Britain, and DNA and Gene research supports this Historical fact, which in turn supports this Project? Why did it take 15 years before anyone in a University came out fully in support of Britain being devastated by cometary debris in AD 562? Now a prominent Astrophysicist, a Dendrochronologist, and an Astronomer, as well as at least two professors of archaeology support these views. The answer is Fear, the Fear of being somehow wrong, the Fear of being one in a minority view, the

Fear of incurring the displeasure of others, and the Fear of failure. Irrational fear and a near total lack of confidence in one's own abilities and judgements is endemic in Britain.

The pattern of the five major sites that appears to match with the Johannes Kepler configuration and the Assyrian, Chaldean, and Irish configurations emerged quite clearly. The Water god Ea appears to be at Llanbadfawr at Caer Caradoc, The Sun God 'Shamash' of Sumer & Akkad, appears to be the sites at the top, or north end, of the Senghenydd Valley. The Ark site is at Twyn y Glo at Ynysybwl =Enclosure (island) of the Ark. The Northern site is at Twyn Giden on Gelligaer Common is the Twyn or Tywyn of the Goat a 'Pan' figure, and the outlying "polar" northern site is the group of monuments at Carn y Bugail = Cairns of the Shepherd / Pastor, and Twyn Fidffawyd, at the north end of Gelligaer Common, and it is highly likely that Gelligaer should be Celligaer =the Fortress of the Deity. The site for Isis/ Hathor as Sirius/ Wesen is right on target, and so is the site of Regulus and Denebola in the Leo constellation right on target for the Ark. The great boat, or Argo the Ark of Ea-Yahweh that saved mankind from the flood is right on target at Llanbadfawr, as is the Senghenydd Valley as the Sun, as the home where god dwelt.

<u>The Great Conjunction Pattern in South Wales.</u>

This pattern allowed for several very important ancient sites to be identified.

The identification of the huge heavenly sign of Argo—the Ship at Llanbadfawr, that is at St Peter's super Montem is more than significant. The name of Argo is from that of the ship in which the ancient Greek mythical hero

Jason sailed with his crew of Argonauts to steal the Golden Fleece. Some have seen the sign of the constellation of the ship as that sailed by Noah and instead of Argo they see the Ark. The importance of the huge boat shaped mound and ditch at Llanbadfawr is that it is correctly positioned to match the heavenly star grouping on the Star Map created on the ground. Llan = Holy Estate (church), Bad = Ship, and Fawr = Great. The monument is 180 yards long and some 70 yards wide at its maximum point.

The constellation of Argo is immense and it may be significant that the brightest star is Canopus the Helmsman and Canopus was the Helmsman of the ship of King Menelaus who died on the return journey to Egypt from Troy. The star Canopus is usually pictured as being positioned at the extremity of the steering oar of the ship Argo, and the position of St Peter's church in relation to the great earth mound Ship is where Canopus might be. There is a very large grave mound inside the huge ship shaped mound and ditch and this is placed near the stern and on the starboard side of this Ship, which is the correct place for the Helmsman. As has been detailed elsewhere this Ship shaped mound and ditch is the 'giant circle' at Caer Caradoc where the Uthyrpendragon King Meurig lies buried. This was kept quiet for years in order to try to protect the grave from damage and attention was diverted towards a Founder's Tomb at Llandaff, but unfortunately as soon as a local farmer was told he immediately drove a tractor over the mound and this caused a collapse at the centre. It would appear that a chamber of some sort, perhaps similar to a drystone walled chamber found inside a mound at Tintagel, has been deliberately collapsed. Quite obviously the farmer did not want visitors and tourists on or near his farm. So much for Welsh pride in their history, culture, and heritage.

There is another highly significant earth mound star sign at a place close to Merthyr Tydfil. Three miles to the west of Merthyr along the road to Hirwaun is the now closed public house called the Dynevor Arms and on the hill above this place is a large cross made of turf. This is a giant cross that is laid out on the ground, some 70 feet long and around two and a half feet wide. This is curiously known as the Bedd y Gwyddel or the Grave of the Woodsman and casually misread as The Grave of the Irishman. There is a constellation of The Cross in the heavens and it lies between the legs of the Man-Horse Centaurus. Again this earth mound cross is correctly positioned on the ground to form part of the Star Map that mirrors the picture of the stars in the heavens.

The Tywyn at Ton Teg

Biblical scholars have debated the sign of the cross that the Hebrews knew as ‘Adom’ that means ‘cutting off’, and E W Bullinger quotes Daniel ix.26. —“after threescore and two weeks shall messiah be cut off.” He then elucidates that the last letter of the Hebrew alphabet was Tau, which was anciently written in the form of a cross. The Phoenician letter was also a cross with the horizontal arm bent almost like the arms of a swastika, and the Hebrew coins carried the sign as ‘x’ or ’+’. There was also a rough similarity with Aramaic and perhaps ancient Egyptian. “The letter is called Tau, and means a mark; especially a ‘boundary mark’ or a ‘limit’ or a ‘finish’.” Bullinger page 48.

This may be significant as the Southern Cross was just visible in the latitude of Jerusalem at the time of Jesus the Nazarene, and the gradual recession of Polaris, our Pole Star, has resulted in the stars of the Cross disappearing over the heavenly horizon and it is no longer visible from Northern latitudes. Our ancestors however would have been able to view it clearly.

In the Denderah Zodiac the Sign is represented as a Lion with its tongue hanging out and a female figure appears to be holding a cup out towards the Lion. The Egyptian name is thought to be Sera for ‘victory’, and much if not all of the Christian story appears to be a re-enactment of some heavenly drama as some Christian researchers have pointed out in great detail. The Hermetical principle of As Above So Below applies everywhere in the British Khumric concepts and through the story re-enacted in Judea 2000 years ago. At this time we are only interested in the fact that there is a huge cross laid out on the ground where the Southern Cross should be at the limit of the heavenly horizon of long ago, and placed at the Northern extremity of the Star Map, and there is also a giant boat shaped mound and ditch ay Llan-bad-fawr near the Southern limits.

Chapter Sixteen.

The Mabinogi of Owein. Owein & The Countess of the Fountain.

One of the major problems in attempting to understand this Mabinogi of the Lord Owein and the Countess of the Fountain is the difficulty in establishing the probable identity of Owein. If we take an Egyptian parallel and see the Countess who is the Lady of the Fountain then we may be looking at a parallel story of Horus—Orus and the lady goddess Isis or alternatively and more likely a story paralleling Orisis and Isis.

We shall see, and we know, that in the ancient Mesopotamian Epic of Gilgamesh, the King Gilgamesh of Uruk has a close friend named Enkidu, and Enkidu begins life as a wild unkempt man who lives amongst the animals and knows nothing of civilization. Enkidu was beguiled by a woman and seduced into coming to Uruk where in a trial of strength he almost matches the great warrior the King Gilgamesh. In this Owein is a counterpart of Enkidu, for he is a mighty warrior who is beguiled by the Countess of the Fountain, and Owein also spends a period living amongst the wild animals just like Enkidu. Owein is also brought back into civilization by the charms of a woman, just as Enkidu was lured from the wild animals and into the great city of Uruk. These two matching stories are also matched by the historical record of the great Chaldean Emperor Nebuchadnezzar II leaving his throne for an extended period to live in the wilds amongst the animals, where his hair and nails grew long. Then back in Britain there is the legendary account of Lancelot—'le ancelot' = the servant, who also went to live in the wild amongst the wild animals just like Nebuchadnezzar, and Enkidu, and Owein, and Lancelot was also brought back into civilization by the charms and assistance of a woman.

The whole matter is mirror imaged in all these ancient stories, and Nebuchadnezzar was clearly living out some form of religious experience. As Owein was the close relative and servant friend of King Arthur II, so also Lancelot was the servant friend of the romantic Arthur, and Enkidu was the servant friend of King Gilgamesh, and the parallels are clear. The Arthurian Legends see Lancelot finally leave King Arthur, and engage in combat with him. The Owein story also sees him in conflict with King Arthur in the Dream of Rhonabwy, and in the Countess of the Fountain Tale the Lord Owein also

finally leaves King Arthur, and presumably he dies as he leaves with his flock of the 300 Ravens, if Cynverchin and Ravens are the birds of death. In the same way Enkidu is forced to leave Gilgamesh when he dies and once again the Ravens are involved in his demise.

Who is or was Owein is the question? It appears that he is a counterpart of Osiris who was also restored by a woman—Isis—and who also finally died and became the lord of the dead just as Owein overthrew the Black Knight and then he finally became the Black Knight himself. As it appears certain that Osiris was a destroyed planet that is only traceable in one of the Asteroid Belts, so Owein cannot be traced to an existing planet but only to a destroyed planet or a different constellation.

The concept of destroyed planets permeates through all the records of the ancient world. The concept of planets changing their positions in the Solar System around the Sun is also common to the thinking and the remembrances of all nations. Under their different identifications amongst the different nations the planets were thought to have attacked each other and to have warred against each other, and the results were the defeat of one or the other and even the destruction of some planets. It is all far too easy to state that all the ancient peoples around the world got it all wrong and that all of them made errors in their stellar and solar observations. That they all got confused about Venus apparently changing her orbit and her shape, and also her size and at one time "growing a beard" or a comet like tail. This is not an acceptable explanation. Nor is the assertion that the planet Bel Merodach—Baal Marduk—Zeus—Jupiter could not have once appeared to be small (distant) and later it became large (closer), an acceptable denial.

In the case of Owein he is said to be a son of Uryen and this looks like Uranus. The legend as preserved by both the Romans and the Greeks was that Uranus was a ruling planet god and that Uranus devoured his children. In other words smaller heavenly bodies like small planets or moons, or comets and asteroids, were destroyed when in close contact with Uranus. Tithea the wife of Uranus concealed sons named Saturn and Typhon from Uranus, and that she armed Saturn with a scythe and when he was grown Saturn attacked his father Uranus and castrated him. The castration would appear to mean that a large planet was able to attract the moons of another planet away from that other planet. Uranus was defeated and Saturn became the ruling planet god.

Later Saturn as the ruling planet "married" Rhea, and then Saturn also began to devour his children as soon as they were born, and so once again Saturn was

a menace to the smaller bodies in the solar system. This was explained as an agreement made between the brothers Saturn and Typhon, that Saturn could rule just as long as he had no sons. This appears to be very like the Egyptian story of Osiris and his dark dangerous 'brother' Seth, for when Typhon discovered that Saturn's wife Rhea had concealed three sons named Jupiter-Zeus, Pluto, and Neptune-Poseidon, he attacked Saturn. Saturn was driven out by Typhon and his progeny the Titans, and forced to retire to Italy. The colour assigned to Saturn in Babylonian mythology was Black, and Osiris when dead was Black, The seven-tiered Ziggurat at Babylon was built with each tier assigned to a different deity, and the colour of Bel-Enlil or Saturn was Black. As we will see Owein fights with the Black Knight and kills him and Owein in turn then becomes the Black Knight himself. Owein lives in the realm of the Black Knight and the Lady of the Fountain that is a separate 'world' from that of Arthur. The colour of Osiris when dead was also Black.

Just as Typhon attacked Saturn In Greek-Roman legends, so also Seth attacked Osiris in ancient Egypt, and Seth tried to kill Horus the son of Osiris and failed. Typhon tried to kill Jupiter-Zeus and he also failed. The basic similarities are everywhere. The identity of Owein in the Mabinogi tales is identical with that of the destroyed planet whose remains form the asteroid belt between Mars and Jupiter, and Egyptian terms this planet would have been Osiris. Some of Owein's actions in this tale mirror those of the Greek hero Perseus, and also the exploits of the mighty Orion. In fact Owein is a composite figure and this will become obvious and like Perseus and Orion he dies and becomes a constellation in the skies.

So we must now proceed with the story of Owein and the Countess of the Fountain. The Emperor Arthur was at Caer Llion ar Wysg—the Castle of the Confluence of the Waters. With him were Owein son of Uryen and Kynon son of Clydno, and Kei son of Kynyr, and Gwenhwyfar and her maidens were sitting sewing at a window. The Emperor Arthur was sitting on a pile of Green rushes and green is the colour of Life and Spring & Summer. Under him was a cloth of yellow-red brocade, and Yellow to Red is East to West in the colour code and the path of the Sun, whilst brocade is the code word for revolving as the Earth does daily.

Arthur appears to be the Sun whilst Gwenhwyfar is the Moon and Arthur announces that he intends to sleep for a while and that Owein, Kynon, and Kei, should entertain each other with stories and Kei can fetch a pitcher of mead and some chops whilst he sleeps. It appears that the Sun has set. Kei fetches the food and drink and Kynon is persuaded to tell his story. He relates how he was

egotistical when young and he imagined that there was no one who could overcome him. Kynon tells of how he travelled to the outer reaches and the deserts of the world, until he reached the most beautiful valley imaginable, with trees all of the same height, and a river with a path alongside. He travelled this valley all day until in the evening he arrived at a great plain, and at the end of this plain there was a great shining fortress with an ocean alongside it. When he neared the castle he saw two lads with curly yellow hair and gold headbands and they were dressed with yellow brocade tunics, and gold buckles fastened their shoes. They had bows of Elephant ivory, and arrows of walrus ivory with gold points, and golden knives with ivory bosses. These youths were shooting their arrows at their knives. Nearby was a man in his prime years with Yellow hair, and he wore a tunic and mantle of Yellow brocade and with a ribbon of gold thread, and buskins of mottled cordovan.

These figures appear to be the contending heavenly twins of Gemini and the man would be Auriga who is The Good Shepherd, and who in the Denderah Zodiac appears carrying a sceptre in his hand. We can deal with the muddle that misrepresented the Ruler who was The Good Shepherd as a Charioteer elsewhere.

The nobleman greeted Kynon courteously and escorted him to the castle. Inside there were no inhabitants save twenty-four very beautiful girls. Six took Kynon's horse, six took off his armour and burnished it white, and six laid a table with food, whilst six removed his travelling clothes and dressed him in a shirt and trousers of fine linen and a tunic and mantle of Yellow brocade with a wide border. They then seated Kynon of red linen cushions. Silver bowls and towels of white and green (the life colours) appeared and Kynon and the Man went to sit at the table where there were vessels of gold and silver and of ox-horns. Gold and Silver implies Sun and Moon, and Kynon is clearly in a paradise that is not of Earth.

They ate in silence and then the Man asked Kynon where he was going and what he was seeking. Kynon, and Kynon told him that he was seeking for someone who might overcome him or whom he might overcome. This made the Man sad and he told Kynon that if it were not that great harm would follow he would have given him directions, and then, noting Kynon's disappointment, he promised to guide him, stating that Kynon wished evil rather than good. He directed Kynon to return the way he came along the path and through the valley until he reached a fork in the road, where he was to take the right hand fork. This path would lead him to a great cleared field where there was a mound and on that mound he would find a great Black man. This was the

keeper of the Forest and who was at least twice the size of normal men and he had only one foot and one eye, and carried a great iron spear that two men would find it hard to carry. The Black man was ugly but he was not unpleasant, and around him Kynon would see a thousand wild animals grazing.

Anyone reading the ancient Epic of Gilgamesh would see the parallel with the gigantic Humbaba of the forests who encountered Gilgamesh and Enkidu-Eabani. Kynon was to ask this Black giant for directions and although he would be angry he would show Kynon what he sought.

The night was endless for the impatient Kynon who rose and mounted his horse and set out for the valley and the forest. He found the fork in the road, and he found the great field with the numbers of animals, and the great Black man sitting on his mound. He was even bigger than described and his spear would take four warriors to carry it. After exchanging greetings Kynon asked the man what power he had over animals, and the man struck a stag with his club so that it roared and animals of every kind came in multitudes, so that Kynon could hardly stand between the serpents, and vipers, and lions, and all sorts of animals. Then the man ordered the animals to graze and they all obeyed him. This strange Black Man has many of the characteristics of the Norse god Odin, and Arab mythic legend tells of a terrible black Djin who was imprisoned in a large black pillar from his waist down.

Kynon then told the man what he was seeking for and asked for directions. The Black man instructed him to take the path at the head of the clearing and to climb up the slope until he reached the summit, and there he would see a huge vale like area in a massive valley. In the middle he would see a great tree with the greenest branches ever. Beneath the tree he would see a fountain and beside the fountain a great stone. A silver bowl would be on the stone fastened to it with a silver chain. Kynon was directed to fill the bowl with water and to throw the water onto the stone. There would then be a tremendous thundering, and earth and heaven would shake with the noise, and then a cold shower that Kynon would hardly survive. Then there would be hailstones and every leaf would be dashed from the tree, and birds would come and sit on the tree and their song would be as something beyond that which Kynon had ever heard before. Then there would come a great moaning and a rider on a pure Black Horse, dressed in pure Black brocade (revolving and therefore a planet) with a Black standard on his spear. This Black rider would attack instantly, and if Kynon fled he would overtake him, and if he were mounted he would leave him on foot, and if this were not trouble then Kynon would never find trouble anywhere.

Tywyn Y Fidffawdiad

Well Kynon took the path, climbed the slopes, came to the great vale, and went to the huge tree and took the silver bowl and filled it with water and he threw the water onto the stone. Immediately there was the great thunder and the driving shower, and then the terrific hailstorm, and Kynon faced his horse away from the shower and sheltered under his shield. Not one leaf remained on the tree, and the weather cleared and the birds arrived onto the tree and began to sing marvellously. Then came a great moaning and groaning through the vale that demanded to know what evil had ever been done to Kynon that had caused Kynon to do the harm that had been done to his realm that day. No man or beast that was out of doors and was not sheltered had survived the great showers of the day

Then the Black Rider came on his back horse and dressed all in black, with his black spear and black standard. So Kynon made a fierce attack on the Black Rider and he was easily thrown to the ground, and the Black Rider passed his spear through the bridle rein of Kynon's horse and took the animal away, leaving Kynon lying on the ground. The Black Knight disdained to take

Kynon's armour or to take him a prisoner. So Kynon was compelled to walk back to where the one-eyed, one legged, Black man sat on his mound where shame was heaped upon Kynon.

Kynon then made his way back to the fortress where he was received even more joyfully than before. He was well fed and spoke with the men and women, and no one even mentioned Kynon's journey to the Fountain. He next day they gave him a bay-black palfrey with a mane as red as the reddest lichen. So Kynon returned back to his own court and retained the palfrey. Whilst Kynon had never before told his story he was himself surprised that no one else ever told it who might know more of this adventure, as the whole matter lay somewhere in the realm of Arthur.

A palfrey was a smaller horse that was routinely used by ladies, and also by men when riding on pleasurable circumstances. Bishops and Abbots are frequently described as riding on palfreys as opposed to the larger war-horses of the Knights. So Kynon—was clearly moving in a settled orbit rather than a fast and erratic one.

After Owein heard Kynon's story he declared that it might be a good deed to find the place of this adventure. Kei, who invariably appears as the boor and loudmouth in the Mabinogi Tales then stated that such things were more often spoken of than performed. This brought a sharp rebuke from Gwenhwyfar, and a sarcastic response from Kei that Gwenhwyfar had never praised Owein more than he, Kei, did at that time. Then Arthur awoke and asked if he had slept, and Owein said that he had, and they all went to wash and then to eat.

Owein slipped away quietly and he next day he got his horse and armour and mounted his horse and set off to the far reaches and the desolate mountains of the world. If Owein as a planet then he is moving out of his orbit following some form of close conjunction with another planet. Otherwise if Owein is a constellation like Orion then the Earth has shifted on its Poles and the constellations of the skies appear to have moved. He came to the valley that Kynon had described, and travelled the path alongside the river, and he crossed to the opposite bank and came through the vale and saw the great fortress. The Yellow haired boys were shooting at their knives just as Kynon had seen them, and the Yellow haired Man was standing nearby. The Man greeted Owein before he could greet him just as he had done with Kynon, and they entered the fortress and Owein saw the same very beautiful girls who had served Kynon sitting on golden chairs embroidered with silk, and they served him in the same way as they had served Kynon.

Then they sat down to eat and the Yellow haired Man asked Owein what errand he was on, and so Owein told him everything, and finished by saying that he wished to meet with the knight who guards the fountain. Then the Yellow haired Man smiled and repeated that it was hard for him to give the information just as it had been hard to give it to Kynon, but none-the-less he gave it. Then they all went to sleep.

The next morning the girls saddled Owein's horse and he rode off to where he met with the giant one-eyed, one-legged, Black man, who was more impressive than Kynon had described. He asked for directions and was given them, and he rode along the same path that Kynon had taken. He came to the great green tree and he took the silver bowl and filled it with water and threw the water onto the stone. There followed the thunder and the great shower that exceeded what he had understood from Kynon, and then the sky brightened and the birds came and perched on the leafless tree and they began to sing. When their song was most pleasing Owein looked and saw the horseman coming through the valley.

Owein did not hesitate and he immediately attacked the Black Knight and a fierce encounter began. They broke their spears and then they hacked at each other with their swords. Finally Owein struck his opponent with a blow that pierced his helmet, the mail cap and hood, and passed through skin, flesh, and bone, until it entered his brain. When the man in Black realised that he had been mortally wounded he turned his horse's head and fled, and Owein pursued him closely, but the Black Knight stayed beyond Owein's reach.

A great city lay ahead and the people raised the gate of the fortress for the Black Knight, but they let it come down on Owein striking him just behind his saddle. The gate went through the rowels of his spurs and cut his horse in half. The gate dropped down to the ground and the rowels of Owein's spurs and the rear end of his horse were outside, and Owein and the rest of the horse were on the inside. He was between two gates as they had dropped the inner gate to prevent him from escaping, and so Owein was in need of a plan.

Owein looked through the join of the gate and he saw a road with a row of houses on each side, and a girl with curly Yellow hair and a gold headband, dressed in Yellow brocade, and wearing buskins of mottled cordovan. This is an exact replication of the dress of the two Yellow haired boys who were shooting arrows at knives and an exact replication of the colour scheme of clothing of the Yellow haired Man who stood nearby the two lads. The girl approached the gate and asked for it to be opened. Owein was unable to do this

and sad, “God knows lady the gate will not be opened from out here any more than you can open it from in there.” The girl responded that, “God knows, it is shameful that you cannot be rescued. It would be right for a woman to help you, for God knows, I have never seen a better man for a woman than you. If you had a woman friend she would be the best of woman friends, and if you had a lover she would be the best of lovers, and therefore I will do what I can to help you.” The girl then took a ring from her finger and she gave it to Owein telling him to put it on his finger, and to keep it in his hand with his fist closed over the ring. For as long as he concealed the ring then the ring would conceal him. When the men from the castle came to kill him because of the man he had killed, they would not be able to see him and they would be annoyed. Owein was then told to go to the mounting block and although the girl would not see him, he would be able to see her. All he needed to do was to put his hand on her shoulder and she would know he was there and he could follow her.

This is an episode very like the Greek goddess giving the helmet of invisibility to the Greek hero Perseus. So Owein gripped the ring as he had been told, and in due course the men came from the castle to kill Owein. All that they could see was half a horse, and that annoyed them. Meanwhile Owein slipped away and found the girl and put his hand on her shoulder, and she led him to a fine beautifully ornamented chamber. The girl kindled a fire and heated water in a silver bowl and gave Owen a white linen towel to wash himself. Then she set a gilded silver table with a yellow linen cloth and brought him a magnificent dinner.

So Owein ate and drank until evening until he heard a crying in the fortress, and the girl told him that the people were anointing the nobleman who owned the fortress, and then Owein went to sleep in a bed of scarlet and fur with brocade and fine linens. Then around midnight there was a frightful crying and in answer to Owein’s question the girl told him that the noblemen who owned the fortress had just died. There followed an even greater crying out and the girl then told Owein that the body of the nobleman was being taken to the church. So Owein rose a dressed himself and looked out from the window and he saw limitless crowds of armed men in the streets together with women on horse and on foot. The clergymen were all chanting and the air reverberated with the din of chanting, trumpeting, and shouting. The bier of the nobleman was carried in the centre of this host, surrounded by white linen and wax candles, and the procession was of the highest nobility, with the host all in silk, linen and brocade, (spinning / turning/ revolving).

A woman followed the bier, and her yellow hair flowed over her shoulders and her head was covered with many bloody wounds. She wore clothes of yellow brocade and buskins of mottled cordovan. Owein was sure that had this woman not been so distress he would never have seen a lovelier woman. The woman cried louder than any man or horn in the vast host, and Owein felt love for the woman as he looked upon her. So Owein asked the girl who the woman was and she replied that this woman was the most beautiful, the most loyal, the most generous, and the wisest and most noble, and she was the lady who was called the Countess of the Fountain. The lady was the wife of the man who Owein had killed yesterday.

Tywyn at Morganton

"God knows, she is the woman who I love best," said Owein.
"God knows, she does not love you at all, not one little bit," said the girl.

The girl rose and kindled a charcoal fire and she heated a cauldron of water and took a white linen towel and put it around Owein's neck. Then she brought out a cup of elephant ivory and a silver bowl that she filled with warm water, and she opened a wooden chest and took out an ivory handled razor with two golden grooves in the blade, and she shaved his beard and dried his head and neck. Then she made the bed and told Owein that she was going courting on his behalf, and Owein slept whilst she went to the fortress.

In the fortress was nothing but distress and the Countess was in her chamber unwilling to see anyone for grief. Luned—the Created girl—went to the Countess and greeted her, and when the Countess failed to reply she got angry and asked why her greeting was not returned. The Countess responded that Luned should have come to console her, as she was responsible for making Luned wealthy. So Luned replied that the Countess should be thinking of making good the loss of her husband instead of wishing for what she could not have. To this the Countess responded that she could not make good her loss with any other man in the world, and Luned replied that she could make good her loss with a husband who would be as good or even better.

This annoyed the Countess who stated that if were not hateful for her to kill a creature that she had herself reared, she would have put Luned to death for such a disloyal suggestion, and that Luned would be banished. At this Luned said that she was glad that the only reason was that she gave good advice when the Countess could not find the way. Luned said that it was shame on the one who first sent for the other and prepared to leave.

Then as Luned left the Countess rose and coughed aloud and Luned looked back and saw her nod, and so Luned returned. The Countess told Luned that she had a wicked mind, but as she had spoken for her good she wanted to know how the loss could be repaired. Luned explained that as the realm of the Countess could not be held except by strength of arms she must find someone capable of defending the realm. In response to the question of how this might be done, Luned answered that as the Countess could not defend the realm then it could only be defended by one of Arthur's men. Luned then stated that she would go to Arthur's court and bring back a warrior who would defend the Fountain was well as, or better than the man who had previously done so. The Countess said that this would not be easy, and she told Luned that she had permission to try.

Luned pretended to set off to Arthur's court, but instead she went back to her own chamber where she remained with Owein until it was time for her to have

returned from Arthur's court. Luned dressed and went to the Countess, who was glad at her return and she asked if there was news from Arthur's court. Luned told her that she had succeeded and that she had the best news, and she asked when the Countess would receive the chieftain who had come. The Countess told her to bring him towards mid-day tomorrow when she would clear the town for his arrival.

Then Luned went home and dressed Owein in a surcoat and a mantle of Yellow Brocade, with a wide border of gold thread in the mantle and buskins of mottled cordovan buckled with the image of a golden lion. When they entered the Countess's chamber, the Countess remarked that Owein did not have the appearance of a man who had travelled. Luned asked what harm there was in that, and the Countess retorted that this was the man who had killed her lord. So Luned stated that this was so much the better because if this man was not superior to her dead lord then he would not have overcome him, and that as that was all past there was nothing to be done about it. Then the Countess dismissed them and said that she would seek advice. The image of the Lion on Owein's clothing indicates that Owein is Orion who was accompanied by a friendly Lion.

The following day the Countess summoned the entire kingdom together and she explained that the earldom had been subdued and that it could only be defended by force of arms. Then she offered them the choice that one of them would take her or alternatively she should be allowed to take a husband who was capable of defending the Fountain. So the people conferred and they decided that it was best for the Countess to take such a husband from elsewhere. So the archbishops and bishops were sent for to marry the Countess to Owein, and all the men swore allegiance to him. After this Owein defended the Fountain with his spear and sword, and whatever horsemen came he overthrew them and held them for ransom for their full worth. The ransoms he shared with his barons and knights and no man in the whole world was more loved than Owein. This went on for three years.

In the genre of European ancient lore of Myth and Legend the parallel characters of this unfolding drama are very clear and obvious. In Teutonic terms the great tree is the World Tree of Ysdrasgil and the Countess of the Fountain is Urd the eldest and most important of the three daughters of the ancient god Mimer the wise, the god of knowledge and memory. Mimer is the direct parallel with the British god figure of Menw meaning "intellect." Urd was the goddess of Fate and the Queen of Life and Death. Urd was the goddess of the present and her sister was the goddess of the past, whilst her other sister

was the goddess of future. The great World Ash Tree was in Hela the realm of Urd, and this is where the spirits of the good resided. This is not the place to go to deeply into this comparison but the World Ash Tree had three roots; one in the realm of Midgard where it received warmth and life in Helas glittering plains from the deep Fountain of Urd; another in the white well of Mimer who was Wisdom and Memory, and the third in gloomy Nifel-heim where it was fed hardening from the roaring cauldron of the fountain of the everlasting ice cold waters of Hvergelmer mountain.

The guardian of this Tuetonic World Tree was Ivalde and his sons who fight against any storm giants who threaten Hela. So the Black Knight who defended the Fountain was the equivalent of Ivalde. The story is therefore one of the stability of the world that is represented by the flourishing of the World Tree. This World Tree is apparently the same World Tree that the Assyrians worshipped and the same tree that grew around Osiris when he was cast away in his locked box by Seth in Egypt.

In this Mabinogi Tale it seems that there was a commotion in the heavens and that this upheaval affected planet Earth adversely for at least three years. A great constellation—Owein—had somehow become unstable and had wandered off course and out of sight from its usual position I the heavens, and this had resulted from something that had affected the World Tree and therefore the Poles of the Earth.

Back at Arthur's court, Arthur was walking with Gwalchmai, and as the emperor appeared to be grieved and somehow afflicted, Gwalchmai asked his lord what troubled him. Arthur explained that he was longing for Owein who had been gone for three years, and he felt that he could not live for another year without seeing Owein. Then Arthur stated that he was of the opinion that the story told by Kynon son of Clydno was the cause of the loss of Owein. So Gwalchmai calmed Arthur and said that there was no need to marshal the entire realm as those of the court could take revenge, and if Owein was imprisoned they could free him, and if he was still alive they could bring him back.

Arthur accepted Gwalchmai's advices and Arthur rode out with three thousand men equipped with horses and arms along with their numerous servants. Kynon son of Clydno guided them and they arrived at the fortress where Kynon had stayed and there were the two lads shooting arrows in the same place, and the yellow haired man was nearby. Arthur accepted the Yellow Haired man's invitation and the entire host entered the fortress where despite

their numbers they were hardly noticed. The service of the girls and the grooms was impeccable as before.

The next day Kynon guided Arthur to where the huge Black Man was, and then they climbed up to the top of the slope and went through the vale until they came to the Great Green Tree where they saw the fountain and the bowl and the stone. Kei then asked that he should be allowed to throw the water onto the stone, as he knew the meaning of all of this. Arthur agreed and when Kei threw the bowlful of water onto the stone the thunder roared and the tremendous shower came, and the shower killed many of the servants of Arthur's men. Then the skies brightened and the birds came to the leafless tree and they sang. Finally they saw a knight dressed in pure black brocade on a pure black horse approaching them boldly. Kei then rode against the Black Knight and he was soon thrown to the ground. Then the knight set up a pavilion and Arthur and his host also set up their pavilions for the night.

When they arose the next morning the jousting signal hung on the black knight's spear, and Kei claimed that as he had been thrown unfairly the day before, he should be allowed to joust against the knight again. Arthur consented and Kei went against the knight and he was unhorsed immediately. The knight looked at Kei and then he struck him on his forehead with his spear butt, breaking his helmet, his skullcap, and his skin and flesh to the bone. Kei returned to Arthur and then every man in Arthur's retinue went out to joust against the black knight and all were thrown down until only Arthur and Gwalchmai remained. As Arthur began to arm himself to joust, Gwalchmai intervened and begged Arthur to allow him to go first. Then Gwalchmai—the Hawk of May—rode out and he and his horse were covered in brocade that an Earl's daughter had sent and no one in the host was able to recognize him.

This appears to mean that the first signs off spring were not recognizable. Then Gwalchmai and the Black Knight fought each other all day until evening, and neither had come close to unhorsing the other. The following day they again fought and this time with sharp spears, but neither looked like overcoming the other. Then on the third day the battle re-commenced with stout sharp spears and at noon this enraged pair began to fight and this time the saddle girths of both horses broke and both the combatants were thrown back over the hindquarters of their horses. Then they fought each other on foot with swords until finally the Black Knight gave Gwalchmai such a blow that his helmet turned on his head and Owein recognized Gwalchmai. Owein then spoke to Gwalchmai.

“Lord Gwalchmai, I did not recognize you because of your cloak. You are my first cousin: take my horse and armour.”

Gwalchmai replied, “You are my master, and you have won: now take my arms.”

Arthur saw all this and he approached the warriors, and Gwalchmai told him that the Lord Owein had defeated him and refused to take his arms. To this Owein responded that Gwalchmai had defeated him and refused to accept his sword. Arthur resolved this dilemma by asking them to both give their swords to him and then neither of them would have defeated the other. Then Owein threw his arms around the emperor’s neck and embraced him and the entire host gathered around with great haste.

Then they all retired to their tents for the night, and the next morning as Arthur prepared to leave, Owein said that this would not be right, as he had left Arthur three years before. Now that this place was his, he had been preparing a feast for Arthur as he anticipated his arrival knowing that Arthur and his men would come looking for him. Owein invited Arthur and his men to come with him to bathe and to rest from their travel fatigue, and so they all went to the fortress of the Countess of the Fountain. The feast that had been three years in the making was consumed in three months. Then when Arthur prepared to leave he sent messengers to the Countess asking that Owein should be allowed to accompany him so that the nobles and ladies of the Island of Britain might see him for just three months.

All this is reminiscent of the appearance of the constellation of Orion above the eastern horizon of the night sky, and its subsequent disappearance below the horizon. Three months later the appearance of Orion heralded the onset of the spring rain seasons for the nations on the eastern end of the Mediterranean, and the subsequent and coincident rise of the Dog Star—Sirius.

In the event Owein stayed at Arthur’s court for three years and not for just three months. Then one day when Owein was dining at Arthur’s court at Caer Llion ar Wysg—Castle of the Confluence of Waters, a woman arrived on a bay horse. She was dressed in yellow brocade and her bridle and saddle were of gold. Yellow means east and so does gold, and brocade infers turning or spinning as planets and the skies do.

The woman rode up to Owein and took the ring from his finger and told him that this was he way to deal with a false and treacherous deceiver, and there was shame on his beard. Then she turned her horse around and left. The memory of his adventure returned to Owein and it saddened him, and he

finished his meal and retired to his lodgings where he lay grief-stricken all night. The next day Owein set out and he did not head for Arthur's court, but instead he went out to the four reaches of, and the desolate mountains of the world. Here he wandered about until his clothes fell off and his body almost gave up, and long hair grew all over him. Then he fed with the wild animals until they grew used to him. When at last he became so weak that he could not keep up with the animals he came down from the mountains into a vale and he headed for a park that was the loveliest in the world, and a widowed Countess owned it.

This mirrors the accounts of Ea-bani who dwelt with the animals in the ancient Mesopotamia, Babylonian, and other, epics of Gilgamesh. It also matches with the recorded historical religious retreat and experience of the mighty Chaldean Emperor Nebuchadnezzar who went out into the wilderness and lived amongst the wild animals, and where his hair and his fingernails grew long and unkempt. Perhaps John the Baptist did the same, and this story also matches with mediaeval tales of L'Ancelot—the Servant, who was a form of Orion or Hercules knightly figure.

One day the Countess and her handmaidens were walking alongside a pond in the park and they saw the form and shape of a man. Although frightened, they approached him and they saw the blood running through his veins and they heard him moaning because of the sun. Then the Countess returned to her castle and took a cup full of precious ointment and she called one of her handmaidens and instructed her to take the ointment with a horse and clothes to the man. They were to rub the ointment onto him until he revived and to then leave the clothes and the horse nearby, and then they were to observe what the man did. The girl then went out to the man and rubbed all the ointment over Owein, and then she left the clothes and the horse nearby, and then she retreated a little way and hid to watch. After a short while she saw the man scratch his arms and then rise to examine his skin, for he as ashamed of his ugly appearance. Then he noticed the horse and the clothes and he crawled along until he could pull the clothes from the saddle and he dressed himself, and then finally with difficulty he managed to mount the horse.

Then the girl showed herself and Owein asked her what country he was in. The girl told Owein that a widowed countess owned the castle, and when the lord who was her husband died he left her two earldoms. Now however there was only this one house that the Young Earl, who was her neighbour, had not seized because she would not marry him. Owein said that this was a pity, and then he went with the girl to the castle. Here he dismounted and the girl led

him to a comfortable chamber and kindled a fire for him. Then she went to the countess and returned the ointment cup, and the countess asked her where the ointment was. When the girl told her that the ointment was all used up the countess told her that she was distraught and that she should not have used up all of the ointment worth one hundred and forty pounds on a man whose name she did not know. Then the countess told the girl that nevertheless she should see that he was abundantly provided for. For three months the girl did this, providing Owein with food, drink, and fires, and with baths and a bed, until he was well and his hair came off in scaly tufts, and his skin as whiter than before.

One day there was a commotion in the castle and Owein saw great preparations being made and arms brought in, and he asked he girl what was happening. She told him that the earl she had told him about was coming to the castle with his army to try to destroy her lady. So Owein asked if the countess had horses and armour and he was told that she had the best in the world. Then Owein asked for a loan of a horse and armour so that he could go and look at this host. The girl told the countess and the countess laughed and said that she would give him the best horse and armour that he had ever had. The countess was pleased to give these to Owein before her enemies seized them, and she wondered why Owein wanted a horse and armour.

Owein was given a black (north) Gascony horse and armour, and he dressed himself and mounted the horse, and he rode out with two fully armed pages. They could see no limit to the Earl's hosts, and Owein asked the pages which troop the Earl was in. and they told him that the Earl was in the troop with he four yellow (west) standards, two before and two behind. Then Owein sent the pages back to the castle gate, and he rode through the first two troops until he reached the earl and he dragged him from his saddle and placed him between himself and the pommel. Then with some difficulty Owein carried the captive Earl back to the waiting pages at the castle, and they all entered. He then gave the Earl as a present to the countess and he told her that this was a payment for the healing ointment that she had given to him.

The hosts pitched their tents around the castle and in return for his life the young Earl gave back the two earldoms to the countess, and in return for his freedom he gave back her gold, silver, and jewels, and also half of his own realm. He also gave sureties for everything. After all this, Owein left although the countess invited him to the entire realm. Owein wanted only to roam the far reaches and deserts of the world. This again sounds like a great planet wandering off on an unstable new orbit or alternatively an unstable view of the night skies as seen from planet Earth.

As Owein was journeying onwards he heard a great roar in the forest, followed by a second and then a third, and so he entered the forest and in the centre he saw a large cliff, and a grey rock on the side of the cliff. There was a cleft in the cliff and in the cleft was a Serpent, and beside the Serpent was a pure White Lion. Whenever the Lion made to leave the Serpent leapt at it and the Lion let out a roar. Owein unsheathed his sword and approached the rock and as the Serpent came towards him he slashed it into two halves where it lay on the ground. Then as Owein returned to the road he saw the Lion following him, and it sported about like a greyhound that he himself had reared.

This sounds like the constellation of Serpens and the constellation of the Lesser Lion. Owein remains a puzzle unless he is the planet Osiris that in Egyptian interpretations wandered off from Egypt to Lebanon, and was brought back to Egypt and restored before wandering off again to destruction. The remnants of the destroyed planet Osiris became the main asteroid belt, and the identification of Osiris was transferred to the brilliant constellation of Orion whilst his sister-wife Isis was identified with the Dog Star Sirius.

Owein travelled on until evening and though it was time to dismount, and he turned his horse loose to graze in a level wooded meadow. He kindled a fire and the Lion collected enough firewood to last three nights, and then the Lion went quietly away and retuned with a fine big roebuck, and the Lion dropped this before Owein and then it lay down between Owein and the fire. Owein skinned the roebuck and cut chops and set them on skewers and gave the rest to the Lion. Whilst he was dong this he heard a loud moan, and then a second and a third. He approached (a stone vessel) and asked whether it was an earthly creature that made such a sound. The voice answered him that it was, and so Owein asked who the person was and what the person was doing inside there.

The story is perhaps predictable as the voice told Owein that she was Luned —Created Fashioned—and that she was imprisoned inside this stone vessel because of a young man who came from the emperor’s (Arthur) court and stayed a short time with her lady (Countess of the Fountain) and then he visited Arthur’s Court and never returned. The young man was the companion that she loved best in the whole world. Two of the countess’s chamberlains had then reviled the young man in her presence, calling him a false deceiver, and so she had declared that the two of them together could not stand against him. Then they imprisoned her inside this stone vessel and said that she would not remain alive unless the young man came to defend her by a certain day, and that day was the day after tomorrow. Luned had no one to go and look for this young man and his name was Owein son of Uryen. Owein then asked if Luned was

certain that if the young man knew of her plight he would come to defend her, and was told, “Between me and god I am.” As Owein was the son of Uryen this matches with Orion the son of Urine, and son of the Urine of Zeus, Neptune, and Mercury.

The story is a bit vague as Owein then shares the cooked chops with Luned, and so she is now outside of the stone vessel and he must have released her, and it is not certain whether she recognizes him. They then talked until the next day and Owein then asked where he might find food and shelter for the night. He was told to go to the ford and to take the path along the river (Eridanus?). After some distance he would see a great many-towered fortress, and the owner of this fortress was an earl who was the best man ever for food. Here Owein could spend the night. Then “No watchman ever guarded his lord as faithfully as the Lion had watched over Owein the night before.”

Owein saddled his horse and set out through the ford and rode until he saw the fortress. Here he was received honourably and his horse was attended to a given abundant food and the Lion lay down between the horse and manger so that no one dared to approach it. Owein had never before seen any place where the service was so excellent, and yet every man was as sad as if he were dying. When they sat down to eat the Earl and the girl sat on either side of Owein and as usual she was the most beautiful girl that Owein had ever seen. The Lion came and lay between Owein’s feet and he fed it from every dish that was set before him.

Owein had never ever seen such sad men and when halfway through the meal the Earl welcomed him, Owein replied that it was high time for them to become cheerful. The Earl hastened to tell Owein that it was no fault of his that they were all sad, and that there was a good reason for their sadness. Owein asked what was the reason and the Earl told him that his two sons had gone out hunting on the mountain the previous day and a great brute who kills and eats men was there. He had seized the Earl’s sons and tomorrow was the day when the Earl must either give the girl to him or else he will kill the Earl’s sons before his eyes. This brute appeared to be a man but he was no smaller than a giant. Owein responded that this was a pity, and he asked what the Earl intended to do, and the Earl replied that he thought it more honourable that his sons who had been seized should die than for him to give his daughter to him to be violated and killed.

The talk turned to other things and Owein spent the night at that place. The next morning they heard a noise beyond measure made by a large man coming

with the Earl's two sons. The Earl wished to close up the fortress and to abandon his sons to their fate, but Owein armed himself and went out to try himself against the man and the Lion followed him. The man saw that Owein was armed and he advanced against him and they fought, and the Lion fought better than Owein did, and the big man said that could handle Owein easily if he did not have the Lion with him. Owein then drove the Lion back inside the fortress and closed the gate and he returned to fight the big man, but the Lion roared when it saw that Owein was in difficulty. It climbed up onto the Earl's hall, and it jumped onto the fortress wall and from there it bounded along to find Owein. Then it smashed the big man on the shoulder until its paw went down through to his knees and all his entrails could be seen falling out, and the big man fell dead.

Owein then gave the two lads back to their father and the Earl requested him to stay, but Owein needed to ride to the meadow where Luned was. He saw the light of a great fire there and two fine lads with curly auburn hair were taking the girl to throw her into the fire. He asked them what reason they had against her and they told him the same story that Luned had told him the night before, and ending with the statement that as Owein had failed her, they would burn her. Owein responded that god knew that he (Owein) was a good knight and that it would surprise him if he knew of this girl that he did not come to defend her. Then he offered that if they wished he would stand up in the place of Owein and fight against them. These two lads agreed and they attacked Owein until he was hard pressed by the pair of them. When the Lion arrived however, he had the better of the fight, and they said that they had agreed to fight him alone and that the animal was a fiercer opponent than he was. Once again Owein imprisoned the Lion with the girl and he built a stone wall across the door. He returned to fight the two men but his strength had not fully returned and so they were getting the better of the fight. The Lion roared continually because Owein was in trouble, and it tore at the wall until it found a way out, and then it quickly killed one lad and then the other. In this way Luned—Creation—was saved from being burned. Owein and Luned then went to the court of the Countess of the Fountain, and when he left there he took the Countess with him, and she remained his only wife for as long as he lived.

After all this Owein went to the court of the Black Oppresser and killed him and the Lion remained with him until he had overcome that opponent. When he arrived at that man's court Owein made for the hall, and there he saw twenty-four of the most beautiful girls ever, yet their clothing was not worth twenty-four pieces of silver. They were all as sad as if they were dying. He asked them

for the meaning of their grief and they said that they were all the daughters of earls, and that each had come with the man she loved best. When they came there they were made welcome and accorded respect, and they were made drunk. Then the devil, who owned the court, came and killed their men and took their clothes, their horses, and their gold and silver. The bodies of their men were still lying in the house along with the corpses of many others. These girls expressed their distress at Owein's arrival in case he came to grief.

Owein thought that this was very sad, and he went outside and he saw a knight approaching and welcoming him with love and joy as if he was a brother. This was the Black Oppressor and Owein told him that he had not come to seek a welcome, and the Knight replied that he would not get one. They immediately went for each other and there was a fierce struggle until with a great effort Owein bound his opponents hands behind his back and the Black Oppressor asked for mercy. He stated—"Lord Owein, it was prophesied that you would come here and subdue me, and that you have done. I was a robber and this is a plundering house. Spare my life and for your sake I will become a good host and turn this into a guest house for both the weak and the strong for as long as I live." Then Owein accepted this proposition.

Owein stayed there that night and the next morning he took the twenty-four girls and their clothes and horses and whatever they had of goods and jewels, and they set out for Arthur's Court. He had been welcomed by Arthur before when he was lost, and now Arthur welcomed him more joyfully than ever. Those of the women who wished to stay at the court remained and those who wished to leave left.

All this sounds like trouble in the heavens and the twenty-four maidens may well be the twenty-four hours of the day or otherwise the twenty-four supporting star groups placed two with each of the twelve signs of the Zodiac. The Black Oppressor had clearly been part of the disarray in the heavens and as seen from Earth and part of the threat to destroy the Creation—Luned. In this scheme of things when parallel with the Ancient Egyptian version, Owein appears to be Osiris and the Countess is Isis. The Black Oppressor appears as Seth the dangerous murderous brother of Osiris, who is Kronos of the Greeks and Saturn of the Romans. The two young men with curly auburn hair who attempted to burn Luned—the Creation—would be two large comets with curling tails that threatened planet Earth.

Owein acts in the same manner as Osiris in that he becomes the guardian of the Fountain, and the husband of the Countess of the Fountain. The Nile was

thought of as the tears of Isis, and the appearance of Osiris as Orion coming up over the eastern horizon of the night sky heralded the arrival of the great star Sirius—Isis, and this annual arrival heralded the oncoming flooding of the river Nile. In the same way the melting of the snows in the mountain massifs of Eastern Turkey, Armenia, and other areas in that general region at this same time, caused the floods of the rivers Euphrates and Tigris that provided the waters for the massive canal irrigations schemes of central Mesopotamia.

Owein in conflict with the Black Knight would be the same conflict as the Egyptian Osiris in conflict with Seth, alias Saturn, alias Kronos.

Finally after Owein had remained as chief of Arthur's retinue and he was dear to Arthur, he went off to his own lands with the three hundred swords of Cynferchin and his Flight of Ravens, and they were victorious wherever they went. Ravens are indisputably associated with death and it appears logical to compare Owein with Osiris as the Lord of the Dead. Death was regarded as going to another place and Owein's own land is not specified in this story. Cyn can mean "formerly " and Merch means "girl" or "maiden", and Chwyn means "motion" and "slowly", whilst Chwyl means "turn, fate, event, course". So we have the return to the Slow Former Course of the Maidens (Hours). The fact that some Maidens remained at Arthur's court, and others left the court can mean that the Maidens of the Night Hours remained and the Maidens of the Daylight Hours left the night skies.

The fact that Owein travelled through unknown lands and to new and different fortresses, and meeting Earls and others who are strangers to him means that as a Planet then Owein is off course, and out of his normal orbit. This brings him into a series of near collisions and collisions with other planets, comets, asteroids, and so on, in the Solar System. These encounters are described as knights battling with each other in either deadly serious combats or fairly dangerous jousting. The central problem lies in identifying Owein and it appears certain that he was a Planet and after the destruction of this Planet he became the constellation of Orion. His wandering in a wilderness with wild beasts and his descent into a scabby unkempt naked and a grotesque unrecognisable figure illustrates that. As the planet Osiris he has virtually destroyed by his brother the Dark Planet named Seth, and his wife Isis then restored him to life. In this Mabinogi Tale the starving emaciated Owein is restored to life with healing ointment by his wife the Countess of the Fountain = Isis.

In Egyptian religious tales Seth as the Black Oppressor was defeated but not killed, and Owein spares the Black Oppressor in the same way. Seth and his alter ego the planet Saturn was Bel Enlil in the ancient stellar Babylonian religious stories, and in both Egypt and Babylonia the colour of Seth/ Saturn was Black. In the Greek stories Kronos /Saturn was a dangerous planet god who ate up his own offspring until he was deposed by his son Zeus / Jupiter. Zeus did not kill Kronos but he castrated him and sent him into exile. In short the giant planet Jupiter was in near collision with the smaller giant Kronos and Kronos was displaced into an outer orbit.

Chapter Seventeen.

The Mabinogi of Peredur son of Effrawg. On the Trail of the Empress Helen.

This Mabinogi opens with a familiar ancient story of a widowed Queen who had seven sons, six of whom have been killed in battle. Only the youngest—the seventh son—is left and he is taken into seclusion to remove him from the dangers of warfare. Peredur is a form of the Achilles figure who is instinctively drawn to military accoutrements and arms, and he is later always shown to be invincible in battle.

In the earliest parallel Peredur appears to match with Ea-Bani the wild uncultured man from the wilderness, who becomes the bosom friend of the great King Gilgamesh. Peredur lives an uneducated primitive life in hiding as a boy and he tends the flock of goats, and one day he mistakenly chases home two deer that have wandered into the goats herd. Peredur complains that these two "strange goats" were very elusive and difficult to chase and to herd. Obviously young Peredur has done the impossible in his gauche naivety. Goats introduce the constellation of Capricorn and Deer introduce another star group. Again it must be stressed that the view of the Heavens is that as seen from Egypt and the Denderah Zodiac and emphatically NOT that of the Greeks and Romans.

One day the inevitable happens and three Knights ride into the secluded area where Peredur lives with his mother. These are Gwalchmai (Hawk of May), Gweir son of Gwestyl (Hay son of the Promise), and Owein (Our Cry) son of Urien (Uranus), the later bringing up the rear. Owein as Our Cry is simply a manifestation of Nergal the dread lord of the Underworld. First Gwalchmai signifies spring and new life, and Gweir signifies the growth of plant life necessary for survival in its cut and near dead form, and Owein signifies the inevitable cycle of Death.

The first step in examining this Mabinogi Record is to see what the title means. Peredur translates to English as "Steel Shirt" and the millions of readers who have read the works of the vast phalanx of "Arthurian" writers may rightly wonder why not one of them has mentioned this. The word Efrawg or Effrawg is almost certainly "Hebrews"—Effroeg—and as it can be conclusively proved in "The King Arthur Conspiracy" that the Khumric-Welsh are the "lost" Ten

Tribes of Israel, this again makes sense. The Ten Tribes never ever got “lost”, all that happened is that their neighbours the English refused to believe the Welsh Records and swamped the much smaller country with a brand new politically and religiously correct history. The word Efrawg is close to the word Eifftiad, which means Egyptian and again the close links, which are firmly established in “Moses In The Hieroglyphs,” affirm this linkage.

The key passage in the Mabinogi of Peredur son of Efrawg—Steel Shirt son of the Hebrews—is in the passages concerning Peredur taking lodgings with a Miller and going to the great tournaments being held nearby by the Countess. First we have a village still named as Trefelynfarchog. This is Tre—“town or Manor”-and Felyn “Mill”,—and Marchog—“Knight”, that gives us—The Mill Town Knight or The Knight from the Mill Town. This is a very strange name that matches the Mabinogi titular name of Peredur.

Richard Wyer who lives close by made a search of the farms in the valley, and he found to his surprise that no less than fourteen of the farms had at one time had mills. This matches with the Mabinogi statement that the valley was full of Mills that were needed to grind flour to feed the large numbers of soldiers in the area who accompanied the Empress. Visits were made to several of these farms to view and to film what remains of these old mills with their holding ponds and sluices.

Then we have place names that identify that an Empress once lived in the close vicinity. We even have the River of the Empress in Welsh as Afon Banon, and other Banon names = “exalted person, or empress”, and The Ridge of the Empress, in the area.

The Story.

The tales opens with an account of the Earl Effrawg and his six eldest sons being engaged in constant warfare, in which they were all killed. Only the seventh and youngest son of Earl Effrawg, who was too young to fight, survived, and he was taken away from civilization in to the wilderness and hidden by his mother. This has echoes of the story of the stories of the planet gods Uranus and Saturn who devoured their male children as soon as they were born. The story seems to be either that of Uranus the father of Saturn as the devouring father, and some ancient writers have confused this story with Saturn and his son Zeus-Jupiter. This destruction of dangerous child heirs went on until the wife of Uranus hid Saturn away in a secret place, and gave Uranus a stone to swallow instead. In this way Saturn, whose story is often confused as that of Zeus-Jupiter, grew to manhood in hiding in a secret place. Doubtless in

his turn the giant planet Jupiter was acting as the vacuum sweeper and swallowing up all large comets or wandering planets that were straying into our solar system. This weird episode is remembered in the still extant children's Rhyme—"Rock a bye baby, In the tree top, When the wind blows the cradle will rock, And when the wind blows the cradle will fall, And down will come cradle baby and all." The nurse of Jupiter hid the infant in his cradle in a treetop, so that he would not be found on the earth, or in the heavens. The other distinct parallel is that from ancient Egypt, where Isis hid her son the infant Horus in the reeds so that his murderous uncle Seth would not find him. The theme of hiding the child to save him from an enemy is also part of the Christian story. The opinion of Alan Wilson and Baram Blackett is that the Peredur story is the Khumric parallel of that of Jupiter (Zeus of the Greeks).

The hidden seventh son in this Khumric tale was Peredur ap Effrawg, or Steel Shirt son of the Hebrews, and Caer Effrawg was Wroxeter the ancient British capital city. Peredur grew up totally ignorant of anything and everything in the outside world. Peredur was surrounded by peaceful men, women, and children, and no one ever mentioned weapons or horses in his hearing. He grew up playing in the forests and one day he saw two hinds amongst a herd of his mothers goats. He failed to identify these strange beasts as female deer and thought that they were hornless goats, and he had to exert himself to chase them and keep them with the herd as he drove the goats home. Everyone marvelled at his speed and strength that had allowed him to overtake such animals. Whether the goats represent the sign of Capricorn or Auriga the Ancient Shepherd is not clear.

Shortly after this three Knights came riding along the bridle path, and they were Gwalchmai—Hawk of May, so of Gwyar—of the Blood, and Gweir—Hay, son of Gwestyl—the Promise, and Owein—Our Cry son of Uryen (Ur is Pure) and we may have 'purity'. These three were pursuing the Knight who had distributed the Apples at Arthur's court (presumably the Golden Apples of Immortality), and Peredur asked, "Mother, what are these?" and she told him that they were Angels. At this Peredur immediately decided that he wanted to become an Angel, and so he approached the knights.

Owein asked Peredur if he had seen a Knight passing by, and Peredur replied that he did not know what a Knight was, and Owein explained that he himself was a Knight. So Peredur asked him "What is that?" and was told that it was a saddle, and then he asked about every part of arms, armour, and horse gear, and what each was used for. In turn Peredur told Owein that he had seen the man he had asked about, and stated that he would follow them at once. Peredur then

told his mother that she was mistaken and that the strangers ere not Angels and they were in fact Knights. At this his mother fainted away.

Then Peredur selected the best of the nags that served as packhorses to bring food, drink, and firewood to the desert from the outside world, and he strapped a bundle onto this nag to serve as a saddle. He then returned to his mother and told her that he was leaving, and she insisted on giving him some good advice, in the form of several guidelines. She told him to go to Arthur's Court where the best, the bravest, and the most generous men were. When he saw a church he was to chant his paternoster, and when he saw food and drink and was not offered any, he was to take them. If he heard an outcry he was to go towards it and especially if it was a woman. If he saw a fine jewel he was to take it and give it to someone, and this would make a good name for him. If he saw a beautiful woman he was to woo her even if she did not wish this, and this would make him a better and a more noble man.

Then Peredur set forth having imitated all the gear of the Knights with withes and trappings. For two days and two nights he travelled through the wilderness and desert without food or water until he came to a great tangle of forest. There are echoes of the tale of Bel-Merodach (Jupiter) and of other ancient "mythical" heroes in all this. Peredur appears to have been a distant planet far out in the great distant empty wastes of space at the edges of our solar system, and in this was he was "hidden" as a youth. Then some form of disturbance that is indicated by the passing near to Peredur of an unnamed Knight followed by Gwalchmai, Gweir, and Owein, caused the planet Peredur-Jupiter to move inwards towards an orbit closer to the Sun and to planet Earth.

When Peredur—Steelshirt came to the forest he saw that far into it there was a clearing, and in the clearing was a pavilion in the guise of a church, and so he chanted his paternoster. The door of the pavilion was open and so he entered and inside, near the door, he saw a chestnut haired girl wearing a golden headband studded with precious stones, (a tiara), and a thick gold ring on her finger. At the far end of the pavilion Peredur saw a table with two bottles of wine and two loaves of bread, and chops from suckling pigs, and Peredur explained the instructions given to him by his mother to the girl, who invited him to go and eat. Then Peredur took half of the food and drink, and left the rest for the girl. Next he took the golden ring from the girl, who gave it to him willingly, and he knelt and kissed her, and then he mounted his horse and departed.

After Peredur had left the Knight who owned the pavilion called The Pride of the Clearing arrived, and seeing the hoof prints of Peredur's horse he asked the girl who have been there. The girl told him that a strange looking man had visited, and the Knight then accused her of having a relationship with Peredur, and despite her denials the Knight refused to believe her. Then stating that he would seek out Peredur the Knight told the girl that she "would not spend two nights in the same place" until he avenged himself on Peredur.

This appears to indicate that planet Peredur—Jupiter may have interfered with a satellite of another planet, and that this planet—the Knight of the Pavilion of the Pride of the Clearing—was also disturbed from its normal orbit by the erratic movements of Peredur.

The Knight then set out after Peredur who was heading for Arthur's Court, which is probably the view of the solar system that we see from planet Earth. When this Knight arrived at Arthur's court he was told by the gate-keeper that another Knight (Peredur) had arrived at the Court just ahead of him, and that this Knight had given him a thick gold ring as payment to guard his horse. So there is a planet from an outer orbit gong off course and entering the inner regions of the solar system, and this new planet was attracting another heavenly body with its immense gravitational pull. The Knight then entered the hall where Arthur was with his retinue, and Gwenhwyfar was with her ladies, and the chamberlain was in the act of serving Gwenhwyfar from a cup. The Knight seized the cup from Gwenhwyfar and poured its contents over her face and breast and boxed her ears severely, and stated that whoever wished to avenge Gwenhwyfar and take the cup from him could follow him to the meadow where he would be waiting. The Knight then took his horse and headed off to the meadow and no one dared to follow him, as they all believed that he would never have dared to commit such an outrage unless he was possessed of great skill, strength, magic, and enchantment, and that no vengeance could be taken on him.

If Gwenhwyfar is the Moon then "she" has probably been eclipsed somehow and subjected to a battering from meteorites. This means that Arthur's heavenly 'Court' was disturbed and a large heavenly object was acting dangerously.

At this moment Peredur arrived and entered the hall on his bony dapple-grey nag with its decrepit trappings and tawdry gear. Kei was standing in the middle of the hall, and Peredur asked him where he could find Arthur. Kei wanted to know what business Peredur had with Arthur, and Peredur answered that his mother had told him to come and be ordained as a Knight by Arthur. Kei then

remarked that Peredur had come badly equipped with his horse and armour, and the rest of Arthur's host began to mock Peredur and to throw sticks at him. They were glad to have this strange spectacle appear as this allowed them to distract attention from the other incident.

Then a Dwarf entered, (a dwarf is a Cor or Corrach), who had arrived with his Dwarf wife into Arthur's Court one year earlier, and they had never spoken a word to anyone. The Dwarf said "God's welcome to you Peredur, handsome son of Effrawg, chief of warriors and flower of knights." This outraged Kei who upbraided the Dwarf for coming into Arthur's Court and remaining silent for a year where there was choice of talking and drinking companions, and then in the presence of the Emperor Arthur and his household to proclaim such a man as Peredur the chief of warriors and the flower of knights. Kei then boxed the Dwarf on the ears and struck him to the ground. Then the Dwarf's wife entered and she also said, "God's welcome to you Peredur, handsome son of Effrawg, flower of warriors, and candle of knights," and Kei said that it was a silly thing to say after remaining silent for a year in the presence of Arthur and his warriors and he gave the dwarf woman such a kick that she fell in a dead faint. Peredur again asked Kei, "Tell me tall man, where is Arthur?" The reply from Kei was that Peredur should follow the Knight who had ridden out to the meadow, and to take the cup from him and overthrow him and take his horse and armour, and then Peredur would be made a Knight.

Peredur turned his horse and headed for the meadow where the other Knight was riding about, arrogant in his might. The Knight then asked Peredur if he had seen anyone following him from the Court, and Peredur told him that the Tall Man at the Court had told him to overthrow the Knight and to recover the cup, and to take his horse and armour. The Knight of the Pride of the Clearing then told Peredur to be quiet and to return to the Court and to call for Arthur or another knight to come and fight with him. If no one came out quickly then the Knight would not wait. Then Peredur assured the Knight that he would take his horse and armour and the cup whether he liked it or not. At that the Knight advanced angrily upon Peredur and struck him a powerful blow between his neck and shoulder with the butt of his spear. Peredur's response was "Lad, my mothers servants would not play with me in this way, but I will play with you." Then he aimed a pointed dart and hit the Knight in the eye, and the dart went out through the nape of his neck, and the Knight fell to the ground dead.

Back at the Court, Owein son of Uryen was criticising Kei. "God know, you struck that man who you sent after the Knight a foul blow. He will either be overthrown or killed, and if he is overthrown the Knight will consider him to

be a man of stature, and Arthur and his warriors will be shamed eternally. If he is killed then they will still be shamed, and you will have sinned as well. May I lose face if I do not go and learn what has happened."

What has happened is that Peredur-Jupiter has been somehow disturbed from its out orbit, and has gone into a new course around the Sun. Then Peredur has come into near collision with a planet called the Knight of the Pride of the Clearing, and this second planet Knight has begun moving in a dangerous collision course in the Solar system. This has resulted in a fatal collision between planet Peredur and this Knight planet, and the Knight planet has been disintegrated. The word for Dwarf is Cor and Cor can mean a Circle, and so the Circle of the Heavens has been silent until the arrival of Peredur. The "dapple-grey" horse that Peredur had arrived on appears to indicate a direction of North West.

Out in the meadow Owein found Peredur dragging the Knight behind him, and so he said, "Wait chieftain, and I will remove the armour," and Peredur replied that the iron tunic would not come off, and that it was part of the Knight. Owein then removed the armour and clothing and told Peredur that he now had a better horse and armour than before, and that he should take them and come into Arthur's Court with him, where Arthur would make him a Knight. Peredur however stated that he would lose face if he went to Arthur's Court, and he gave the Cup to Owein and told him to give it to Gwenhwyfar, and to tell Arthur that he would be his man wherever he went, and that he would serve him to his best advantage. However he could not enter the Court until he had met with the Tall Man (Kei) and avenged the Dwarf and his wife. Owein then returned to Arthur's Court where he related both the adventure, and the threat to Kei, to Arthur, Gwenhwyfar, and the entire household.

What it means is that Peredur-Jupiter is not yet into a settled orbit. The identity of Kei is something of a problem, and his position as the Tall Man and the Steward of Arthur's Court gives some clues. It is highly likely that Kei is connected with the North Pole and the star Polaris, and as Arthur's Court appears to be the northern hemisphere of the Heavens as we see them, then Kei as the Steward is the organizer of the affairs of the Court. The act of Kei striking the Cor = Dwarf = Circle makes sense if a giant planet like Jupiter has moved from an outer orbit into a disturbed path and has destroyed another planet that got in its way.

In the Mabinogi of Peredur, the victorious Peredur set out on his quest and journeyed onwards, and he soon encountered another Knight who asked him

where he had come from, and Peredur said that he had come from Arthur's Court. The stranger Knight then declared that he had always been a waylayer and a robber of Arthur, and that he killed any of Arthur's men that he met. Without delay the two jousted and Peredur threw his opponent back over his horses hindquarters to the ground. The fallen Knight begged for mercy and Peredur granted that and then he sent him to Arthur's Court with the message that he had overthrown the Knight and that he would not set foot in the Court until he met with the Tall Man and avenged the insult to the Dwarf and his wife. So the defeated Knight went to Arthur's Court with the story and the threat to Kei. In the next week Peredur met with and defeated sixteen more knights and he sent them all to Arthur's Court with the same story and the threat to Kei. There Arthur and his household reproved Kei and they were not a little concerned.

Peredur rode onwards and he came to a great tangled forest with a lake alongside, and a great court surrounded by a handsome fortress. At the edge of the lake a hoary headed Man dressed in a brocade garment sat on a brocade cushion (brocade = circling or spinning), and there were lads fishing from a boat on the middle of the lake. The hoary headed Man saw Peredur and he rose and headed for the court and Peredur also made for the court, where he found the door open and when he entered he found the hoary headed Man seated on a brocade (revolving, spinning) cushion, and a strong crackling fire blazed. The household staff rose and assisted Peredur to dismount and to disarm, and the Man patted one end of the cushion and invited Peredur to sit on it. Then they talked, and when it was time the tables were set up and Peredur was seated at one side of the Man and they ate.

When the meal ended the Man asked Peredur if he was skilled at fighting with the sword, and young Peredur answered he supposed that if he received instruction then he would be skilled. The Man then said that he who knows how to play with a stick and shield would know how to use a sword. This hoary headed Man had two sons, one of whom was Yellow haired whilst the other was Auburn haired. These colours appear to indicate either west-northwest or west southwest, and probably the constellation of the Twins—Gemini. So the Man told his sons to rise and to play with sticks and shields, and they did this. Then the Man asked Peredur which one of the two lads played the better, and Peredur said that he thought that the yellow haired lad could have drawn blood if he wished. Then the Man told Peredur to take the stick from the auburn haired lad and to draw blood from the yellow haired lad

if he could. Peredur took the stick and he struck the yellow haired lad until his eyebrow sagged down to his eye and the blood ran in streams.

The Man then told Peredur to sit down and said that he would become the best swordsman in this island, and then he introduced himself as “I am your uncle, your mother’s brother,” and he told Peredur that he should remain with him for a while learning manners and courtesy. He told Peredur to forget his mother’s words, and that he would be his teacher, and that he would make him a Knight. The Man then advised Peredur that if he saw something strange then he was not to ask about it unless someone was courteous enough to tell him, for any rebuke would fall upon the Man as his teacher, and not upon Peredur. Finally it came time to sleep.

If the hoary headed Man was a brother of Peredur’s mother, then he might well be Neptune-Poseidon, if Peredur is Jupiter. At daybreak Peredur arose and took his horse and with his Uncle’s permission he left. He entered a great forest and saw a level meadow at the far end, and beyond the meadow was a great fortress and a handsome court. Peredur headed for the court and finding that the door was open he approached the hall. Inside he found a hoary headed man seated to one side, and surrounded by many squires who rose to meet him and heir service was good. Peredur was seated beside the nobleman, who owned this court, and they talked, and when it was time to eat Peredur was seated at one side of the nobleman. When the meal was over the nobleman asked Peredur if he knew how to use a sword, and Peredur answered that if he were to receive instruction then he thought that he would know.

Then the nobleman told Peredur to take the sword and to strike the great iron column. This column stood in the middle of the hall and it was as thick as a warrior’s embrace. So Peredur took the sword and struck the column and both the sword and the column broke into two. Then the nobleman ordered Peredur to put the pieces together and to join them, and Peredur did this and both sword and column were as they had been before. Then he struck the column again and both the sword and the column broke in two, and then he joined them together again as before. Then Peredur struck the column with the sword a third time, and again both sword and column broke in two. “Now, join them once more,” said the nobleman, but this time Peredur could not join either the sword or the column.

Then the noblemen told Peredur “Well lad, go and sit down, and God’s blessing be upon you. You are the best swordsman in the entire kingdom. You have come into two parts of your strength but the third part is still wanting, and

when you attain your full power you will yield to no one." Then the nobleman told Peredur that he was his uncle and his mother's brother, and a brother of the Man in whose court he had spent the previous night. Then as Peredur sat to one side of his uncle he saw two lads entering the hall and then leaving for a chamber, and they carried a spear of incalculable size that had three streams of blood running down from the socket to the floor. Everyone in the hall set to crying and lamenting when they saw the lads coming in this way, and it was not easy for anyone to bear, but the noblemen did not interrupt his conversation with Peredur and he offered no explanation for the meaning of this. After a short silence two girls entered carrying a large platter with a man's head that was covered in blood upon it, and everyone again set up such a crying and a lamentation that it was not easy to remain in the same house.

The idea of the gigantic spear may point towards the constellation of the Spear in the heavens, and it may indicate a direction of north east, and there is also a possible Christian link with the story of a Roman soldier jabbing a spear into the side of the crucified Jesus the Nazarene to test whether he was alive or dead after only four to five hours on the cross. This alleged "spear of destiny" of the Christian story is preserved in Vienna, and modern technical analysis has indicated that it is not the ancient original spear. The man's severed head on a platter is another widespread motif as in some versions of the epic of Bel Merodach tell of his instruction that his head should be cut off so that life on earth would be preserved. This religious idea also figures in the Scandinavian Sagas where the head of a god is similarly severed and he blood sacrifice saves mankind, and the same idea is found in the Mabinogi of Bran where the head of Bran is cut off and then still lives on and this again serves as a talisman to preserve the integrity of the British nation. The Christian story similarly includes the beheading of John the Baptist and much has been alleged and written about the preservation of John's skull as a holy talisman.

The next morning Peredur rose and with his uncle's permission he again set out, and came to another forest where he heard cries and found a woman attempting to lay the corpse of a man across the saddle of a horse. The woman informs Peredur that he is accursed as his departure from home caused his mother to die of grief. She also told Peredur that the Dwarf and his Wife who he met at Arthur's court was the Dwarf of his father and mother, and that she is his foster-sister. The dead man was her husband who has been killed by the Knight of the Wood, and the lady then warned Peredur not to approach him in case he might also be killed.

Peredur then states that having delayed with her for so long he might not be able to overcome this Knight, and if he waited much longer he might not overcome him at all. In short the Knight is another planet or similar heavenly body that is moving away along a course or orbit. Peredur then offered to bury the dead man and to accompany the bereaved lady to where the Knight was, and where he might be able to avenge her.

Then after burying the dead man, Peredur and the Lady rode to where the Knight was riding his horse in a clearing, which indicates that this is another planet or other heavenly body orbiting in another unsafe and collision area. The Knight asked if Peredur was Arthur's man, and on being informed that he was, they began to fight and Peredur overcame the Knight who then begged for mercy. Peredur then sent him to report to Arthur's court, and to tell that Peredur would not again set foot in Arthur's court until he met with the Tall Man (Kei). The Knight then rode to Arthur's court and told what had happened and repeated the threat to Kei. This cause Arthur to rebuke Kei for his action the resulted in having driven Peredur away. Owein then said that Peredur would never come to the court, and that Kei would never venture out after him. This caused Arthur to declare that he would go in search of Peredur in all the wildernesses of the Isle of Britain, and then Peredur and Kei could do their worst to each other.

If Kei were associated with Polaris then he would certainly not "venture out" to seek Peredur or any other planet, and if Peredur and Kei had a "battle" it would probably mean a shift of the Earth's Axis that would be seen as a movement of Polaris. In the same way huge wandering comets or unstable planets are automatically the "enemies" of Arthur and his stable peaceful Court.

Meanwhile Peredur had ridden on and he arrived at another great tangled forest of thickets where there were no tracks of man or beast. Here he saw a great ivy covered many strong towered fortress, where the vegetation near the gate was more lush than anywhere else. Here a thin lad with red-yellow hair came to Peredur, and Peredur told him to tell the owner of the castle that he had arrived. Red means East, and Yellow means West, and so there is directional evidence. The lad returned and opened the gate for Peredur, and when he entered he saw eighteen lean red haired lads all of whom were of the age, growth, and appearance, and similarly clothed as the lad who had opened the gate. This brings in numbering with one (1) land then eighteen (18) and so then nineteen (1 = 18 = 19). The service was good and Peredur dismounted and they removed his armour, and they all sat and talked. Then five (5) girls came from

a chamber, and the chief girl was the most beautiful sight that Peredur had ever seen, with old worn brocade (turning, spinning) clothes, and her skin was “whiter than the flower of white crystal”, and her hair and brows were blacker than jet, and in her cheeks were two of the most red spots imaginable. Colour codes are being employed. Then two (2) Nuns entered, one (1) carrying a bottle of wine, and the other carrying six (6) loaves if white bread. The Nuns explained that this was as much food and drink as their convent had. Bread and wine are the traditional Christian feast items.

The leading girl shared out the food and wine, and she attempted to give Peredur twice as much as anyone else. This Peredur refused and he shared out everything equally. Then when the meal was over Peredur requested a place to sleep, and he went to bed. The lads then told the girl to go to Peredur and to offer herself to him as either wife, or mistress, or whatever, and she refused. Finally under threats she reluctantly consented and went to Peredur with tears streaming down her face. This woke Peredur who asked why she was crying and the girl told him that her father had owned this court and the fine Earldom, but the son of another Earl had asked to have her for his wife, and she had refused him. Then when her father died she had inherited the Earldom, and the young Earl who was eager to have her had waged war and seized the Earldom. The young lads were all her foster brothers, and they had defended the house for as long as they could, but food and drink were exhausted and all that they had was what the Nuns had brought. The Nuns could travel where they wished, but now even they had no food left.

The girl told Peredur that the young Earl intended to attack the next morning and that he had threatened that her fate would be no different than if she was given to the stable boys. She asked Peredur to help them to escape or to defend them there, and he told her that he would do that, and advised her to go to sleep.

The next morning the Earl arrived with all his forces and Peredur rode out to fight with them. He met a knight and defeated him, and then he spent the whole day defeating opponent after opponent, until near sunset he met one particular knight who he knocked from his horse and the knight begged for mercy. This knight turned out to be the Leader of the Earl’s retinue, and he controlled one third of the Countess’s realm. So Peredur spared his life on condition that he returned this one third of the realm to the Countess (the beautiful girl) and that he also supplied provisions of food and drink, and armour and horses, for one hundred men.

That night Peredur and the girl celebrated joyfully before retiring to bed, and the next morning Peredur rose and set out for the meadow where he continued fighting. Once again Peredur overthrew a great number of the enemy, and finally an arrogant knight came to fight with him, and Perdur defeated him. The knight asked for mercy and Peredur demanded to know who he was, and the knight informed him that he was the Earl's Steward. Again this man controlled one third of the girl's realm, and once again Peredur demanded food and drink, and armour and horses for two hundred men, and the return of this one third of the countess's realm. That night they celebrated this second victory and retired to bed.

On the third morning Peredur again rode out to the meadow to fight and he overthrew more opponents than he had on the second day. Finally the Earl came to joust with Peredur and he was overthrown, and the Earl was compelled to ask for mercy. This time Peredur granted the Earl mercy on condition that he surrendered the whole of the stolen realm to the girl, and that he also supplied food and drink, and armour and horses for three hundred men. Peredur then spent three weeks (3 x 7 = 21 days) putting everything in order. Then he took his leave from the girl who asked him his name, and he replied that he was "Peredur son of Effrawg from the north." Once more there is a directional aid, and Peredur promised that should the maiden ever need his aid he would come to her rescue if he could do so.

Inevitably Peredur again set out on his journey and far away he met a horsewoman riding a rangy sweating horse and she greeted him. "Sister, where are you coming from?" he asked and she described her situation and said that she was the woman of the Pride of the Clearing. This was the first person that Peredur had met with when he embarked on his long journey and it was this woman from whom he had taken the gold ring and it was in her tent that he sat in the Knight of the Clearing's chair and ate and drank from his table. Peredur told her "Well I am the Knight on whose account you have suffered this disgrace, and he who has brought this upon you shall apologise." Then a knight appeared, and he asked Peredur if he had seen such a knight as he was seeking. Peredur told him to be quiet as he was the one who he was searching for, and assured him that the girl was innocent of any wrong in connection with him. Then the battle began and Peredur threw down the Knight of the Clearing who asked for mercy. This was granted on condition that the defeated knight should retrace his path and proclaimed the girl's innocence and how Peredur overthrew him.

It is clear that not every heavenly planet, moon, or satellite that Peredur encountered was destroyed and disintegrated, and that most were simply damaged and perhaps diverted as they moved along their paths.

Peredur then moved onwards once again. Until he arrived at a castle on a mountain ahead, and he went and pounded on the gate with his spear until an auburn haired lad who was aged as a boy but of the size of a warrior came and opened the gate. Auburn appears to indicate the West. Peredur entered the castle hall where a tall handsome woman was seated and surrounded by handmaidens, and the seated woman and the warrior size boy would most probably indicate the constellation of Comah. The tall woman advised Peredur to seek another place to spend the night, as there were nine Hags (9) nearby and also their mother and father. These were the Hags of the Wide Lands, and everyone would as near to death as escaping, as these Hags had laid waste the entire realm except for this one house. Peredur was unperturbed and said that he would stay for the night and do what good he could without doing any harm.

Near dawn Peredur awoke to hear screaming and he dressed hurriedly and went out in his shirt and trousers with his sword slung around his neck. He saw a Hag overcoming the screaming watchman, and so he took his sword and he battered her on the head until her helmet and skullcap were spread out flat like a platter. The Hag begged him, “Your mercy Peredur, handsome son of Effrawg, and the mercy of god.” Surprised Peredur asked her “How do you know that I am Peredur?” and the Hag replied “It was prophesied that I would suffer harm from you, and that you would take horse and arms from me, and so you shall remain with me whilst you learn to ride your horse and to handle your arms.” At this Peredur replied, “You shall have mercy upon your promise never to harm the realm of this countess.” Then he took sureties to seal this and with the countess’s permission he accompanied the Hag to the Hags’ court and stayed there for three weeks (3 x 7 =21 days) and then he chose horse and arms and rode out.

Numbers were of great significance in ancient times with three (3) being paramount. So 3 x 3 = 9 was of significance and 3 x 3 x 3 = 27 of great importance. So also 3 x7 was an important number, and so on.

One that first evening he came to a valley at the end of which was a hermit’s cell, and the hermit received him gladly and Peredur spent the night there. When he arose the next morning he saw that snow had fallen during the night. A wild Hawk had killed a Duck in front of the cell, and the noise of the horses made the Hawk rise and a Raven alighted on the Duck. Peredur stood watching

and compared the Blackness of the Raven, and the Whiteness of the Snow, and the Redness of the blood, with the appearance of the woman who he loved. Her hair was as black as jet, her skin was as white as snow, and the two red spots on her cheeks were like the blood in the snow. Black indicates North and Death, and White indicates South and Life, and Red indicates East and perhaps Birth.

At this time Arthur and his retinue were searching for Peredur and Arthur asked, ”Does anyone know the knight with the spear standing there at the head of the valley?” “Lord I will go and find out who he is,” said one of the men. This squire then approached Peredur and asked him what he was doing and who he was, but Peredur who was thinking hard about the woman he loved best gave no answer, and the man struck Peredur with a spear and Peredur threw him backwards over his horse’s hindquarters. Another twenty-four knights came (24) and Peredur said nothing whilst he knocked them all to the ground. Twenty-four implies the twenty-four hours of the day. Then Kei came and spoke rudely and harshly to Peredur who struck him under the jaw with his spear and threw him down breaking his arm and his collarbone. This seems to indicate that the Earth was rocked on its axis.

With Kei down and in a dead faint, his horse galloped wildly away and the household rushed to the scene of the encounter. At first they thought that Kei had been killed, but soon saw that if a doctor came and set the bone and bandaged the joints then Kei would be none the worse. Peredur did not stir and remained meditating, and Kei was taken to Arthur’s tent. Then Arthur had skilful doctors fetched and he was upset at the hurt that Kei had suffered, as he loved him very much.

It seems that the great wayward planet Peredur-Jupiter had continued careering around the solar system and had slightly disturbed the Poles of planet Earth. Any great comet or planet streaming through the heavens would exhibit a long tail that could be interpreted as a spear or as a sword. There is a Duck on the Denderah Zodiac, and the Eagle or Hawk is a perennial Zodiac sign, and so also is Corvus the Raven. Kei was loved by Arthur as Kei =the Poles held the Earth stable and from the Earth the Heavens =Arthur’s Court appeared to be stable.

Gwalchmai, the Hawk of May (on-coming Spring), was of the opinion that it was most discourteous to disturb a true knight from whatever he was meditating about, which could be a loss he has sustained, or a woman that he loved best. He said that it might be the case that discourtesy was shown to the knight by the man who last saw him, who was of course Kei. Gwalchmai

offered to go and see if the knight had finished his meditation, and if he had then he would ask him politely to come and see Arthur. This caused Kei to erupt in displeasure and he spoke with envy. “Gwalchmai, I am certain that you will lead him back by the reins, although little honour will accrue from your having overcome a tired knight who is worn out with fighting. Even so, you have overcome many other knights and whilst you have your tongue and your fair words, then a linen tunic will be sufficient armour, nor will you need to break a sword or a spear with the knight who you find in that condition.”

Gwalchmai’s response was that Kei could have spoken more kindly if he had wished, and that it was wrong for him to vent his anger and frustration upon him, although he did expect to bring the knight along with him without breaking an arm or a shoulder. Arthur stated that Gwalchmai had spoken like a wise and sensible man and told him to go and to choose whatever horse and arms he wished. Then Gwalchmai armed himself and made off towards Peredur at his horses easy gait, and he found the Knight leaning on his spear shaft and still meditating. Gwalchmai approached showing no sign of hostility and spoke “If it would please you as much as it would please me, I would like to talk with you. I am a messenger from Arthur who requests that you come and see him. Two men have come to me before on this same errand.” Peredur’s reply was, “That is true, and they came discourteously and fought with me, and I was displeased as I disliked being aroused from my meditation. I was thinking of the woman I love best, and this is how I happened to remember her. I was looking at the snow and the Raven and the drops of blood from the Duck that the Hawk had killed, and I was thinking how the whiteness of her skin is like the whiteness of the snow, and the blackness of her hair and her eyebrows is like the Raven, and the two red spots on her cheeks are like the two drops of blood.”

Gwalchmai’s response was that this was no ignoble meditation, nor was it strange that Peredur disliked being distracted from it. Then Peredur asked, “Tell me, is Kei in Arthur’s court?” and Gwalchmai told him that Kei was there and that Kei was the last knight who he had encountered and then he came to grief, and he had broken his right arm and collar bone. To this Peredur responded that he was “not dismayed at having begun to take revenge for the insult to the Dwarf and his wife.” This reference to the Dwarf and his Wife surprised Gwalchmai, and he then asked Peredur what was his name, and was told, “I am called Peredur (Steel Shirt) son of Effrawg (the Hebrews)—who are you?” Then Gwalchmai gave his name to Peredur who said that he was happy to see him, and that he had encountered Gwalchmai’s reputation for strength

and loyalty, and Peredur then entreated Gwalchmai (the Hawk of May) for his companionship. Gwalchmai agreed gladly and requested the same of Peredur who responded with equal pleasure.

The two then went to Arthur in joyful friendship and Kei remarked that Gwalchmai had not needed to fight with the knight, and that his kind words had accomplished more than force of arms. The two then went to Gwalchmai's tent where they removed their armour and Peredur changed into garments similar to those of Gwalchmai. Then they went to Arthur and Gwalchmai said, "Lord, here is the man who you have sought for so long." Arthur welcomed Peredur, and told him that had he known that Peredur would have made such rapid progress he would not have allowed him to leave so quickly, yet the Dwarf and his Wife, who Peredur had avenged, had foretold this. Then the Queen and her handmaidens greeted Peredur and made him welcome with honour,

Then they all went to Caer Llion—the Castle of the Aggregate of Floods, where Peredur was walking when he met Angharad Golden Hand. He immediately professed his love for Angharad and she rejected him, and this caused Peredur to swear an oath that he would not speak to any Christian until she professed her love for him. The word Angharu means "to cease to love", and Anghariad means "disaffection," whilst Anghariadus means "unamiable." It is fairly clear that Planet Peredur was on a dangerous course and that it/ he had rocked the Earth on its axis, as seen by the injuries to Kei-the Poles that would heal, and that it/ he was not yet in a stable safe orbit, and would move outwards from the Sun into other regions of the solar system.

The following day Peredur set out along 'the highway', and along the ridge of a great mountain. He saw a Circular Valley that was wooded and rocky at the edges, and with a floor of level meadows and ploughed fields between the meadows and the forest. In the centre of the forest there were large black houses of irregular construction. Peredur dismounted and led his horse to the forest where the path went to the side of a sharp rock. A Lion was fastened to the rock by a chain, and below the rock was an immense pit filled with the bones of men and beasts. Peredur drew his sword and struck the Lion causing it to fall into the deep pit, where it hung by the chain. Then he struck the chain and broke it so that the Lion fell into the pit. The Lion would probably be the constellation the Lesser Lion rather than that of Leo.

Peredur then led his horse past the rock and into the valley and headed for the fine castle that he saw in its centre. Close by in the meadow sat a hoary-

headed Man who was the biggest Man that Peredur had ever seen. There were two young lads throwing Ivory handled knives, and one had Yellow Hair—West, and other had Auburn Hair—East. Peredur approached the hoary headed Man who said, “Shame on my gatekeepers beard. And Peredur realised that the Lion had been the gatekeeper. The Man may be the constellation of Orion as huge Orion is always associated with the friendly Lesser Lion. The two lads may be the constellation of Gemini—the quarrelling and reconciled Twins. Alternatively the knives that they throw are the rays of the morning and evening Sun as it first rises over the eastern horizon and then sets over the western horizon.

They all went to the castle where Peredur saw a woman and a girl, and they were the biggest he had ever seen. They sat down to eat and the huge Man and the woman sat at the highest table and Peredur sat with the girl whilst the two lads served. The girl told Peredur that she loved him, but that she was heartsick at his fate for the men of the giant lived in the strange Black Houses that he had seen in the forest, and the next day they would come and kill him. So Peredur asked her to have his horse and arms ready at his lodgings, and the girl agreed to this. Finally the carousals ceased and everyone went to bed and the girl arranged for Peredur’s horse and arms to be with him at his lodgings. The next morning he heard the thronging of men and horses around the castle and so he armed himself and rode out to the meadow. Then the old woman and the girl went to the hoary headed giant Man and suggested that he should secure Peredur’s promise to say nothing of what he had seen at that place, and they would ensure that Peredur kept his word. The hoary headed Man refused this.

Then Peredur began to fight against the assembled hosts and by evening he had killed one third of them without suffering any harm himself. The old Woman again appealed to her husband and she again asked that Peredur should be granted mercy, and again the giant Man refused and the old woman and the girl watched the battle from the castle embrasures. Peredur met the Yellow (West) haired lad and killed him, and then he met the Auburn (East) haired lad and killed him, and finally the giant man saw reason and told the girl to go to Peredur and to beg for mercy for them all, although they had shown none to him.

Peredur agreed to show mercy on condition that all the survivors must go and give homage to the Emperor Arthur, and to tell Arthur that it was Peredur who had done this service. They must all also be baptised and then Peredur would ask that Arthur should grant the valley to them and their heirs forever. Peredur and the girl then went in to the giant Man and his wife and the giant

stated that no Christian had ever left the valley alive, but he would now do homage to Arthur, and accept baptism and the faith. Then Peredur thanked god that he had not broken his vow to the woman he loved best, that he would not to speak to any Christian.

This episode indicates that after upheavals in the night skies Peredur-Jupiter is beginning to restore order.

They all spent the night in the castle and the next morning the Man and his retinue went to Arthur's court, where they did homage, and Arthur arranged for their baptism. The Man told Arthur that it was Peredur who had arranged this and Arthur gave the Circular Valley to the giant Man and his retinue as Peredur requested. Then they all returned to the Circular Valley. The next morning Peredur again set out and he crossed a long stretch of desert, where there were no dwellings until at last he came to a poor small house. Here he was told of a Serpent that was lying on top of a Gold Ring had devastated all the dwellings for seven miles around. Then Peredur went to where the Serpent lay, and he fought with it fiercely, ardently, and bravely, until he killed it and he took the Ring for himself. The Gold Ring may be the constellation of Corona Borealis, and the serpent may be the constellation of Serpens. The clear meaning is that Peredur-Jupiter is on a strange elliptical orbit coming in close to the area of the inner planets around the Sun, and then travelling far out into the solar system beyond the outer planets.

This movement of Peredur becomes clear as the tale relates, "After that Peredur wandered for a long time without speaking a word to any Christian." The use of "Christian" implies any other stable known planet, and finally Peredur began to lose his colour and looks as he longed for Arthur's Court and his companions and the woman who he loved best. So again Peredur set out for Arthur's Court and on his way he met Arthur's retinue with Kei riding ahead. Once again Peredur recognized them but they failed to identify Peredur. Kei three times demanded to know from where Peredur had come, and Peredur, true to his oath, made no answer. Then Kei struck Peredur in his thigh with his spear and Peredur rode on without any retaliation. Gwalchmai then reproved Kei for such an evil action in striking a knight who was unable to speak, and he rode to Gwenhwyfar and asked her to have the Lad (Peredur) made well again by the time that he returned. Gwlchmai as the Hawk of May or Spring Time would return annually.

By the time that Arthur's men returned from their errand a stranger Knight had come into the meadow near Arthur's Court and he was calling out

opponents to joust against him. Every day he overthrew one of Arthur's men who went out against him. Then Arthur himself called for horse and arms and he determined to go and fight the stranger Knight himself. The servants fetching Arthur's horse and armour were intercepted by Peredur who took the horse and arms and rode out to the meadow. When the conflict began Peredur stood still without moving, and the Knight charged at him, and then when close he made a ferocious attack "sharp and terrible, proud and fierce" and he struck the Knight a "poisonous-sharp, bitter-severe, warrior-like" blow that lifted his opponent out of his saddle and hurled him a great distance away.

A strange large object, as either a wandering planet, a large comet, or asteroid, had entered the solar system and Peredur-Jupiter had acted as the great vacuum cleaner with its gravity and had smashed into this "stranger". Afterwards Peredur returned the horse and arms to the servants and he made for the Court on foot, where he was called the Mute Knight. So Peredur-Jupiter appears to have settled into a safe and slower orbit.

At the Court Peredur met Angharad Golden Hand and she spoke to him, "Between me and god, chieftain, if you could speak I love you the best of men, by my faith although you cannot speak I will love you just the same." Peredur was then released from his vow of silence and he said, "God reward you sister. By my faith I will love you." Then he was recognised as Peredur, and he became the companion of Gwalchmai and Owein son or Uryen. What this means is that as Jupiter Peredur had assisted in restoring order and stability in the Solar System, and he had ensured the correct rising of Spring at the right time in accordance with the rising of Owein—Orion over the South Eastern horizon of the night sky to mark the onset of Spring and the forthcoming Summer.

Arthur was holding his Court at Caer Llion ar Wysg, which is "The Forward Motion of the Aggregate of Floods" and not Caer Leon on the river Usk in South East Wales. It could mean "The Tendency Forward of the Confluence of Floods". The Heavens were conceived of as being tremendous oceans of unimaginable size, and the Stars floated on these gigantic oceans, and as the Earth revolved on its axis these colossal heavenly oceans appeared to swirl around in a circular motion. One day Arthur went out hunting and Peredur went with him, and when Peredur unleashed his dogs they killed a stag in the desert. Some distance away Peredur could see signs of habitation and he approached and found a hall and three swarthy bald-headed lads were playing Gwyddbwyll —Star Knowledge by the door. Three girls wearing gold garments suited to noble folk were seated on a couch, and one girl began to cry and Peredur asked

her why she cried. The girl explained that she was sad at his approaching death as her father killed everyone who came to that place without his permission. Then Peredur asked what sort of man would act in this fashion, and the girl told him that her father committed violent acts of force against his neighbours without ever compensating them.

This sounds like another heavenly body of some magnitude that was large enough and heavy enough to exert a gravitational force upon other smaller weaker bodies and to destroy them. Then Peredur saw the three lads rising to clear the Gwyddbwyll—Star Knowledge pieces from the board, which indicates a disturbance in the heavens. Then there was a great noise and a great one-eyed Black Man entered. The girls took his clothes from him, and he sat down and when he collected himself and felt rested he looked at Peredur and asked her whom this knight was. The girl described Peredur as the most handsome and gentle lad he would ever see, and she begged him to be reasonable with Peredur. The huge Black Man then said that for the girl's sake he would be reasonable and hat he would spare Peredur's life for that one night.

Peredur went over by the fire and he ate and drank and talked with the girls, and then when he was intoxicated he spoke to the Black Man. "I marvel at the strength that you claim to possess. Who put out your eye?" This was a direct deliberate affront, and the Man replied, "It is my custom to spare no one who asks me what you have asked, not for gift or for ransom." At that the girl intervened and said, "Lord, though he spoke frivolously, it was no doubt due to drunkenness and intoxication. Keep the promise that you made just now." So the Black Man said that for her sake he would do that and that he would spare Peredur's life for that one night.

The next morning the Black Man arose and armed himself, and he sought out Peredur, and told him to rise up and meet his death. Peredur responded that if the Black Man wished to fight him, then he should put aside his own armour or else provide Peredur with arms. The Man asked whether Peredur could fight if he had arms, and then told him to take whatever he wished. Then the girl brought Peredur such arms as he liked and the two began to fight, and finally the Black Man was forced to beg for mercy. Peredur then granted mercy whilst the Black Man told him how he had lost his eye, and the Black Man told him that he had lost his eye fighting against the Black Serpent of the Barrow. There was a hillock called the Mournful (Dolorous) Mound, and in that mound was a Barrow, and in the Barrow lay a Serpent. In the tail of the Serpent was a Stone that had the property that whoever held the Stone in one hand would have as

much gold as he wished in the other hand. The Black Man had lost his eye in fighting against the Serpent, and he identified himself as the Black Oppressor and said that he was so called because never left anyone around himself without doing violence to him or her, and he never ever paid any compensation.

It is common knowledge that the giant god Odin of the Teutonic and Scandinavian sagas had only one eye, and he lost the other eye by giving it to Mimmer in order to obtain wisdom. There is no problem of any sort here as the Planet Saturn is always identified with the colour of Black, and Odin can be likened to Saturn or Uranus in the Teutonic and Norse sagas, and Jupiter displaced Saturn as the ruling Planet.

Then Peredur asked how far he would need to travel to get to the Mournful Mound, and he was told the stages he must take. First he would arrive at the Court of the Sons of the King of Suffering, who were called that because every day a Monster from the lake killed one of them. Next he would arrive at the Court of the Countess of the Feats. Here there were three hundred men, and every stranger who arrived at her Court was told the feats of her three hundred men. These men all sat next to the Countess, not out of any discourtesy to the guests, but to enable them to describe their feats.

Whether the Water Monster that daily killed a Son of the King of Suffering was the constellation of Cetus is uncertain. Next Peredur would have to leave the Court of the Feats and he would then arrive at the Mournful Mound, where the owners of three hundred tents were gathered to watch the Serpent that may be the Hydra constellation. Having listened to all this Peredur then told the huge Black Man that because he had been a tyrannical oppressor for so long, he would see to it that his oppressions did not continue, and then he killed the Black Man. The girl then advised him that he was now rich with the treasures of the Black Man who he had killed, and that there were many pleasing girls at the court. Peredur informed her that he did not leave his own country in search of a wife, and that as there were handsome lads at the court then each girl should make a match with the one she liked best, and as for the goods he wanted none of them.

Peredur then departed and he rode to the Court of the King of Suffering where he saw only women, who none the less gave him a joyful welcome. As they talked a horse arrived with a body laid across the saddle, and one of the women rose and took the body from the saddle and she bathed it in a tub of warm water that was near the door, and then she rubbed it with a precious

ointment, whereupon the man arose alive and went to greet Peredur making him welcome. Two other men arrived draped across their saddles and the girl revived them just as she had the first. Peredur asked why this was happening, and they told him that there was a monster in a cave that killed them every day. Then they spent the night at the Court.

The next day the lads set out and Peredur asked if he could go with them for the sake of their ladies. The lads refused, saying that if Peredur were to be killed then he would have no one to revive him. When they left Peredur followed them, but they slipped away and he lost track of them, and then he met the most beautiful woman he had ever seen. She was seated on top of a mound, and she told Peredur that she knew where he was going and that he intended to fight the monster. She said that the monster would kill him with cunning and not bravely, and that a stone pillar stood at the entry to the cave so that the monster saw everyone who came to the cave but no one saw the monster. From behind the safety of the pillar the monster killed everyone with poisoned stone spears. Then the beautiful woman told Peredur that if he promised to love her best of all women, then she would give him a stone that would allow him to be invisible to the monster so that he could see it but it could not see him. This was easy for Peredur who swore that he had loved the woman when he first saw her, and he asked where he could find her and she told him to look towards India = the East. This would appear to mean that the woman was Venus. She then put the stone in his hand and she disappeared.

This is quite clearly an alternate version of the Greek story that is widely known as that of Perseus and the monstrous Medusa whose very appearance turned all who saw her to stone. Hence the account of the monster slaying men with poisoned stone spears or darts.

Peredur then rode on towards a valley which edges were forested and with level meadows on both sides of the river. On one bank was a flock of White sheep and on the other bank was a flock of Black sheep. When a White sheep bleated a Black sheep would cross the river and turn White, and when a Black sheep bleated a White sheep would cross the river and turn Black. These are the succession of days and nights. On the bank of the river Peredur saw a tall tree and from its roots to its crown one half was aflame, and the other half was green with leaves. This is something similar to the Biblical story of the burning bush that was not consumed by the flames that burned it. It may indicate growth and decay and re-growth.

Beyond the tree a young lord sat with two brindled greyhounds on leashes lying alongside him. This is an obvious constellation of The Huntsman (Arcturus, known as Bootes by the Greeks) and the dogs are the Canes Venatici —The Greyhounds as the stars Asterion and Chares—and Peredur was certain that he had never seen such a royal looking lad. He could hear the staghounds flushing out a herd of deer in the forest opposite, and he greeted the young lord who then greeted him. Peredur then saw that there were three paths leading from the mound, and two were highways and the third a smaller road, and he asked the young lord where they led. The lord told him that one road led to his court, and he recommended that Peredur either stayed with him to watch the stag hounds drive the deer out of the forest towards the water where they would kill it, or otherwise to proceed onwards to his court to meet his wife. When the hunt was over, and it was time to eat, the young lord's groom would fetch his horse to him and Peredur would be welcomed for the night. The second road led to a fortress where food and drink could be bought, whilst the narrower road led to the Monster's cave. Peredur stated that he would go there and he declined the offered hospitality. As a planet on the move Peredur was forced to move onwards.

When Peredur approached the cave he placed the magical stone in his left hand, so becoming invisible, and he held his spear in his right hand, and when he entered the cave he saw the Monster and he cast his spear through it and then he cut off it's head. The story then takes a minor twist here, as when Peredur emerged from the cave his three companions greeted him and said that it had been foretold that he would kill the tyrant. Then he gave the Monster's head to these lords and they offered him his choice of their three sisters, and half of their possessions as well. Diplomatically Peredur replied that he had not come to find a wife, but if he had wanted one then he would want their sister most. The story is a close parallel with the legend of Perseus slaying the Gorgon Medusa.

After this, Peredur again went on his way and he heard a noise behind him, and he looked back to see a man in Red armour coming on a Red horse. This man overtook Peredur and greeted him in the name of god and man, and at this Peredur greeted him as a friend. The Red dressed man asked Peredur for a favour and Peredur asked what he wanted, and the response was, "accept me as your man." Peredur then asked what he would be getting if he took this man, and the Red man said that he was Edlym Red Sword, an Earl from an eastern land. In the colour code Red is east, and Edlym means, "sharp edged" and so the name is Sharp Edged Red Sword. It is fairly clear that the "man" is the Red

Planet of Mars. Peredur marvelled that Edlym should offer himself as man to himself whose lands were no greater than those of Edlym, for he had no more than an Earldom, but he said that if it suited Edlym to do so then he could gladly come along as his man. There appears to be a conjunction between the planets Jupiter and Mars.

The two rode on to the Countess's Court where they were given a joyful welcome and told that according to custom of the Court they would be seated below the retinue, but this entailed no discourtesy and anyone who overthrew her three hundred men could sit alongside the Countess, and she would then love him the best of men. So Peredur promptly overthrew the three hundred men and sat next to the Countess. She then told him that she thanked god to have so brave and handsome a lad as Peredur as she did not have the man who she loved best. Peredur then enquired who was the man who the Countess loved best and was told that it was Edlym Red Sword although the Countess had never seen him. Then Peredur exclaimed, "God knows, Edlym Red Sword is my companion, and here he is. It was for his sake that I played with your retinue, and he could have done that better had he wished. I will give you to him." The Countess thanked Peredur as a "kind knight" and that night the Countess and Edlym slept together. It may be that this is another conjunction between the planets Mars and Venus.

The next day Peredur set out for the Mournful Mound and Edlym volunteered to go with him. When they got to where they could see the mound and the tents Peredur told Edlym to go to those men and to tell them to come and do homage to him. So Edlym went to them and invited them to do homage to his lord. When they asked who his lord was he told them 'Peredur Long Spear.' This annoyed the assembled men who told Edlym that if it were permitted to harm a messenger then he would not return to Peredur alive for making such an arrogant request that kings, earls, and barons, should do homage to him. When Edlym gave this information to Peredur he was told to go back and to offer them the choice of doing homage or fighting with him. They decided to fight and that day Peredur overthrew a hundred of the owners of tents. The next day he overthrew another hundred, whereupon the remaining third hundred decided to do homage to him.

Then Peredur asked them what they were doing, and they told him that they were waiting for the Serpent to die, and when it died they intended to fight each other for the Stone in the Serpent's tail, and the strongest would win the stone. Peredur then told them to remain where they were whilst he went to look at the Serpent, and when they wanted to accompany him he refused and told

them that his fame would be no greater than theirs if he killed the Serpent. Then he went to the Serpent and he killed it. Then Peredur returned and asked all the men what they had spent in coming there, and he paid them in full in gold. All he asked was that they should acknowledge him as their lord. Then he told Edlym to return to the woman that he loved best, and to repay him for having come along as his man he gave Edlym the Stone.

Peredur could pay the three hundred men with gold because the magical stone from the Serpent's tail had the property of producing as much gold as he wished in one hand whilst he held the Stone in his other hand. Whether the Serpent was the great comet that might have been wreaking havoc in our Solar System is not clear, but other researches show that a serpent was a reptile with legs, and of the lizard, crocodile, dragon, and iguana, variety, and that a legless snake was a snake and not regarded as a serpent. Comets were regarded as great heavenly serpent dragons.

Peredur then journeyed onwards and he came to the loveliest river valley that he had ever seen, with many pavilions of different colours, and even more marvellous was the multitude of watermills and windmills. He met a big auburn haired man who told him that he was the head Miller over all the mills. Then Peredur asked the Miller for lodgings with him, and the Miller agreed and took him to his house. There, Peredur found the place pleasant and attractive, and Peredur borrowed money from the Miller to buy food and drink for himself and the people of the house, and he asked why there was such an assembly. The Miller replied that he was either a fool or a stranger as the Empress of great Constantinople was there and that she wanted only the bravest men, as she had no need of wealth. As food for all her soldiers could not be brought that was why there were so many mills at that place.

On earth the Empress was Helen of the Cross, the mother of the Emperor Constantine the Great. That night they rested and in the morning Peredur rode out to the tournament. One pavilion stood out as more beautiful than all the others and a lovely woman was looking out of a window. So Peredur stood looking at this beautiful woman from morning to noon and from noon to night, and when the tournament ended he returned and put aside his arms and requested a further loan of money from the Miller. This angered the Miller's wife but he obliged Peredur. Then Peredur passed the second day in the same way as the first and he returned and again borrowed more money from the Miller. On the third day he returned to the same place looking at the beautiful woman when he felt the blow from a great axe handle between his neck and

shoulder, and when he turned around he saw the Miller, who said, “Either turn your head away or else go to the tournament.”

Peredur smiled and then he went to the tournament where he overthrew everyone he encountered. Then he sent the defeated men to the Empress, and their horses and arms he sent to the Miller’s wife to repay the money he had borrowed. He continued at the tournament until he had overthrown every man, and he sent them all to the Empress, whilst he sent their horses and arms to the Miller’s wife. Then the Empress sent for the Knight of the Mill asking him to come a visit her, but Peredur refused the first and the second messengers, and the Empress then sent one hundred knights to compel him to come by force if necessary. Peredur then played a trick upon them and trussed them up like roebucks and tossed them into the mill ditch. This caused the Empress to seek advice from a wise man of her council, and this man offered to go to Peredur. The man greeted Peredur politely and asked him for the sake of his love to come and see the Empress. Then Peredur and the Miller went to see the Empress, and he sat down in the first place he came to in her pavilion and the Empress came and sat next to him, and they talked together for a while before Peredur said his goodbyes and returned to his lodgings.

The next day Peredur returned and he found every place in the pavilion equally well furnished, for they did not know where he would sit. He sat next to the Empress and they talked affectionately. Then a Black Man entered holding a golden cup full of wine, and he asked the Empress to only give the cup to a man who would fight him for her. Peredur asked for the cup and he drank the wine, and then he gave the cup to the Miller’s wife. Another bigger Black Man came in holding a monster’s claw that was shaped like a cup and it was full of wine, and he also asked that the cup should only be given to a man who would fight him for her. Peredur again asked for the cup and he drank the wine before giving the cup to the Miller’s wife. Finally a man with curly red hair came in, and he was bigger then the other two, and he carried a cup made of crystal and full of wine. The man also asked the Empress to only give the cup to a man who would fight him for her. The Empress gave the cup to Peredur who passed in on to the Miller’s wife.

That night Peredur returned to his lodgings and the next day he rose and armed himself, and he took his horse and rode to the meadow. There he killed the three men, and then he went to the pavilion where the Empress said to him, “Kind Peredur, remember the promise that you gave to me when I gave you the stone that enabled you to kill the monster,” and he replied, “What you say is

true lady, and I will remember." Then, according to the story Peredur ruled with the Empress for fourteen years.

Arthur was in his Court at Caer Llion ar Wysg—The Forward Motion of the Confluence of Waters, and seated on a brocade = turning or spinning around, mantle in the middle of the floor were four men. These were Owein son of Uryen, Gwalchmai son of Gwyar, Howel son of Emhyr of Britanny, and Peredur Long Spear, and they saw a woman enter the Court. This woman was quite a sight-"a black, curly haired woman, riding on a yellow mule. She held rough thongs for beating the mule, and she had a rough, unlovable appearance: her face and hands were blacker than pitch, and yet it was her shape rather than her colour that was ugliest, she had high cheeks and a sagging face, a snub wide nostrilled nose, and one eye was speckled grey and protruding and the other was jet black and sunken, long teeth as yellow as broom, a stomach that swelled up over her breasts, and above her chin. Her backbone was shaped like a crutch and her hips were wide in the bone, but her legs were narrow, except for her knobbly knees and feet."

Whether the four seated men represent the four cardinal points of the compass is not clear. However the woman greeted Arthur and his retinue with the exception of Peredur, for whom she had nothing but harsh and uncivil words. She told him that he deserved no greeting and that she would give him none, as Fate was blind to have given him fame and talents. When he went to the court of the Lame King and saw the squire carrying a sharpened spear with blood running from the point to the lad's fist like a waterfall, along with other marvels, Peredur had asked neither their cause nor their meaning. If he had asked then the King would have been made well and the kingdom would have been peaceful. Now there will be battles and killing. Knights would be lost and women widowed, and children orphaned, and all because of Peredur. The Lame King is probably Ea the half-man and half-fish god who became Yah and Yahweh.

The woman then addressed Arthur asking his permission before leaving and she said that she lodged as Castell Syberw—the Liberal/Generous Castle that Arthur might not have heard of. There were five hundred and sixty-six true knights there, each with the woman he loved best, and whoever desired to win renown at arms and jousting and fighting would win it there. As we know that here are 365 ¼ days in a year and so 366 days in every fourth Calendar Leap Year, we are being told something of the organization of the annual cycle of a Planet or something like that, just what 566 knights mean we do not know. The woman continued by saying the he who wished the greatest honour and glory

could win that as there was a Castle on a high mountain that was besieged. In that castle was a girl, and whoever lifted the siege would win the greatest fame that there had ever been.

Gwalchmai and the rest of the retinue were of the mind that they would not rest until they had discovered if they could rescue the girl, but Peredur thought only of how he could discover the story and the meaning of the Spear that the Black woman had spoken of. As they were making their preparations a knight equipped with a horse and armour, and of the size and strength of a warrior, approached and greeted Arthur and the retinue with the exception of Gwalchmai. He bore a gold chased shield with a bar of Azure enamel, and the same colour was on all his armour. This knight then accused Gwalchmai of killing his lord by means of treachery and deceit, and he swore that he would prove this. Gwalchmai—Hawk of May denied this charge, and stated that he would prove that he was neither a deceiver nor a traitor. Then the knight said that he desired that their combat should take place in the presence of his king, and Gwalchmai said that he would follow him. Many arms were offered to Gwalchmai but he only wished for his own, and then he and Peredur dressed themselves and they both set out together because of their great friendship, but they did not ride together and each went off on his own way.

Early in the day Gwalchmai reached a valley where he saw a great fortress with a great court inside, and with tall proud towers all around. Then he saw a horsemen come out from the gate, riding a glossy black palfrey, ”wide-nostrilled, smooth-stepping, proud even-gaited, alert-quick, and free-striding.” This rider owned the court and Gwalchmai greeted him, and the man asked where he came from. Gwalchmai told him that he came from Arthur’s court, and the man asked if he was Arthur’s man, and Gwalchmai said that he was. The man said that he recognised that Gwalchmai was weary and worn out and he directed him to go to his court and to spend the night there. The man gave Gwalchmai a ring to show to the gatekeeper as a token, and he told him to go to the tower where he would find his sister.

Gwalchmai went to the fortress and showed the gatekeeper the ring, and then he went to the tower where he found a beautiful woman seated by a blazing smokeless fire. She rose and welcomed him and they ate together and then they began to talk. At this a hoary headed man entered and he abused the woman, calling her a shameless whore for talking with Gwalchmai and accusing her of impropriety. The man then withdrew and the girl advised Gwalchmai to secure the door for fear of danger from the man. Gwalchmai rose to do this, but before he could get to the door the man appeared as one of sixty (60) fully armed men

who were ascending the tower. Gwalchmai then took the Gwyddbwyll—Star Knowledge Board and he prevented them from coming up until the Earl returned from hunting.

This scene of Gwalchmai fighting off assassins with a Gwyddbwyll Board is reminiscent of the later mediaeval Romance Stories of L'Ancelot or "le ancelot" as The Servant, fighting of assassins with a Chess Board. It indicates a disturbance in the Heavens as seen from Earth, and that means a dislocation of the Earth's poles, which is serious. Gwalchmai representing Springtime is obviously affected in this fight.

The Earl demanded to know what was going on and the hoary-headed man told him that it was a bad business. He then accused the girl of being a shameless creature for sitting and drinking with Gwalchmai who had killed the Earl's father, and identified the visitor as Gwalchmai son of Gwyar.

As the Earl was riding on a Black palfrey it appears obvious that he was associated with the North, and with Winter and possibly Death. Gwalchmai, as the Hawk of May, would annually "kill off" Winter on an annual cycle. This becomes obvious as the Earl then told Gwalchmai that it was wrong of him to come to that court, and that although they could not take vengeance then god would do so. Gwalchmai's response was to address the Earl as "friend", and he assured him that he had come neither to deny nor to admit to the killing of the Earl's father. He explained that he was on an errand for Arthur and that he would return—"I ask for a year's respite." This indicates that the matter was annual and seasonal, and tied to the fact of the Earth circling around the Sun and arriving back at the same place in a year's time. This one year of respite was granted.

Meanwhile Peredur had set out and roamed the island seeking for news of the Black Woman who had visited Arthur's Court, and finding nothing. He came to a land that he did not know in a river valley, and as he travelled through that valley he met a rider dressed as a priest, and he asked for his blessing. This was refused as the priest said that he deserved no blessing for carrying arms on such a holy day. Peredur then asked what was the day, and the priest told him that it was Good Friday. Peredur explained that he did not know the date as he had set out from his own country a year ago to the day. This episode must have some bearing upon the quest that Peredur had embarked upon.

Peredur dismounted from his horse and led it by the bridle for some distance along the highway, until he reached a side road that he took through the forest.

On the other side he found a towerless fortress and signs of dwellings. He made for the fortress and he again met the same priest at the gate, and this time the priest said, “god’s blessing upon you, and the better for you to travel with it.” The priest invited Peredur to stay the night, and he did. Then when he sought to leave the next day the priest restrained him, and persuaded him to stay for that day and the two following days. From this is appears that there is a Christian significance of the crucifixion of Jesus the Nazarene on Good Friday and the three days spent in the tomb before he left the tomb.

On the fourth day Peredur begged the priest to tell him what he knew of the Fortress of Marvels. The priest was able to direct him towards this Fortress, —“cross yonder mountain, and on the far side is a river, and in the valley is the court of a king.” The king was there for Easter, and if Peredur were ever to learn of the Fortress of Marvels then he would learn it there.

Peredur again set out, as all orbiting planets continually have to do, and he reached the valley where he met a number of men setting out to hunt. A man of noble bearing spoke to Peredur and greeted him as ‘Chieftain’, and he invited Peredur to either go hunting with him, or alternatively he would send a retainer to escort him to go to meet his daughter at the fortress. She would give Peredur food and drink and when he returned the king would assist Peredur on his errand if that were possible. A short Yellow haired lad was sent to guide Peredur, to the court where the daughter had just risen and was going to wash, and she welcomed Peredur joyfully and made room for him at her side. The short Yellow haired lad then began to ferment trouble. He told the girl that if ever she had a man, then it was this knight, and if she had no man then her heart and soul should be set on this one—Peredur. Then he went to the King and told him that the knight was probably his daughter’s man, and if this was not already the case then it would shortly be so, unless the King took steps to prevent this. The King asked for his advice and the Yellow haired lad advised him to send bold men against Peredur and to hold him until his intentions were made clear.

So the King sent men against Peredur and they put him in jail. Then the girl went to her father and asked why he had imprisoned a knight of Arthur’s Court, and the response was that Peredur would not be released that night, nor on the next day, and not on the day after, and that he would remain where he was. Then the girl went to Peredur and asked him if he found his place unpleasant and he said that he would not mind being free. The girl then set about making Peredur’s jail quarters as good as the King’s, with the best entertainers. She

also arranged to have her bed moved in so that they could talk. Peredur said he would not refuse this and he remained in prison and she kept her promise.

Next day there was a uproar in the city and Peredur asked the girl what was the cause of this. She told him that all her father's men and his hosts were coming that day, and that there was an Earl nearby who owned two Earldoms, and that he was as powerful as a king, and that the two would meet. Then Peredur begged the girl to get him a horse and armour so that he could go and view the battle, and he promised that afterwards he would return to the prison. The girl agreed and she provided him with armour that had pure Red coverings, and a Yellow shield on the shoulder. Peredur then went to the battle where he overthrew those men of the Earl who he met, and then he went back to the prison. The girl asked questions but Peredur said nothing, and so she asked her father, and he told her that a man who wore a Red surcoat and a Yellow shield, and who he did not know had fought best. The girl smiled and went to Peredur and he was shown much respect that night.

For three days Peredur went on killing the Earl's men and always he returned to the prison before anyone recognised him. On the fourth day he killed the Earl, and when the girl went to her father asking for news he told her that there was good news as the Earl had been killed and both the Earldoms were now his. The girl asked him if he knew who had killed the Earl, and he told her that he did, as it was the knight with the Red (east) surcoat and the Yellow (west) shield. Then the girl told him that she knew who that knight was, and in response to his urgent request to know she told him that was the knight who lay in his prison.

The King went to Peredur and welcomed him and told him that he might name his own reward, and later when they sat down to eat the King told Peredur that he would give him his daughter as his wife and half of both his kingdom and the two earldoms. Peredur declined this offer as he had not come seeking a wife, and instead he asked for news of the Fortress of Marvels. The girl said that this Chieftain was aiming higher than expected, and she promised one hundred guides through the realm and also provisions. She directed Peredur to cross the mountain and then he would see a lake with a fortress in it, and that was the Fortress of Marvels. They knew nothing of the marvels but only the name of the fortress.

Peredur again set out and he found the fortress with the gate open. He went in and reached the hall and that door was also open. Inside he saw a Gwyddbwyll—Star Knowledge set, and the pieces were playing by themselves.

Peredur then helped one side and his side lost the game, and then the pieces of the winning side shouted as if they were real men. This made Peredur angry and he gathered up the pieces into his lap and he threw the Gwyddbwyll Board into the lake, whereupon the Black woman appeared and said—"May you not receive god's welcome for you do evil more often than good." This startled Peredur who demanded to know "What do you have against me?" The reply was that he had lost the Empress's Board and that she would not wish that for her empire.

The import of this part of the story appears to be that there were disturbances in the heavens as observed from planet Earth, and that Peredur may have disturbed planet Earth further on its axis and caused the view of the heavens to become even more confused.

Peredur then asked—"Can it be recovered?" and he was told that it could, if he went to the Fortress of Ysbidinongyl—Hospitality. There was a Black man there who ravaged the Empress's lands, and if Peredur killed him then he would recover the Board. The problem was that if Peredur went to Caer Ysbidinongyl then he would not return alive. Peredur then simply asked "Will you guide me there?" and the reply was "I will show you the way."

When he got to Ysbidinongyl he fought with the Black man until the Black man asked for mercy, and Peredur granted that on condition that the Empress's Board was returned to the place where it was when he had entered the hall. Then the Black woman came and she invoked god's curse on Peredur for sparing the life of the tyrant who was ravaging the empress's lands. When Peredur explained that he had spared the man's life in order to recover the board, he was told that the Board was not where he had first found it and he was to return and kill the Black man. Then Peredur killed the man and he returned to the court and the Black woman was there.

Peredur then demanded to see the Empress and he was told that he could not see her until he destroyed an oppressor that lived in the forest yonder. When he asked what oppressor, Peredur was told that it was a Stag that was as fleet was the swiftest bird, and it had only one single horn on its forehead. This horn was as long as a spear shaft and as sharp as the sharpest thing. This is obviously the fabled Unicorn and the constellation of Monocerus, and Peredur was told that it grazed on foliage and wherever grass was in the forest, and it killed every other animal that it found. Those that it did not kill died of hunger. Even worse this animal drank dry the fishponds every night and left the fish exposed and most of them died. The intrepid Peredur then asked the woman to show this animal

to him, but she refused and stated that the Empress's little dog would drive the stag towards him, and then the stag would attack him. The Fish may be the twin constellations of Picies the Fishes.

The dog went to guide Peredur and it flushed the stag towards Peredur who stepped aside and let it go by and cut off its head with his sword. As he looked at the Stag's (Unicorn's) head a horsewoman approached and she took up the dog into the sleeve of her cape, and she set the stag's head with a red-gold collar around its neck between herself and the pommel. She then accused Peredur of acting discourteously by killing the finest jewel of her realm, and he replied that he was requested to do this, and he asked how he might win her friendship. He was then told to go to the crest of the mountain where he would see a bush, and at the foot of the bush a stone. There he was to seek a man to fight with three times, and then he would win the lady's friendship.

The Empress's little dog may be the constellation of Canis Minor, whilst the one horned Stag would be the constellation of Monocerus the Unicorn, whilst the Empress may be Cassiopiea.

Peredur went and he found the bush, and he called for someone to come and fight with him, and a Black man on a bony horse arose from under the stone, both wearing great, rusted, armour. They fought and just as often as Peredur overthrew the Black man, the man climbed back into the saddle. Finally Peredur dismounted and drew his sword, and the Black man immediately disappeared completely along with both horses.

Then Peredur walked along the ridge of the mountain and on the other side he saw a fortress in a river valley, and he made for that, and when he arrived he saw a hall with the door open. As he entered he saw a lame hoary-headed man sitting at one end of the hall, and Gwalchmai sat next to him, and he could also see his own horse in the same stable as Gwalchmai's horse. They both welcomed Peredur and he went to sit at the other side of the hoary-headed man. Then a Yellow haired lad came and he knelt before Peredur and sought his friendship and he said, "Lord, I came to Arthur's Court in the form of the Black woman, and when you threw away the Gwyddbwyll Board, when you killed the stag, and when you fought with the Black man. I carried the bleeding head on the platter, and the spear with the stream of blood running from the point. The head belonged to your first cousin, who the hags of the Wide Lands killed, and they also lamed your uncle. I am also your first cousin. It was prophesied that you would take revenge.

Then Peredur and Gwalchmai decided to send to Arthur and his retinue and to ask them to come. They began to fight the Hags and one of them killed one of Arthur's men right in front of Peredur, and he ordered her to desist. Then she killed another man in front of him, and again she ignored his order to desist and she killed a third man. Then Peredur drew is sword and he struck her on her helmet so that the helmet and armour and her head split in two. The hag screeched and told the other Hags to flee saying that this was Peredur who was the man who had been with them learning horsemanship, and that he was fated to destroy them. Arthur and his men then struck these Hags from the Wide Lands and they killed them all. "Thus it is told of the Fortress of Marvels."

The problem that persists in this Tale is that of identifying Peredur-Steel Shirt. He appears to be the Planet Jupiter, and when the Black Planet Saturn that was once the ruling planet of our Solar System became unstable and shifted to a new and different orbit, allowing Jupiter to also change its orbit and to become the dominant planet in our Solar System. Certainly Peredur caused upheavals and does so from ignorance rather than through malice.

Chapter Eighteen.

The Mabinogi of Geraint and Enid. The Planets in Motion.

The title of this story is again a good place to begin, for Geraint means “strength”, and Enid means “a “woodlark” or “chaffinch”, but Eniwed means “harm” or “damage”.

The tale begins with King Arthur holding his court at Caer Llion ar Wysg, and this immediately gives us a stellar/solar reference. It is not actually Caer Lleon as most surmise, or the Castle of Lleon the Mighty an Iron Age fortress of around 500 BC. The Roman fortress of Isca lies on the banks of the river Usk. Less than a mile from the Roman Isca a massive Iron Age triple banked fortress known as Caer Lleon stands encircling the hilltop which dominates the Roman construction on the flat land by the riverside. King Leon the Mighty is placed at around 500 BC that accords with archaeological evidence from this massive hill fortress.

What we have in the opening of this Mabinogi Tale is a play upon words. Now Caer means “castle /fortress”, and Llion means “an aggregation of floods” and Wysg means “a tendency forward” or “a forward motion” and also is used to mean “a bias towards”, or “a presence”. To see Wysg as the river Usk is naive and foolish, as it is to see Llion as Leon. What we have is “the forward motion of the aggregate of floods.” This would appear to mean the great limitless oceans of the heavens above and of outer space, swirling around to Pole star.

Arthur is said to have held his court at this place for seven successive Easters and five Christmases, and once at Whitsuntide, as it was the most accessible spot in his kingdom, either by land or by sea. There were thirteen churches available for services, and this we believe indicates the thirteen lunar months of the year. These were designated for Arthur, his Queen Gwenhwyfar, Odyar the Frank, and the Steward, and the other nine were for Arthur’s nine chief captains. Gwalchmai—The Hawk of May—is singled out for mention because of his prowess. The Hawk of May may be a Horus figure, and Gwalchmai is always seen as a son of Gwyar—Of the Blood—and therefore a nephew of Arthur. The gatekeeper is Glewllwydd that is Glew—Courageous, and Llwydd

—Prosperity or Happiness. Odyar the Frank is from Oddiar—From, and Franc —a Free Person—and so it indicates From Freedom.

The seven assistant Gatekeepers were Gryn—Strength, Penpingyon—Heed Opinion, Llaesgymyn—Loose Bequests, Gogyfwlch—(gogyfwlch) Equal, (gogynnal—uphold equally), Gwrddnei Lygadgraff (gwrdd + nei = strong + affirmative), (llygadgraff = sharp eyed.), Drem son of Dremidydd,—Drem = aspect, eyesight, Dremidydd (dremynt) Sight—View, and Clust son of Clusfeinydd who is Ear son of Hearing. These seven are the good properties of Arthur who is listed as Strong, he heeds opinion, he makes bequests, and is generous, he upholds equality, and is strong and affirmative in this, he is sharp eyed, and has a clear view of aspects, and he listens.

The problem is always "who" or what entity is Arthur, and Arthur does perhaps seem to be associated with Polaris the Pole Star, and perhaps he is the Bear = Arth and as such either Ursa Minor or Ursa Major, otherwise he is Cephus the King of the Heavens, and again closely associated with the Pole Star.

At Whitsuntide a messenger arrives at Arthur's court, and he wears directionally significant coloured clothes and Brocade is specified, and Brocade—Sidanwc is intended to imply Sidell "a wheel," or Sidellu "revolving," or Brwydlon, as Brwyd a fighter and Lon = the road, and possibly 'the road to conflict'. The young man is named as Madawg son of Twrgadarn, or Mad—"seemly, lucky, or good" and Hawg-"proud." whilst Twrgadarn is simply Strong Tower. This messenger tells Arthur of a strange hart in the Forest of Dean "east". The animal is solitary and pure white and Arthur decides to go out and hunt this strange animal the next day, and he informs Rhyferys his master of hounds, Rhyfel—"warfare", and Rhys-"prince", and Elifri his Head Groom, as Eli—"a judge" or "ointment, salve", and Fry for "above, aloft".

Arthur informs Gwenhwyfar of the intended hunt, and the Queen decides to go and watch the action. She also advises Arthur to allow whoever cuts off the animal's head to keep the head as a trophy for his lover. So later Arthur retires to bed accompanied by four guarding chamberlains. One is Cad-yr-yeith who appears to be the "battle of the languages", and son of the gatekeeper Gandwy who is Gan-"with", and Dwy—"the ruler", and another is Amren—Am-rhen "with the lord", son of Bedwyr for Bed-"as far as" and Wyr—"Grandson." The other two are Amhar son of Arthur, and Amhar is "hurt, dishonour," and Amhar is the traditional epithet applied to a son of Arthur who disobeyed him and Arthur was compelled to make war and to kill him, (probably Arthur I in real

life) and finally Goreu son of Custenhin, for Goreu—“he made, he did”, and Custws—“watchman” of Hin—“the weather”.

The next morning Arthur and his retinue get ready and depart for the hunt, whilst Gwenhwyfar (Guinevere) and one handmaiden rode out across Wysg = forward motion, following the hunt. As they went along they heard a thunderous noise behind them and looking back they saw an auburn haired knight on a huge willow-grey colt. This young man was bare-legged, but of royal appearance, and he wore a gold-hilted sword, and a brocade surcoat =“revolving, spinning.” His mantle was green-purple with a golden apple in each corner. Green is a Life colour, and Purple implies “royalty”, and the golden apples are the signs of immortal life. The apple in each corner indicates the four cardinal stars of North, South, East, and West. The colour of the willow-grey horse may imply that the stranger is heading from the northwest towards the south.

Gwenhwyfar recognizes the stranger as Geraint and greets him by name, and if Queen Gwenhwyfar is Cassiopeia then a large heavenly body has moved into that constellation. Geraint means, “Strength”, and he explained that he was asleep and did not know that the King had left to go hunting. So Gwenhwyfar and her handmaiden accompany Geraint to the edge of the forest to watch the hunt. A great commotion is heard and suddenly they saw three riders approaching them quickly. One is a Corrach—a Dwarf riding a powerful strong horse, and next to the Corrach-Dwarf was a woman on a fine White horse, and she was wearing a garment of Gold Brocade or “Spinning, revolving”. The third rider was an armoured knight on a huge armoured mud-spattered war-horse, who neither Gwenhwyfar nor Geraint could recognize.

Inevitably Gwenhwyfar sent her servant woman to ask the Dwarf for the name of the strange Knight, and the Dwarf refused to tell her, and when she persisted the Dwarf struck the handmaiden a severe blow across her face with his whip causing bleeding. This motivated Geraint-Strength to go to ask for the knight’s name, and this time the Dwarf struck Geraint and caused bleeding. Geraint restrained himself from attacking the Dwarf as he was not armoured and the strange armoured Knight could overwhelm him easily. Then Geraint and Gwenhwyfar conferred and Geraint decided to trail after the strange Knight until he could find armour and challenge the intruder.

The Lady, the Knight, and the Dwarf, are clearly heavenly bodies that are ether intruding into our Solar system or they have been somehow disturbed and displaced into dangerous orbits. These three took the road “below the court of

Caer Llion—'the Castle of the aggregate of floods', and across the Wysg—'in a forward motion' and crossed an excellent flat plain and entered a walled town with a castle at one end. Whilst we are aware that Geraint is a Planet, and almost certainly Mars, and that the other "characters" are either errant planets, or comets, or asteroids, the principle of "As Above, So Below" is being applied and the clever word play makes it seem that the trio passed below Caer Leon on the Usk, and crossed the plain to Caerdydd or Cardiff (Caer Dydd = Castle of the Agreement). Everyone in the town recognized the strange trio and Geraint himself recognized no one, and no one knew him.

Some distance from the castle Geraint saw a battered old tumbledown hall and court. This would be the Roath Court about a mile east from Cardiff Castle in the "So Below" aspect. Here Geraint found an old hoary haired man in ragged clothes and the man made him welcome, and in the old hall an old woman wearing Brocade—"spining, revolving" sat on a cushion. There was also a very beautiful girl wearing old clothing, who assisted Geraint, and the old man, the old woman, and the young girl, did everything that they could to make Geraint both well and comfortable. The girl went to the town and came back with a lad who carried a bottle of mead and a quarter of a young ox. They dined and the old man told Geraint how he had once owned the whole town and castle, and how all he owned was the tumbling old hall that they were in, which he had built himself. The Young Earl had taken almost all of the Old Man's possessions.

Geraint asked and the Old Man told him that the unknown Knight had returned to the castle because on the following day the tournament of the Kestrel was to be held in the meadow, and only knights who brought their lady with them could compete in the jousts. The prize of the Kestrel was placed on a silver rod that was placed on two upright forked sticks. The unknown Knight had won the prize Kestrel on the two previous years, and a third victory would give him the prize outright in perpetuity, and the Kestrel would be sent to him without him having to appear or to joust. Emphasis is placed upon the fact that the Knight of the Kestrel will make his challenging statement at dawn.

Dawn may be significant as throughout the story virtually no mention is made of the shining bright White Lady who accompanied the unknown Knight in the mud spattered ancient armour. The Lady is there, but virtually invisible in the text. This may mean that the story is again one where the dual sex personality of Venus is the subject of the tale. At night Venus is the female Evening Star, but at dawn "Venus" becomes the male Lucifer, also known as Hesperus, and in ancient times some records referred to Venus as being

bearded. In short Venus was exhibiting similar signs to those of a flaring comet. The story may match with the analysis made by Dr Immanuel Velikovsky who made a very strong case for the very hot planet Venus having entered our Solar system in historically recorded times. This made the newcomer Venus very dangerous as this new planet careered around in a very dangerous manner on collision courses with the other existing planets. If Geraint represents planet Mars, as the story appears to suggest, then the ancient stories of Mars being in conflict with Venus should have substance. Geraint Mars was drawn off and away from its previous safe orbit, and suffered blows from the newcomer, before in a final near collision the new Venus-Lucifer planet settled into a safe orbit and Geraint-Mars also settled into a new safe orbit around the Sun.

This may account for the statement that Geraint-Mars sent Venus-Lucifer to the court of Arthur to make amends for his previous unruly conduct. The great knight (Lucifer) and the White Lady (Venus) both become peaceful when they are settled into Arthur's Court, which is the Solar System.

Then Geraint related how the Dwarf, accompanied by the Knight and the Lady, had insulted both himself and the Queen Gwenhwyfar, and the Old Man offered Geraint his own armour, and Geraint solved the problem of not having brought a lady with him by professing love to the beautiful young girl. So they went to bed, as they had to rise early for the unknown Knight would proclaim that the Kestrel belonged to his lady by right and he would invite her to take it. The next morning the Knight made his proclamation, and Geraint intervened and told the Lady that she was not to take the Kestrel and that it belonged to a lovelier and a more noble girl. Geraint was clad in the old, rusted, worthless, armour, and time and again the two knights charged at each other and broke their lances. The Dwarf provided spears for the Knight of the Kestrel, and the old Man provided spears for Geraint. Finally the Old Man went to Geraint and offered him his own spear that he had owned ever since he himself had become a knight.

The battle recommenced and Geraint finally drove his spear through the Knight's shield and split his armour, and the Knight and his saddle was thrown from his horse. Geraint dismounted and the two then fought on foot with swords, inflicting wounds, until Geraint struck the Knight on the top of his head and broke through his head armour, cutting him to the bone. The defeated Knight fell to his knees and threw down his sword and asked for mercy, and Geraint granted this on condition that the Knight and the Dwarf should immediately ride without dismounting go to Arthur's wife Gwenhwyfar (the

Moon?) and apologise for the insults that she had suffered, and to make amends as directed.

The defeated knight then asks Geraint for his name, and is told, “Geraint son of Erbin, (Erbyn),” meaning “ Strength son of Towards / Against / Right against.” Erbin is listed as “the calamint” and it must be Erbyn that is intended, and means, “Strength to Oppose.” Then Geraint asks the Knight for his name, and is told, ”Edern son of Nudd, which is “immense mist / haze.” The clear evidence is that this is a Solar or Stellar story, and that the defeated Knight and his Lady, and Dwarf servant, are some heavenly bodies that have entered an area of the heavens and caused a disturbance. A collision with a handmaiden or satellite of Gwenhwyfar has resulted in the planet Geraint being drawn out of its orbit, and into a collision course with the intruders. The combination of a large star, and smaller bright star, and a dwarf star, is not unknown in the skies and the ancients recorded Venus as a new intruder planet that sprang from the head of Zeus Jupiter.

The story now switches a little and the Young Earl approaches Geraint and invites him to stay in the Castle (constellation), but Geraint declines the offer and chooses to remain in the old tumbledown hall with the Old Man, who is now named as the Earl Niwl, meaning = Fog / Mist. Then the young Earl offers hospitality to Geraint and to the old Earl Niwl and his wife. Provisions are taken to the old hall with clothes for Niwl and his wife. Geraint then stipulates that the Girl must remain in her old clothing until Gwenhwyfar was to dress her at Arthur’s Court. At the meal the Young Earl agrees to return to Niwl all the areas and properties that had been taken from him, including the town and castle, “down to the smallest jewel.” Finally Geraint sets out to return to Arthur’s Court with the Girl, where he wishes Arthur to present the Girl to him.

The story then switches back to Arthur hunting the strange white Hart, and with men and dogs at hunting posts, the last Dog to be released was Arthur’s dog named Cafall—To get, Fetch. The dog Cafall was the fastest and it caused the White Hart to swerve and turn towards Arthur’s position, and Arthur overtook it and cut off its head. Then Cadyryeith—“Keeper or Battle of the Languages” came over to Arthur and told him that Gwenhwyfar was unaccompanied save for one attendant. So Arthur asked that Gildas son of Caw —Graduated Bard should accompany Gwenhwyfar home.

Arthur’s followers then fall to quarrelling over who should have the White Hart’s head, and who should give it to which lady. Gwenhwyfar then advises that this decision should wait until Geraint returned from his errand. The

lookouts then awaited Geraint and the next day the trio of a small hunchbacked dwarf, a girl or lady, and a great sagging knight with poor smashed armour were seen to be approaching. The watchman, who reported to the Queen, stated, “I do not know who they are,” and then the Gatekeeper reported that Edern son of Nudd—the Immense Mist, who he did not before know, was at the gates. When Gwenhwyfar went to see this battered knight, she would have sorry for him if he had not allowed the “ill-mannered thing” the Dwarf to accompany him.

Edern son of Nudd then tells Gwenhwyfar that Geraint has sent him to make amends for the hurt caused to her handmaiden, and that Geraint had forgiven him his own insult. In answer to Gwenhwyfar’s question, Edern confirms that Geraint overpowered him in the competition for the Kestrel at the town called Caerdyf. Now Caer = Castle and Dyf = Imagination, and so the combat was at The Castle of the Imagination, and not at Caer Dydd or Cardiff itself and Caerdydd (now Cardiff) actually means “the Castle of the Agreement”. He explained that Geraint has no retinue except a very old hoary headed man, an old woman, and a good—looking young girl.

Then Arthur himself approaches and he recognises Edern, who recounts the story to him, and states that he is very seriously injured. This prompts Arthur to ask Gwenhwyfar to show mercy, which she does. Arthur then instructs the physicians to do all that they can to save Edern’s life, and that he is to pay compensation if he lives. Arthur himself offers to stand surety for Edern on this matter of compensation. Caradawg son of Llyr and Gwallawg son of Llenawg, Owein son of Nudd, Gwalchmai, and others also offered sureties. We know well that Gwalchmai is “the Hawk of May”, and that Gwallawg means, Gwallaw “to serve”, and Gwallaw-wr means, “a butler,” whilst Llenawg derives from Llen meaning “learning.” The word Gwall means, “defect,” and there is a possibility of “Defect of learning.” So Gwallawg son of Llenawg implies “to serve learning.” Owein son of Nudd is Ow “a cry”, and Ein means “ours, us”, and so “our cry”, and Nudd is “mist / haze”, whilst Carad means “endearment ”and Llyr simply means “the sea”. The calling of Caradawg son of Llyr implies “endearment (fond of) the sea.”

The physician Morgan Tud is then called and he agrees to do what he can for Edern son of Nudd. As Mor = Seas, and Gan = “begotten”, and Tud in the 1688 Dictionary means, “the earth”, we are being told that the “immense mists” are “begotten of the seas on the earth.” The Lady who accompanied Edern son of Nudd goes off with Gwenhwyfar, and matters are resolved. A major impact by a comet or asteroid on Earth and / or subsequent volcanic activity could cause

immense clouds of mist and dust in Earth's atmosphere. Even the clouds are formed from water evaporating from the seas.

The next day Geraint arrives at the fortress, and Gwenhwyfar is informed that he wears walking clothes—he is coming slowly—and that the girl with Geraint is wearing White. Gwenhwyfar welcomes Geraint and thanks him for the compensation that he has gained for her. Then Geraint went to see Arthur and they commiserated together on the sad necessity to have to injure Edern son of Nudd. After this Arthur confirms Geraint's avowed bond with the Girl, and she has the choice of any of Gwenhwyfar's clothes, and "Whoever saw her so dressed saw a radiant and a beautiful sight." That evening they all dined and drank and sang, and played games, and finally a bed was made in Arthur and Gwenhwyfar's chamber for Geraint and Enid.

The import appears to be that planet Geraint and his attached satellite, Enid, are seen in the heavens in the zones of Arthur—Cephus and Gwenhwyfar-Cassiopeia. Next day Arthur distributed gifts to supplicants on Geraint's behalf and Enid quickly becomes well liked by all at Arthur's court. Gwenhwyfar then proposed that the White Hart's head should be given to Enid daughter of Niwl —Fog or Mist, who is with Geraint. Now a Hart is "carw", and "carwr" means, "lover." From this time onwards Enid's popularity increased whilst Geraint indulged in the heat of combat in the tournaments for the next three years. Enyd means "while, time, space," and Enydd means, "seat of intellect," and Enid is not traceable.

The story moves on and on a day when Arthur was holding his Court at Caer Llion ar Wysg, the "Castle of the Aggregate of Floods with the Forward Motion." The heavens were imagined to be vast limitless oceans, and these great oceans were thought to swirl around in a forward motion, as seen for Earth. Actually, as we all know, it is the Earth that revolves once every day and the Forward Motion of the imagined great oceans of the heavenly floods is what we think that we see. Arthur is visited by wise, sensible, scholarly, and eloquent, men, who have been sent to him by his uncle Erbin son of Custenhin. Erbyn as we already know is "Towards, Against, Right against," and Custenhin is not "Constantine" as has been feebly guessed by other writers. The word "Custws" means, "Watchman", and "Hyn" means, "weather", and so we are told of the Watchman of the Weather.

The messengers sent by The Watchman of the Weather, inform Arthur that his uncle is growing weak and feeble and nearing his end. His neighbours are trespassing onto his territories and are endangering his lands and his rule. To

avert these problems they request that Arthur should send Geraint the son of Erbin to rescue the situation and to protect the land and to preserve its boundaries. They say that Geraint is wasting his time on useless tournaments and that he would be better employed defending his own boundaries, instead of seeking worthless fame. Arthur is torn between his desire to retain Geraint close to himself, and the obvious necessity for Geraint to go off to defend the boundaries of his own possessions.

Geraint allows Arthur to decide what is to be done, and Arthur advises Geraint to go and defend the boundaries of his own realm. The messengers then depart and Arthur is left to decide upon the retinue that will escort Geraint to his new realm. In short planet Geraint-Mars is going to move into a new safe orbit having been disturbed from his old position by the incoming charge of the great "Knight" the companion of Venus-Lucifer. So after three days Geraint sets out accompanied by a retinue that consists of both real and imaginary persons. Howell son of Emhyr of (Lydaw) Britanny, Bedwyr son of Pedrawd, and Gwalchmai son of Gwyar, and others are real life sixth century AD persons. Others like Goreu son of Custenhin or The Chiefmost Watchman of Weather, are plainly fictional characters. Edern son of Nudd, or Immensity son the Mist, has been healed of his injuries and he also accompanied Geraint.

The party then set out across the Havren—the Severn—and so they are clearly going south out of Wales and towards Cornwall. On the far bank of the Hafren they were greeted by Erbin son of Custenhin, and by a number of people from the court including Geraint's mother who came to see Enid the daughter of Niwl the Fog. That night there was feasting with songs and games, and on the next morning Erbin spoke with Geraint. Erbin tells Geraint that his powers are failing, as he is growing old and that he wishes to place the defence of the realm in Geraint's hands. Geraint states that he does not ask to be called from Arthur's court nor did he ask for this gift. So supplicants came with requests and others came to do homage to Geraint, and then Arthur's men began to distribute gifts and the Cornishmen did the same. Cornwall is the extreme southwest of Britain and beyond Cornwall there is nothing except the wide reaches of the Atlantic Ocean until one reaches America.

It appears that Erbin represents one of the two asteroid belts out beyond planet Geraint-Mars and that Erbin is a destroyed planet, or alternatively Erbin may be the planet Saturn who is moving away from the dominant position in our Solar System. Hence Geraint can no longer "defend" his orbit or territories. The business of receiving homage and settling matters goes on for three days and finally Geraint has to let Arthur's retinue leave, and Geraint guides them

back as far as Dyngannan (Duncannon ?). The name Dyngannan appears to mean Dyn = “man”, and Cannawd = “refuge”, where Ondyaw the son of the ‘Duke of Burgundy’ advises Geraint “First, journey along the borders of your dominion and mark their extent closely and carefully, and then if trouble afflicts you, tell your companions.” In short Geraint as Planet Mars is now on a new and different inner orbit as he circles around the Sun. Mars is of course the closest Planet to the two inner rings of asteroid belts in our Solar system, and highly likely to be struck by asteroids.

Geraint took reliable knowledgeable guides with him, and once again as in Arthur’s Court he went to tournaments and encountered the boldest and strongest men. So Geraint—Mars is encountering asteroids as he sweeps along his new and unexplored orbit, in just the same was as he was being struck by asteroids when he was moved out of a safe orbit “in Arthur’s court’. These heavenly encounters between planets and comets or asteroids were seen as the parallel of knights on earth jousting with each other at tournaments, and coming into violent collisions where the larger body usually prevailed. Geraint then becomes as famous as he was before when he was in Arthur’s Court. In time Geraint-Strength enriched himself and his companions with the best horses, arms, and jewels, and his reputation was widely known.

After this Geraint began to leave off combat as there was no one left who was worthy to fight with him, and he began to love the quiet routine of life at court. This caused dissatisfaction amongst his noblemen and people as Geraint no longer indulged in hunting and sport. So old Erbin spoke with Enid and asked if she was the cause of Geraint forsaking his retinue and his people, and this surprised Enid who stated that nothing would displease her more than that this disaffection should happen, and Enid was left in a state of anxiety, and she was not able to decide what to do.

Then follows a strange statement. On a summer’s morning Geraint and Enid were in bed, and Geraint was on the outer protective side whilst Enid lay awake “in the glass chamber”, and the sun shone through onto the bed where the coverlet had slipped from Geraint exposing his magnificent physique, and Enid spoke, “Woe is me if on my account these arms and chest are losing their fame and fighting ability that they once possessed.” This caused Geraint to awake and he mistakenly thought that Enid was speaking out of concern for another man with whom she wished to be alone, and not out of love for him. So, with Geraint getting everything all wrong, he rose from his bed and ordered a squire to saddle his horse and get his arms ready, and he ordered Enid to wear her meanest and worst clothing and to have her horse prepared. He told her that

she would soon learn whether he has lost his strength, or whether being with the man she was thinking of will be as she expected.

Then Geraint went to Erbin and told him that he has to go on an errand and that he does not know when he will return, and that Erbin must guard his realm until he returns. Erbin agrees to do this and he asked who was to accompany Geraint, as Geraint is not a man to travel through Lloegres—Moon Country alone. Geraint stated that only one person will accompany him, and Erbin wished him well as there are many in Lloegres—Moon Country who have a grievance against him. Geraint then orders Enid to ride out in front and to stay well ahead of him. “Whatever you see or hear about me, you are not to turn back, and you are to say nothing to me unless I speak to you first.”

Geraint and Enid then departed and they travelled a road that was neither pleasant nor well travelled, but that was wild and infested with thieves, robbers, and wild beasts. They reached a highway and they approached a great forest, and then four armed Knights appeared. One said that this was a good chance for them to take both the horses and the woman, and that they would have no problems with the solitary dropsy drowsy Knight. This caused Enid to break with Geraint’s strict order of silence and she waited for Geraint to catch up with her and then she told him what she had heard the four knights saying. Geraint rebuked Enid angrily and told her that her concerns meant nothing to him, and that although she might wish for his death and destruction he was not afraid of the men ahead.

At that the leading Knight attacked Geraint, who stepped aside and avoided him, whilst driving his own spear through his shield and armour and half a yard through his body. The other three Knights then attacked Geraint in turn and all three were killed in the same manner. This made Enid sad, and Geraint stripped the dead Knights of their armour and loaded it onto their horses’ saddles. Then knotting the horses’ reins together Geraint ordered Enid to move on and to drive the horses ahead of her.

What appears to be happening is that Geraint—Mars has been in an unstable orbit and probably colliding with asteroids, and is thus represented as visiting tournaments and fighting duels. Now planet Geraint—Mars has gone out of that unstable orbit and it moving into a new area with his / its accompanying satellite. The story is now clearly beginning to involve significant numbers, and the numbers theme quickly develops.

Geraint and Enid travelled onwards through the forest until they reached a great level plain that had a dense copse in its centre. Then three fully armed

Knights on armoured horses came out of the copse and approached Geraint and Enid. These three Knights also saw Geraint and Enid as an easy conquest and anticipated getting the four horses and suits of armour without trouble. Again Enid disobeyed Geraint's order of silence and again she warned him of the intentions of these four Knights. Once again Geraint show displeasure at Enid's disobedience and told her that her warning was on no consequence to him. One again one robber Knight attacked Geraint and once again Geraint drove his spear clean through the Knight's body. Then the other two Knights each attacked Geraint and each was killed in his turn. Geraint then stripped these three of their armour and tied these to their horses' saddles, and he remounted and told Enid to drive all seven horses ahead.

Enid rode on and stayed well ahead of Geraint and they crossed beautiful level open country until they saw yet another forest ahead, and it was so vast that they could see its frontage but not its limits. Out of this forest there road five "bold, fierce, powerful knights", all of whom were armoured and were mounted on armoured, strong, well-boned, ground devouring, wide-nostrilled war-horses. Once again the numbers code is evident and once again these five armoured Knights think that they have an easy victory and that they can seize these seven horses and suits of armour. The routine of Enid, who was riding well ahead of Geraint, hearing of the intentions of these five Knights and of then again disobeying Geraint's orders and again warning him followed. Once again Geraint is derisive and stated that Enid may live to regret having warned him.

In the battle that followed Geraint overcame all five of the robber Knights, and then with twelve captured horses carrying twelve suits of armour Enid road on through the forest. That night they remained in he forest and Geraint slept in his armour and Enid kept watch, and again, at dawn, when Enid spoke without permission Geraint rebuked her. Once again Enid rode ahead of Geraint driving the twelve horses before her. They left the forest and entered flat open country where on one side men with scythes were cutting hay, and this would indicate the constellation of Arcturus—Bootes. They came to a river, where the horses drank, and then climbed a lofty hill. Here they met a slender lad who had a towel around his neck and a bundle wrapped in the towel. This lad had a small green pitcher in his hand, with a cup over the mouth of he pitcher. This lad might be Aquarius

Geraint greeted the lad, and asked him where he had come from, and the lad replied that he came from the city that Geraint could see before him. The lad asked Geraint where he came from and Geraint told him that he had come

through the forest, and that he had spent the night in the forest. So the lad questioned that Geraint had been comfortable or whether he had had food and drink in the forest, and Geraint admitted that he did not. At this the lad offered Geraint to have a meal with him, and when Geraint asked, the lad explained that he had bread, meat, and wine, that he had been taking to the men who were mowing the hay. If Geraint wanted the food he could have it and the mowers would have to do without, and Geraint agreed that he wanted the food. So the lad made a meal for Geraint and Enid and then he made to leave to find food for the mowers. Then Geraint restrained him and told him that he could select any horse and armour he wanted and asked him to go and secure lodgings the best lodgings that he could in the town. The lad said that the payment of a horse and armour was excessively generous and departed and found and paid for the best lodgings that he knew of, and then he took the horse and armour and went to the Earl of the town and told him all that had happened.

After this he lad returned to Geraint to guide him to his lodgings and informed him that the local Earl would welcome him to his court. Geraint declined this offer and instead he went to his lodgings and made himself comfortable. That night Geraint told Enid to go to the far end of the chamber, and not to disturb him, but that she could summon the woman of the house if she so wished. The man of the house asked if Geraint had eaten, and was told that he had done so, and the lad went into the town to buy drink for Geraint. Then Geraint slept whilst the lad went off to see the Earl, promising to return as Geraint had asked.

Whilst Geraint and Enid slept, the lad went to the local Earl who asked where Geraint was lodging, and when the lad made to return to serve Geraint, the Earl asked him to tell Geraint that he would presently come to visit him. In due time Geraint and Enid woke and the lad served their meal to them, and Geraint told the man of the house to invite his best friends and told the lad to go and buy the best that could be bought in the town to feed them, and this was done. Later the Earl arrived as one of a party of twelve Knights, and Geraint rose to greet him, and then everyone sat down according to their rank and the Earl asked Geraint what was the nature of the journey that he was undertaking. Geraint told him that there was no specific intent and that he was looking for adventure and would do what errands he chose. At this the Earl asked Geraint's permission to speak with Enid, and Geraint granted that permission. The twelve Knights could of course represent the twelve signs of the Zodiac.

What is happening was that planet Geraint—Mars had gone out of its temporary orbit where Erbin had been, and had strayed into a dangerous

position of a possible collision in the orbit of another planet—the Earl. Enid as the satellite of Geraint—Mars was in danger of being drawn towards this planet Earl by gravitational forces.

The Earl went to Enid and said that is could not be pleasant for her to be travelling those roads with Geraint, and he offered Enid the pleasures of servants and handmaidens, and authority over his earldom if she would stay with him. Enid refused as she had promised herself to Geraint, and the Earl responded that he would kill Geraint and then she would have no choice other than to remain with him. Enid then delayed matters by asking the Earl to return the next day and to carry her off as if she knew nothing of his plans, and the Earl agreed to this and he and departed with his men.

In short the planet Earl might be able to detach the satellite Enid away from planet Geraint-Jupiter by gravitational force and velocity, without a destructive collision or near collision.

Enid said nothing to Geraint but after they had retired to bed, she arose at midnight and arranged Geraint's armour so that it would be immediately ready for him. Then she softly awoke Geraint and whispered the Earl's plans to him. Geraint was again angry at being warned by Enid, but he took notice of what she said and arose and dressed himself. Then he sent for the man of the house and asked him how much he owed to him. The account was trifling, but Geraint gave the remaining eleven horses and eleven suits of armour to the man, who said that the services he had given were not worth even one horse and armour. Then Geraint asked the man to guide him out of the town and in the opposite direction to that of his arrival. So Geraint is continuing on his orbit.

The innkeeper gave directions and he guided Geraint and Enid on their way, and once again they set out with Enid riding ahead. Then the innkeeper returned home and almost immediately he heard a great noise, and when he looked out he saw eighty armed knights surrounding his house, and led by the Brown Earl. The Brown Earl demanded to know where Geraint was and he grew angry when he heard that Geraint had departed quite a while ago and was already some distance away. As the Earl had given him no instructions to detain Geraint the innkeeper had done no wrong. Then the Earl and his men set off in pursuit of Geraint and Enid, following the hoof prints of their horses. When Enid saw the light of day, presumably the Dawn, she looked behind and saw a mist and a great fog, and she decided to warn Geraint preferring to die by Geraint's hand rather than see him killed without warning. Enid's warning of

the approach of the Earl and his men was again met with anger by Geraint—"I see, and I see that despite my orders you will not be silent. Your warning means nothing to me, now be quiet."

The battle commenced and one after the other the knights charged at Geraint and each of the eighty was thrown down under their horses' hooves. Each was destroyed in their first rush at Geraint, and finally the Earl himself attacked Geraint, and twice they broke their spears against each other until at last the Earl was thrown back over his horse's hindquarters and was in danger of losing his life. The Earl begged for mercy and Geraint granted that mercy, and then he rode off again along the highway, and once again Enid rode ahead of Geraint.

Then Geraint and Enid arrived at the loveliest valley that anyone had ever seen, and there was a great river running through the valley. The highway led down to a bridge over the river, and on the other side of the river was the finest walled town that anyone had ever seen. As they rode towards the bridge a Knight rode out of a dense copse on a tall even-gaited horse, and Geraint asked him,—"Knight, where are you coming from?" The Knight replied—"I am coming from the valley below." Then, when Geraint asked, the knight told him that the lovely valley and the walled town belonged to a local king who the French called 'Gwiffred Petit', and the Khumry called him Brenin Fach or the Little King. As "gwif" means, 'an iron bar, metal', and "rhedeg" means 'flowing', we are being told that the Little King is "flowing metal" and as Liquid or Flowing Metal is Mercury, then this Little King is the small planet Mercury.

The Knight then warned Geraint that it was the custom of the Little King—Mercury to let no knight enter his territory without combat. Any planet, asteroid, or comet that wandered into the orbit of Mercury would be in danger of being struck by Mercury, and even a near collision could cause disintegration. Geraint was not deterred however and resolved to enter the realm of the Little King, and he was angered when the Knight predicted that he might be shamed. Geraint set out along the road, but he did not go along the road from the bridge to the town, but instead he took the high and elevated route that led across the ridge of rough ground, and gave him a distant view. In short Geraint is in proximity to the Little King but not on an actual collision course.

As Geraint rode along he saw a rider coming after him, and on a "war-horse, strong robust, bold stepping, wide-hoofed, and barrel-chested." Geraint had never seen a smaller man than the one on this horse, and both man and horse

wore plenty of armour. The small man overtook Geraint, and demanded to know, “Tell me chieftain, is it out of discourtesy and arrogance that you would cost me my honour, and have me abandon my custom”? So Geraint replied, “It is not, for I did not know that this road was forbidden.” The Little King then said, “As you did not know, come with me to my court and make amends.” Geraint, being a planet and proceeding along on a course close to the orbit of Mercury, could not swerve to do this, and so he replied, “By my faith I will not, nor will I go to the court of your lord unless he is Arthur.”

This interchange caused the usual battle, and the Little King—Mercury said, “Now by Arthur’s hand I must have compensation from you, or I will have suffered a great injury.” So they charged at each other and a squire supplied them with new spears as they broke them, and both Geraint and the Little King dealt each other harsh and painful blows and even their shields lost their colour. Geraint became infuriated, as his opponent as so small that he was hard to hit, and the little man dealt him severe blows, and finally their horses collapsed, and Geraint threw his opponent to the ground. Then they fought on foot, dealing each other terrific blows, until finally in a fury Geraint struck the Little King a tremendous blow on the top of his head and broke his armour, skin, and flesh, down to the bone, and his sword was thrown “a field’s distance away.” The Little King had to beg for mercy, and Geraint told him that he was bad mannered and unreasonable, but that he would show him mercy if he agreed to travel along with him without attacking him again. He also stipulated that the Little King was to assist him if he was attacked again.

Once again the Little King invited Geraint to visit his court, and again Geraint refused, and the Little King looked at Enid and he was saddened by the multitude of woes that had afflicted so noble a lady. Again he advised Geraint that he should take rest and comfort, as he was unlikely to be able to overcome any other adversary who he might encounter. In short planet Geraint—Mars has strayed close to the orbit of the Little King—Mercury and there has been a fierce interchange of electrical discharges between these planets. Geraint-Mars is far too powerful to be drawn into the orbit of Mercury and instead he continues in the general direction that he was headed as before.

The fact that Mars and its satellites, and the Earth’s satellite the Moon, are marked with multitudes of impact craters is evidence of these heavenly “battles”. There are in fact many huge craters on Earth that are the result of asteroid, meteorite, or even tiny comet collisions.

In real life the Little King was Ifor Bach who ruled territories immediately north of Cardiff, and Ifor Bach—Little Ivor, was famous for attacking Cardiff

Castle in AD 1158, and seizing the Earl William and all his family. William was the Lord of Glamorgan, and Earl of Gloucester and who was the son of the mighty Robert the Consul, the half-Welsh, half-Norman, half-brother of Queen Matilda, and the "illegitimate" son of king Henry I. The Lord & Earl William was the first cousin of the English King and the second most powerful man of the realm, and like all noblemen he was insatiably greedy, and was taxing people in Ifor Bach's territories. Ifor Bach held the Earl for ransom and compelled him to hand over revenues that he had stolen. Then in a Hollywood style romance story the captive Earl's daughter fell in love with Griffith the son of Ifor Bach, and the two got married.

In the Mabinogi of Geraint and Enid, Geraint, although he was all bloodied and uncomfortable, mounted his horse and proceeded on his way with Enid riding ahead. They made for a distant forest, and the day was very hot, as it should be, as Geraint-Mars had gone close to Mercury, which is very close to the Sun, and Geraint's armour stuck to his skin. When they reached the forest he halted under a tree to avoid the heat and he was in more pain than when he had been wounded. Enid halted under another tree and then they heard the sound of horns and an assembly, for Arthur and his host had dismounted in the forest. Geraint was thinking how he might avoid them, when he was seen by a footman who was a servant of Kei the Steward. The footman reported that he had seen a Knight in the forest. Kei had his horse saddled and he took his spear and shield and rode to the place where Geraint was. "Knight, what are you doing there? Demanded Kei. "I am halted under a shady tree so as to avoid the heat of the sun," replied Kei. Then Kei asked, "Where are you going and who are you"? Geraint replied, "I am looking for adventures, and going wherever I please."

So we have a planet Geraint-Mars on no settled orbit, having first been disturbed by the huge stranger Knight with the Lady and the Dwarf, and then temporarily settled into a new orbit where Erbin had been, and then again disturbed from this position into a dangerous course careering around the solar system and even coming into contact with Mercury-Liquid Metal—the Little King. The story relates the fact that Geraint-Mars is wandering around in a dangerous fashion, as 'he' is "going wherever I please."

Kei then invites Geraint (who he has not recognised), "Well, come with me to see Arthur, who is nearby," and Geraint replied that, "Between myself and god, I will not." This prompts Kei to state, "Then you shall be compelled." Geraint had recognised Kei, but Kei had not recognised Geraint, and so when Kei charged at Geraint, the angry Geraint struck him with the butt of his spear

and knocked him headfirst to the ground, as he had no wish to do the Steward any harm.

The terrified Kei ran away wildly, and remounted his horse, and he rode to his lodging. Then he went to Gwalchmai's (the Hawk of May) pavilion and said, "Sir, I have heard that in that forest yonder, one of the lads saw a wounded knight in shabby armour, and you would do well to go and look at him." Gwalchmai had no objection to going to look, and Kei advised him to take his horse and arms, as he claimed to have heard that the strange knight was quite short with those who came in his way. Then Gwalchmai took his spear and got onto his horse and rode to meet Geraint, and he asked Geraint—" Knight, what sort of a journey are you on"? and Geraint replied, "I am doing my errands and looking for adventures." So Gwalchmai persisted and asked, "Will you tell me who you are, or will you come and see Arthur who is nearby"? Then Geraint, who had recognised Gwalchmai, responded, "I will not identify myself nor will I go to see Arthur." Gwalchmai, who had not recognised Geraint, stated, "It will never be said about me that I let you go without knowing who you are," and he thrust the spear into Geraint's shield until the shaft splintered and the two horses were head to head. Then Gwalchmai recognized Geraint and asked, "Alas Geraint, is it you"? The answer was, "I am not Geraint." This reply did not deceive Gwalchmai, who said, "Between me and god, Geraint, this is a wretched and ill-advised journey." Then Gwalchmai looked around and he saw Enid, and he welcomed her and before returning to Geraint, asking, "Geraint, come and see Arthur, your lord and first cousin." "I will not go, as I am in no condition to see anyone," was the reply. In short the orbit that Geraint is on is not taking him in that direction.

Then a squire approached and spoke with Gwalchmai who sent him back to tell Arthur that Geraint was there wounded and in a very sorry state, and unwilling to come and see him. Then he whispered to the squire, out of Geraint's hearing, "Ask Arthur to move his pavilion nearer to the road, as Geraint will not come of his own free will, nor will it be easy to compel him in his present condition." The squire went with this message, and Arthur moved his pavilion to the edge of the road, and Enid took heart at this. Then Gwalchmai coaxed Geraint along the road to where Arthur was encamped, and where the squires were setting up a tent at the edge of the road. "Hail lord," said Geraint. "God be good to you. Who are you"? asked Arthur. "This is Geraint, and of his own free will he would not have met you today," stated Gwalchmai. "Well he lacks advice," said Arthur.

Then Enid went to Arthur and greeted him, and Arthur said “God be good to you. Let someone assist her to dismount.” Then when one of the squires did this, Arthur asked Enid, ”Alas Enid, what journey is this?” Enid replied, “Lord, I do not know, save that I must travel the road that he travels, and Geraint said, “Lord, with your permission, we will leave now.” Arthur was clearly perplexed and asked, “Where will you go? You cannot leave now unless you wish to be sure of your death.”

Gwalchmai entered the discussion and said, “He would not allow me to invite him here.” Arthur replied, “Well, he will allow me, and he will not leave until he is well.” Geraint continued arguing saying, “Lord, it would please me best if you were to permit me to leave,” only to be told, “I will not permit it.”

Arthur then had a girl summoned to lead Enid to Gwenhwyfar’s pavilion, where Gwenhwyfar and her women were overjoyed. They helped Enid out of her riding dress and gave her other clothes. Arthur then summoned Cadyryeith and told him to set up a pavilion for Geraint and the doctors, and to provide everything that was necessary. Cad means “battle”, but it is possible that Cadw meaning “to hold” or “to keep” is intended, and Yr means “the”, and Yieth is almost certainly “Ieith” and a group of “Ieith” words mean, “grammatical, linguistic, eloquent, philology,” and so on. Rather than the literal ‘Battle of the Languages’ the name Cadyryeith may more likely intend ‘Keeper of the Knowledge.”

Cadyryeith brought in Morgan Tud the doctor and his assistants, and Arthur and his company spent a month treating Geraint, and then Geraint went to Arthur and asked his permission to leave. Arthur was doubtful if Geraint was fully recovered, despite Geraint’s protestations. So he called in the doctors, and Morgan Tud assured Arthur that Geraint was recovered.

The next day, with Arthur’s permission, Geraint departed, and as he prepared to complete his journey so Arthur also left on the same day. Geraint-Mars has been in a region of the skies in conjunction with Arthur’s constellation and now the two appear to be leaving each other and going in different directions. The same pattern of Enid riding ahead and Geraint following was resumed, and they followed the highway. Then they heard the loudest scream in all the world, and Geraint told Enid to wait while he went to seek the explanation for the scream. Enid agreed to wait, and Geraint went to a clearing near the road where he found two horses. One horse had a man’s saddle on it and the other a woman’s. A Knight in armour lay dead and a woman wearing riding dress was standing over this fallen Knight and screaming. Geraint asked what had

happened and was told that three Giants had killed the man without any reason or cause.

Geraint asked which road the Giants had taken and the Lady told him that they went along the highway, and so Geraint told the Enid to go to the Lady in the clearing and to wait there until he returned, if he returned. Enid was certain that Geraint would never return but she went to the Lady. Geraint went off in pursuit of the three Giants, who each turned out to be the size of three men, and each had a huge cudgel on his shoulder. Geraint then killed two of them with his spear, but the third stopped Geraint's thrust and struck him so that his shield split and the blow landed on Geraint's shoulder. Although badly wounded Geraint drew his sword and struck the third Giant such a terrific blow that it split the Giant's head and neck in two down to his shoulder. Then Geraint returned to Enid where he collapsed and fell from his horse as if dead. Enid gave a terrible and heart rending scream and ran to the fallen Geraint.

The Earl Limwris was travelling along the road with his company when he heard Enid's cry, and they crossed over the road and the Earl addressed Enid. Now this is a Khumric-Welsh story and so Limwris should logically be a Khumric word. Amazing, as it may seem one writer has noted that in Crestiens de Troyes "Erec" the phrase "li mors" meant "death." If we leave confusions aside "Llimwris" simply means "border", and so we have the Earl of the Border regions. Enid told Earl Llimwris that the man who she loved best, and would always love, had been killed. The other Lady also told how the man who she loved best had also been slain. Then the Lady recounted how the three Giants had killed her Knight and how Geraint had pursued the Giants and that he had returned having lost too much blood. The Earl Llimwris, "of the Borders", then had the Knight buried, but as there were still signs of life in Geraint he had him brought back in his shield.

The Lady and Enid then went to the Earl's court and Geraint was placed on his bier on a table. Everyone changed out of his riding clothes, but not Enid, and the Earl Limwris asked Enid to change into another dress. By "changing" her clothes Enid would be altering her appearance and therefore she would be changing direction and probably moving into a different orbit as a satellite to another planet. Not only did Enid refuse to change clothing, but she also refused the Earl's urging to remain with him as his consort, and he pressed her to eat and drink. Enid steadfastly refused to eat and drink before Geraint did so, and the Earl stated that this was impossible as Geraint was as good as dead. Finally the frustrated Earl boxed her ears, and Enid gave out a loud piercing shriek, and the reverberation of the shriek woke Geraint to his senses. He sat

upright and found his sword in the hollow of his shield, whereupon he rushed at the Earl and struck him a “ferocious bold, venomous painful, fierce powerful,” blow that split the Earl in two, and only the table stopped the sword. A planet has been destroyed by Geraint.

Everyone fled from the scene for they did not fear a living man, but one who had risen from the dead who would kill them. Geraint looked at Enid and realised that she had been right, and he was sorrowful that she had lost her colour and her looks. Geraint asked Enid where their horses were, and she only knew where Geraint’s horse was but not her own. So Geraint brought his horse from the house and mounted and then he lifted Enid up and set her in front of himself, and they both rode out together.

Following a collision or near collision between planet Geraint-Mars and the planet Earl Limwris, first Geraint slowed to a near stop, and Enid moving ahead and distant from Geraint was subjected to gravitational forces pulling her towards the Earl Limwris. Then as planet Geraint came near to planet Earl Limwris, the Earl was destabilized and destroyed, being literally blown apart, and the satellite Enid was drawn very close to Geraint.

Geraint and Enid travelled onwards “as if between two hedges” and as day was giving way to night (they appear to be heading East) they saw spear shafts and they heard the noise and din of a company, and Geraint then placed Enid on the other side of the hedge. A Knight then approached with his spear couched, and Enid asked him, “Chieftain, whoever you are, what fame can you gain by killing a dead man?” The Knight uttered “Alas, is this Geraint?” and Geraint answered, “Between myself and god, it is. Who are you”? The reply was “I am the Little King, coming to help after I heard that you were in trouble. If you had taken my advice you would not have met with this misfortune.” The Little King then persuaded Geraint to accompany him to the court of his brother-in-law that was nearby, and where they would receive the best treatment, and Geraint agreed to go with him.

The Baron received them well at his court, and doctors were found to completely heal Geraint, whilst the Little King had Geraint’s armour repaired so that it was as good as when new. They remaining in the Baron’s court for “a month and a fortnight” and then the Little King suggested that Geraint should go with him to his own realm. Geraint however desired to make one more day of travelling, and the Little King agreed to this.

Once again Geraint and Enid set out together and Enid was happier now than she had ever been before. Then they came to a fork in the highway and they

saw a man walking towards them, and “Flowing Metal” (Mercury the Little King) asked the man where he was coming from. The man explained that he was doing errands, and Geraint asked him which of the two roads was the best for him to travel. The man advised him that, “This one is better, for if you go along the other one you will not return alive.” He told Geraint that there was a hedge of mist, and enchanted games were within it, and no man who had gone there had ever returned. “The court of Owein is there, and he permits none to lodge in the town except at his court.” Geraint’s response was, “Between me and god, that is the road that I will take.” Owein would appear to be the son of Urien, alias Orion.

Geraint and Enid and the Little King journeyed on and reached the town where they took a lodging in what seemed to be the best and most pleasant place, and a young man came and greeted them. The young man greeted them with “God be with you sirs. What business have you here”? He was told that they had taken lodging and intended to stay for the night, and then the young man informed them that it was the custom of the court not to allow gentlefolk to lodge where they were, and that they should come to the court. “We will, gladly,” said Geraint and they all went to the court where they were made welcome. The Earl came into the hall and greeted them and the tables were set for a meal. Here the seating arrangements are described and as these are planets and satellites this passage may have significance. The Earl Owein sat in the centre and on one side of the Earl Geraint was placed, and Enid sat on the other side. The Little King then sat alongside Enid, whilst the Countess sat alongside Geraint, and then everyone else according to their rank.

Geraint thought about the game and believing that he would not be allowed to go he stopped eating, and the Earl noticed this. The Earl mistakenly thought that Geraint had stopped eating because he was in fear of having to go the games, and he regretted having ever instituted these games, if it was only because he regretted losing so good a man as Geraint. If Geraint had asked the Earl to cancel the games, then he would have done so, and so the Earl asked Geraint what he was thinking and why he was not eating. The Earl stated that if Geraint was fearful of having to go to the games, then he would not have to go and no one else would have to go in the future. Geraint thanked the Earl and informed him that he wanted to go to the game and that he wished to be directed to it. The Earl responded that if that was Geraint’s wish then it was granted and Geraint thanked him.

The feast continued and when it was finished Geraint called for his horse and arms and he dressed himself and his horse in armour, and everyone went to

the hedge. The hedge was high, and the top was “no lower than the highest point that they could see in the sky”. One every stake in the hedge except two, there was a man’s head, and there were a great many stakes in the hedge and on through it. The Little King asked if anyone might accompany Geraint, and the Earl Owein told him, “No.” When Geraint asked in which direction he should go the Earl told him that he did not know, but that it was best to take the easiest route. At this Geraint rode forward into the mist boldly, and without hesitation. When he emerged on the other side he found a great orchard and a clearing in the orchard. There was a brocade (revolving or orbiting) pavilion with a Red canopy, and the entrance was open. Next to this Red pavilion was an apple tree, and a great hunting horn hung from a branch. Geraint entered the pavilion and inside he found nothing except a girl seated in a golden chair, and another chair placed opposite her that was vacant. Geraint went and sat in the vacant chair.

“Chieftain, I advise you not to sit in that chair,” said the girl.

“Why,” asked Geraint.

“Because the man who owns it has never permitted anyone else to sit in it,” said the girl.

“I do not care if he takes it badly that I sit here.” (Geraint).

At that there was a great commotion outside the pavilion, and Geraint looked outside for the cause, and he saw a Knight on a “proud high-spirited, wide-nostrilled, broad-boned, war-horse,” with a covering on both sides of the horse and the rider, and plenty of armour underneath.

“Tell me chieftain, who gave you permission to sit there?” asked the Knight.

“I did,” replied Geraint.

“You were wrong to shame me and disgrace me so, Rise now and afford me compensation for your discourtesy,” said the Knight.

So Geraint rose and they immediately began to fight. They broke first one, then two, and then three sets of spears, and they each rained proud-swift, bitter-hard blows on the other. Finally Geraint grew angry and he spurred his horse forward and he struck his opponent in the strongest part of his shield, where it split and the spear’s point entered the Knight’s armour. The saddle girths broke and the Knight was thrown to the ground an arm and spear’s length back over his horse’s hindquarters. Geraint drew his sword to cut off the fallen Knight’s head. The Knight asked for mercy and promised to meet any wish that Geraint made. So Geraint said, “I wish only that these games should cease, and that the hedge of mist and the magic and enchantment disappear.” The Knight assented gladly, and Geraint told him, “Then disperse the mist.” The Knight told Geraint, “Blow on that horn, for as soon as you sound it the mist will vanish.

Until a knight who had overthrown me sounded the horn, the mist could not vanish." Enid was fretting and worried back in her position, and she feared for Geraint, but he came and blew on the horn, and as soon as he did this, the mist disappeared.

In ancient Mesopotamian records of Sumer & Akkad, Babylon, and Chaldea, the deity that was known as the Lord of the Mists was Bel-Enlil. This makes sense as Bel or Baal = the Lord, and Enlil was clearly the entity known to us as Saturn and the colour always allocated to Saturn was Black. In ancient Egypt the god Seth was Saturn and he is always depicted as a large Black Boar, and the feast of Seth was always a time when a large Black pig was sacrificially eaten. The Babylonians also allocated Black as the colour of Saturn.

Then the company gathered and peace was made between them all, and that night the Earl invited Geraint and the Little King inside. The next morning they parted and Geraint returned to his own realm, and from that time onwards he ruled prosperously, and with prowess and splendour. He won praise and fame for himself and for Enid, forever.

It seems that Geraint—Mars had entered into the orbit area of another planet and had come too close to another heavenly body. Whatever vast electrical exchanges resulted from these two large solar system bodies being in close proximity to each other, the result was that planet Geraint was returned into his previous orbit, or very close to it. Great orchards and apples, and particularly golden apples, are part of the ancient religious myths and legends of many nations, and the loud blasts or screams that occurred when two planets, or a planet and a comet, came into close proximity with each other are also part of legend and folklore. That Mars overthrew his father Saturn who is always represented as Black, and in Egypt Seth-Saturn was a large Black Boar, are known remembrances, and this conflict of Geraint and the Black Knight may represent the final overthrow of Black Saturn by Geraint-Mars.

That the planet Mercury-Gwiffred Petit and the planet Mars-Geraint were seen to be "in" the constellation of Owein, which might be Orion plays some part in this story. Then there is a numbering significance where the sequences of numbers have some meanings.

1. Geraint sets our alone	1—One
2. He takes Enid with him	2—Two
3. They encounter four knights	4—Four
4. Geraint fights these knights	1 + 4 = 5 Five

5. Geraint plus Enid plus four horses	6—Six
6. They encounter three knights	3 Three
7. Geraint fights the three Knights	1 + 3 = 4 Four
8. Geraint now has Seven captive horse	4 + 3 = 7 Seven
9. Geraint makes Enid lead seven horses	1 + 7 = 8 Eight
10. They encounter five knights	5 Five
11. Geraint fights the five knights	1 + 5 = 6 Six
12. Geraint now has twelve horses	7 + 5 = 12 Twelve
13. Geraint plus twelve horses	1 + 12 = 13 Thirteen
14. Geraint plus Enid plus twelve	2 + 12 = 14 Fourteen
15. Geraint gives a horse away	12—1 = 11 Eleven

Then there are the Eighty knights who pursue Geraint and Enid and Eighty is the figure of the number of years associated with the sojourn of the Head of Bran and its companions in Penfro, in the Mabinogi Tale, and Eighty is also the number of years that the Ancient Egyptian heavenly court deliberated in the case of Horus and Seth. In each case there appears to have been disorder in the heavens.

Twelve is the number of “months” assigned to the twelve signs in the outer circle of the Zodiac. Thirteen is the number of the Lunar months in the year. In the ancient three-seasons year perhaps the four months roughly September, October, November, December (four robber knights), were the Autumnal months, and the three months January, February, March (three robber knights) were the Winter months, and the five months April, May, June July, and August, (five robber knights) were the summer months of growth.

The fact remains that Geraint was a planet which was disturbed from its original orbit by intruders, and that the planet Geraint went into a different course. Then Geraint was temporarily settled into a new safer orbit, which was that of Erbin, before wobbling about the solar system and colliding with asteroids and other objects, and finally coming back into a safe permanent orbit. The surface of Mars exhibits innumerable craters of all sizes, and vast cracks and splits in the form of huge canyons, and so also does Earth’s satellite the Moon, and these are the scars similar to those of the heavenly conflicts and battles fought by Geraint. The figure of three intruder planets is common to all ancient tales, starting with Tiamat, her husband Apsu-Rhishtu, and their son Kingu, in ancient Sumeria.

In the early English tale of Beowulf, the hero first destroys the son Grendel, and then he has to combat the gigantic Mother figure, and there is mention of an ephemeral father figure. The Four Branches of the Mabinogi have the story of here gigantic Red Haired solar intruders who are father, mother, and son. This theme will be offensive to the keepers of planetariums who enjoy exhibitions of what the heavens should have looked like, 10,000 years, or 1 million years ago, and more, but it remains what our ancestors, the Greek and Roman writers and ancestors, and the ancestors of every other nation saw and recorded for posterity.

In Greek and Roman ‘mythology’ there are clear repetitions of other earlier ‘mythologies’, where Zeus-Jupiter fights a celestial war against the Titans in the same manner as Bel Merodach fought his celestial war against Apsu Rishtu, Tiamat, and their son Kingu. In the war between the planet Zeus—Jupiter and the Titans, who are clearly massive wandering comets or planets, Zeus was assisted by the planet Ares—Mars. During these struggles the planet Ares-Mars was captured by the Aloides, who were Ephialtus and Othus the sons of Aloeus the son of Titan and Terra. The planet alias Geraint, was rescued by the planet Mercury-the Little King, alias Gwiffred Petit. There are clear parallels in these consistent stories that were common to all ancient nations, and the parallel between Geraint fighting three enormous giants and being almost mortally wounded and then being forced into conflict with the Earl Llimwris-the Borders, before receiving aid and sustenance from the Little King is clear.

Chapter Nineteen.

The Mabinogi and the Epic of Gilgamesh. Digging Up The Evidence.

SYMBOLS OF DEITIES AS ASTRONOMICAL SIGNS

Ancient Mesopotamian Zodiac Star Signs c 2000 BC.

As it has been endeavoured to show, there are very good grounds for claiming that the Four Branches of the Mabinogi are the preserved ancient British version of the Creation as was remembered from our early Chaldean origins, and these records mirror the records recorded on the Seven Tablets of Creation which were excavated in Babylon and are now in the British Museum. It would therefore appear to be obvious to look at the other ancient surviving Chaldean Epics to see if they have any parallel place in the Mabinogi Cycles.

The most widely preserved and best-known epic of ancient Chaldean culture is without doubt the story of Gilgamesh. In 1839 Austin Henry Layard, an Englishman, excavated the ruins of Nineveh and Nimrud. At Nineveh he discovered a great ancient archive and library of inscribed baked clay tablets. Over twenty five thousand of these remarkable texts were salvaged and brought back from Iraq to London. These were the archives of the Emperors of Assyria from around 740-690 BC and fortunately, George Freidrich Grotefend, a humble village schoolteacher, took a bet over a few beers and he discovered how to decipher and read these ancient cuneiform writings, in an astonishing feat of analytical deduction. Out in Baghdad Henry Rawlinson, an army engineer and one time political agent, had progressed Grotefend's work to discover how to decipher Persian cuneiform, and he established a remarkable proof to the keys to reading the ancient texts on the baked clay tablets by reading the extensive rock inscriptions of the "Records of Darius" the Emperor of Persia. Rawlinson began work in Baghdad and continued at the British Museum when he returned to London in 1855, where the lowly George Smith joined him as an assistant in 1866. Significantly none of these decipherers and discoverers was an academic, and therefore they were able to think for themselves and to think freely and clearly.

Out in Mesopotamia, Austin Layard was succeeded by his collaborator Mr Hormuzd Rassam, and in 1853, he excavated a section of the Nineveh Library that contained the cuneiform clay tablets that told the Epic of Gilgamesh. In 1872 George Smith informed the Society of Biblical Archaeology in London that these Assyrian Tablets contained an account of the Flood. This was written on the eleventh tablet of the Assyrian version of the Epic of Gilgamesh. George Smith outlined the whole Epic, but unfortunately he died of disease when still a young man whilst out in Mesopotamia. Before he died he did state that the Assyrian version of the Epic of Gilgamesh from Nineveh was probably from an older version found at Uruk—the Biblical Erech—that is now known as Warka.

Female figure in adoration before a goddess

The winged Ishtar above the rising sun god, the river god, and other deities

Gilgamesh in conflict with bulls (see page 176)

Ancient Mesopotamian cylinder seals showing scenes from solar stories with Gilgamesh and Enkidu fighting Bulls on the bottom seal

In 1888-89 John Punnet Peters of Pennsylvania University excavated ancient Nippur in Iraq, now called Niffar. Here he dug out considerably more than thirty thousand inscribed baked clay tablets, and these were distributed to the museums in Philadelphia and Istanbul. Amongst these thirty thousand records was the oldest version of the Gilgamesh Epic so far as is known today. Many problems are still encountered in the decipherments as a direct result of this

distribution of the tablet records, as sometimes half a tablet is in the USA, and the other half is in Turkey.

In Turkey itself, the ancient Chaldean Hittite capital of Boghazkoy has also yielded up an archive with a great collection of inscribed clay tablets, which again include the Epic of Gilgamesh. The Chaldean Hittite city of Sultantepe also proved to be a place where sections of the Gilgamesh Epic lay buried. Away south at Megiddo in Palestine, fragments of the same story were again found, and these closely matched with the version that was found at Boghazkoy. So the ancient Epic of Gilgamesh is of undoubted antiquity and it lies scattered all across the ancient world of the Middle East. It would seem to pre-date 1000 BC at least, and in the mass of excavated records from Mesopotamia the hero Gilgamesh is listed as the Fifth King of Uruk of the Strong Walls.

Today much of the cycle of poems relating to Gilgamesh is published widely, and available in paperback form. It seems that Gilgamesh is the one human-type hero whose record in ancient poetry has survived amidst a welter of epic fragments and poems where the main characters are gods and monsters, and therefore he is a heroic figure of some importance. Our interest in these Gilgamesh Poems is simply that the adventures of the hero bear an uncanny resemblance to the British Mabinogi Tale of Owein and the Countess of the Fountain. Not only does this Tale of Owein mirror the Gilgamesh Epic, but so also do later Tales in the early mediaeval Romances—where the adventures of Owein become the adventures of L'Ancelot—The Servant ('le ancelot' in French).

As the ancient English and Welsh histories record that Albyne led the first great migration into Britain from ancient Coele Syria around 1567 BC there is an obvious source for the transference of the Gilgamesh Epic and other traditional stories. In some versions of the Gilgamesh Epic the 'wild man' Ea-Bani or Enkidu is not an uncouth savage but instead he is a wise sage who is persuaded to go to Uruk to visit the King Gilgamesh, and Ea-Bani arrived at the city with his friendly Lion or Lions. At Uruk the mighty Gilgamesh fights with the Lion/s and subdues them, and ancient cylinder seals and other ornaments depict Gilgamesh holding a Lion in each outstretched hand. Significantly, amongst the treasure items found at Sutton Hoo in Eastern England, was an exquisitely ornamented purse that was embellished with the figure of Gilgamesh with his arms outstretched and holding the two Lions. The Mabinogi Tales of Owein and the friendly Lion appear to be a version of this Gilgamesh and Ea-Bani (Enkidu) story as do the episodes of the hero Owein

(L'Ancelot) living in the wilds amongst the animals. There are of course two heavenly constellations of lions in Leo and also the Lesser Lion, and this is evident from the Egyptian Denderah Zodiac.

Once it is realized that the whole of the Mabinogi Cycles and the later Arthurian Romance Tales are based upon a Gnostic-Chaldean heritage, the comprehension of these stories is possible. The nature of Gnostic belief, and the ancient Chaldean ideas upon which it was founded, provide the clues for unravelling the mysteries of the Mabinogi and the Arthurian Cycles. Gnostic-Chaldean beliefs necessarily involve "zodiacs" and the study of the movements of the Stars and Planets, and they include the regular and irregular appearances of Comets and Asteroids. Changes in the order of the heavens as seen from Planet Earth are interpreted as changes in the relationships in the hierarchy and the power structure of the heavens. Stories of these observed events lead to an interpretation of them in the light of the human experience.

On Earth the fortunes of men are foretold by these heavenly movements, and governed by them. The events on Earth are therefore linked to the events in the heavens, and the Hermetical principle of "as above so below" applies. This allows for a story to be told on two levels simultaneously—on the heavenly level—and on the Earthly human level. A typical example of the intermingling of such levels can be seen in Homer's "Iliad", and in the "Odyssey", and in the work Ovid and of other ancient poets. The Mabinogi Tales are much more subtle in their blending of situations, and instead of differentiating between gods and humans they blend them into dual existences.

Further to this, the Gnostic Christian beliefs allow an unlimited number of reincarnations to all life, as it struggles upwards, ever ascending towards the necessary final achievement of perfection. After an Earth life a soul may lie in limbo for indefinite periods, but there are always renewed opportunities and further lives that allow unlimited chances of a final escalation to eternal bliss. Therefore the idea of constant even endless repetitions also blends with the other factors of linked human and heavenly destinies.

Heaven was conceived of as having levels. The concept of an inner Solar System that included Earth appears to have been clearly known. The concept of a void between the Solar System and the other Stars seems also to have been understood, and outside all these visible Star entities was the Great Abyss, the huge formless void of nothingness. The darkness of the night sky and the blue of the day sky were interpreted as the colour of a great Ocean above the

heavens, the unimaginably huge waters of the firmament. The Milky Way was seen as a mighty river flowing into and through this vast heavenly Ocean.

Areas of the sky were identified as provinces or as “courts” belonging to specified “zodiac” identified powers. Perception of the heavens as seen from Earth allowed the notion that certain Stars were shifting and entering other “courts” and literally seen as visiting each other. Planets were thought to be moving Stars moving along their Solar orbits, and they were seen as Knights or sometimes as Ladies journeying through the different lands and entering various of these “courts”. Wayward and unpredictable huge intruder Planets or Comets, or even Asteroids, which suddenly appeared, and which followed no predictable pattern of orbit were seen as dangerous evil Enchantresses and formidable dangerous malignant Knights.

In the Arthurian Tales we have a little difficulty in identifying ‘King Arthur’. He is either as Polaris the Pole Star, or otherwise as the Bear-Arth ever circling the Pole, or otherwise he is Cephus the King of the Heavens circling close by. As long as Polaris remains constant as seen from Earth, and Cephus “rules” the night skies, then there is stability in the Heavens and safety upon Earth. If Polaris were seen to have moved to a new position in the night skies, then Earth would have shifted onto a new axis with new North and South Poles, or into a new different orbit with all the dangers which either scenario entails The catastrophes which would then occur on Earth are self evident. King Arthur either as Polaris of guarding Polaris as the Bear-Arth, or as the constellation of Cephus the King of Heaven, is mirrored as King Arthur on Earth, and the events which devastated and destroyed his Kingdom in Britain are directly related to events occurring in the Heavens. The destruction of Britain by debris from a great comet around AD 562, in the time of Arthur II son of Meurig (Arthmael = Ironbear) is well and copiously recorded in the native British histories.

Polaris is the centre post and it rules the Heavens. Around Polaris there is the great revolving circle of the Stars as seen in themselves. This is the basis of the Round Table. This also is the basis upon which the “knights” of the Round Table set out on their adventurous journeys through the heavens. These heavenly quests are mirrored in the horoscopes and the lives of the mighty of the Earth. Their lives were seen as being linked to and governed by the movements of the Stars and Planets.

The easiest identifications to explain this are those of Niume—the Mediaeval Romance era Lady of the Lake—and of L’Ancelot, whom she

nourished and brought up as a “youth”. The Lake is the vast Abyss, as the great empty void beyond the stars, and the great heavenly realm of unknown waters. The Lady of the Lake known as Niume parallels the Akkadian-Chaldean power of Sige, and Sige is a direct parallel with the ancient Egyptian Nut the sky goddess beyond the visible stars. This is the realm of the Gnostic notion of The Great Silence. It is from these outer regions of the Great Waters that The Lady of the Lake brings L’Ancelot to King Arthur’s court of the visible heavens. Whether the ‘classical’ story of Mars being the virgin born son of Juno without a father, is a parallel for this story of L’Ancelot being reared by the Lady of the Lake or not is a further possibility.

In further research it will be shown that the L’Ancelot = le ancelot = the Servant, stories parallel the Tales of Owein and that Owein appears to parallel the ‘classical’ story of Orion son of Urine and also partly the story of Mars. As Mars is the known equivalent of the Chaldean god Nergal the links finally become clear. Nergal battled with the defenders of the realm of the dreaded Queen Ereshkigal the ruler of the dead, and burst through her gates and frightened Ereshkigal herself, and then Nergal later married Ereshkigal. In the same way the Prince Owein battled with the Black Knight who defended the Fountain of the Countess and killed him. He then entered the Gates of the Countess’ citadel, and finally Owein married her. The stories are the same. Nergal, as Mars the god of war, is married to Ereshkigal, but as Mars he circles the heavens whilst Ereshkigal dwells in the Great Deep the Great Silence of the imagined huge ocean waters of outer space. Owein is absent from the visible heavens for a period, Arthur’s Court, and then he re-appears and circles in the court again. The ferocious warrior King Gilgamesh appears to be the counterpart of the gigantic Orion, with elements of the latter history of Mars—Nergal.

There appear to be distinct stages involved in the evolution of these ancient stories. First, we find that the Epic of the Seven Tablets of Creation and the Epic of Gilgamesh were spread wide in the ancient world of Mesopotamia and amongst the neighbouring Assyrians, Hittites, and Palestinian, Kingdoms. Then, following the great migrations from Syria in the time of Dungi-Dioclcian circa 1600 BC, and the later journey of Brwth-Brutus from “Troy” in Western Turkey circa 504 BC, we find these same Tales surviving in the Mabinogi—as the Origins. The Epics of the Seven Tablets of Creation supply the basis for the Four Branches of the Mabinogi, and the Epic of Gilgamesh becomes the story of Owein and the Countess of the Fountain, and also supplies data for the Mabinogi of “Peredur son of Efrawg” and “Geraint and Enid”. Then later

events are seen as re-enactments of these origin stories and history is interpreted as seen in the light of these ancient events. The central figure of Polaris and the guardian Bear in the heavens is associated with the mighty figures on Earth of Arthur I son of Mascen Wledig, Magnus Maximus the Legate, and his direct descendant Arthur II son of King Meurig, in the context of Britain. The stories of 'King Arthur' now proceed on two levels.

In this way the several Mabinogi Tales featuring 'King Arthur' take shape. The Dream of Rhonabwy is necessary to provide the data on how to read the other stories, and this stage gives way to a telling of the later Tales in the French, German, and Early English, "Romance" stories. Here Gilgamesh is supplanted by Owein son of Uryen (Orion son of Urine) and in his turn Owein is later supplanted by L'Ancelot. This process of popular re-writing of something that they clearly understood continued up until the time when Sir Thomas Mallory pillaged and plagiarised the "Y Seint Greal" as set down in AD 1106 to produce the AD 1478 "Morte D'Arthur". Great efforts were made to conciliate the Roman Church by inserting palliative explanations of alleged religious orthodoxy into the texts as inserted into the original text of the "Y Seint Greal", This selective partial rendering of the stories by Mallory was the first to be produced by the modern invention of mechanical printing. As such it achieved a form of original authenticity, as it was widely available, being the first version not to be hand written, and therefore it was the best known, although incomplete, and most easily reproduced. The "Y Seint Greal", which is clearly the original and longer version, could not be printed in 1484, as the English Parliament prevented printing in Wales until 1692, and Khumric Wales missed out on the Renaissance.

Adaptations of the Tales were made along the way to Mallory, mainly to accommodate the religious superstitions of the Church of Rome, which had by that time crushed and obliterated the earlier Western Apostolic Gnostic Church of Europe. None-the-less the progressive parallels are still clearly visible, with the survival of the Mabinogi ensuring the preservation of the priceless British heritage and ancient ancestral links with the nations of the near East and Chaldean Syria.

Regardless of any adaptations or smoothing done by mediaeval Romance writers, the basic truths are still evident. Many Chaldean Epics incorporated into the Romance literature of King Arthur include such stories as "The Descent of Ishtar", and this Epic is repeated with stark clarity. It appears in the Mabinogi where in the adventures of Owein there is the gloomy tale of a Lady stricken by illness, who can only be cured by being bathed in the blood of a

maiden. Virgins are seized and used for this ghoulish purpose without any great anger being raised by kinsmen of the maiden being bled to death. The same story re-occurs in Mallory's publication, where Owein is replaced by L'Ancelot, and the sacrificed maiden is the sister of Peredur "Sir Percival". The maiden is always bled to death, and the Lady of the Castle is revived to live again.

The Chaldean Epic of the "Descent of Ishtar" tells how the goddess Ishtar-Venus goes down into the gloomy world of the dead in search of her loved one. At each door Ishtar is stripped of one garment or a piece of jewellery. Finally she stands naked—dead—before the dread goddess Eresh-ki-gal, who is perplexed and uncertain as to what to do with a mighty dead goddess. Not until there is a divine intervention can Ishtar advance back upwards through the seven doors of Hades and receive back her garments and jewellery at each door, until she finally re-emerges from the depths of the dead and is re-born. This story appears to match with the planet Venus = Ishtar going out into a dangerous eccentric orbit for around 7 years, and then into another different dangerous orbit for 80 years, which threatens her own destruction. Not until the planet stabilises into a safe predictable orbit is Venus = Ishtar restored to life.

The British Mabinogi Tales, the Icelandic / Scandinavian Eddas, and the Tuetonic Sagas, all seem to have the same common origin and result in a re-telling of the same ancient tales that are differently styled and told.

Chapter Twenty

King Arthur and the Epic of Gilgamesh and Enkidu The Friendly Lion.

As the parallels between the ancient Epic of Gilgamesh and the Mabinogi Tales begin to unfold there are matches that extend well into the era of Romance literature of 12th and 13th Century Western Europe.

One of the most enduring ancient motifs of the Gilgamesh Epic is that of Gilgamesh and the two lions. Remarkably, when the largest grave mound at Sutton Hoo in what is now England was excavated in 1939, amongst the jewellery discovered in what is arguably a royal burial was a magnificent purse. This purse, now in the British Museum, is decorated with the figure of a bearded King with his arms outstretched and holding two lions. This motif features in ancient artefacts that are thousands of years earlier, and thousands of miles away in the Near East and which are invariably ascribed to Gilgamesh.

The Sutton Hoo boat burial has been ascribed to a local King Redwald of the Angles who died around AD 622, a mere 53 years after the death of Arthur II ap Meurig in 579. The jewellery has been triumphantly proclaimed to be of Anglo-Saxon manufacture, and as such a demonstration of the advanced metal working skills of the Angles. This eager proposition is more than debateable. The Sutton-Hoo treasures could easily be items stolen from or traded with from the British, who appear very definitely to have preserved the Epic of Gilgamesh. The huge elaborately decorated bronze craters—cauldrons or wine vats—found belonging to the ancient Scythians were imported from Greek manufacturers. The problem of course is that the dominant Anglo-Saxon element in Britain have succeeded in convincing themselves that their primitive and illiterate forefathers were a wonderfully advanced society, and that the highly advanced and developed culture of the British was primitive. This requires that everyone must forget all British History, and that they must also forget that Britain was virtually destroyed by cataclysmic impacts of cometary debris in circa AD 562. There is no conclusive proof that the Sutton Hoo burials are Anglo-Saxon at all and they may be British.

None-the-less, someone clearly knew of the Gilgamesh Epic in Britain around AD 622 and there is no evidence that these people were either the Angles or the Saxons. As the first recorded major migration into Britain from

the Near East was led by Albyne from ancient Chaldean Coele-Syria, there should be no surprise that the Gilgamesh Epic was preserved in Britain. This brings in the most famous duo in the Arthurian Romance cycles, in the persons of King Arthur and Sir L'Ancelot with "le" meaning "the", and "ancelot" meaning "servant". That L'Ancelot means The Servant is unmistakeable. These two figures are clearly matched with King Gilgamesh and Enkidu, his close friend and the Servant. Some translators read Enkidu and others read Ea-bani, and so on, which is worrying as it casts doubt on the whole translation.

These French Romantic versions of the earlier British stories exhibit Arthur and L'Ancelot, whilst the earlier British versions exhibit Arthur and Owein (variously spelled as Owein, Owain, and Owen.). In the major version of the Epic of Gilgamesh the two heroes Gilgamesh and Enkidu also known as Ea-bani, are on their journey to fight their enemy, when they arrive at a forest glade where they find two Lions playing and disporting themselves. Some fragments of the Gilgamesh Epic appear to state that Ea-Bani had tame lions and that Gilgamesh subdued these animals. These Lions are either naturally friendly animals, or Gilgamesh tames them, and these Lions assist Gilgamesh and Enkidu in overcoming their enemies. What is undeniable is that the Arthurian hero Owein-"Sir Owen" whilst on his adventurous mission encounters a Lion that is being menaced by a Serpent or Dragon. The Knight Owein kills the Dragon, and saves and frees the Lion, and the friendly Lion then becomes his inseparable companion and ally.

Numerous recovered stone carvings, cylinder seals, and clay tablets, found in the Near East from the most ancient times of Sumerian-Mesopotamian history onwards, show the King Gilgamesh holding two Lions. Other carvings show both Gilgamesh and Enkidu each holding a Lion in a friendly pose. In every instance Gilgamesh and Enkidu are shown with long hair and beards. Which would perhaps indicate wandering planets or comets. When Leonard Woolley was excavating at the ancient capital of Ur (Erech) between 1922—34, in one specific area his excavators found a number of graves, all of which belonged to men. Although the graves appeared to be those of poor men, with very little in the way of grave goods, each man had good quality weapons buried with him. There was something of a very distinctive quality also buried with each soldier, for each had a large cylinder seal carved out of shell. Poor men did not have either expensive weapons or the expensive cylinder seals of the rich, and so these larger than usual cylinder seals have a definite implication. These decorated seals which measured around one and a half inches in height and one and a half inches in diameter invariably showed two

Lions fighting with a Bull and an Ibex, whilst a bearded soldier with long hair stood by at the side.

It is possible that these were the soldiers of Ur, and these cylinder seals were some early form of medallion that the King might give to his Knights. The seal would demonstrate the valour and status of the owner every time he rolled his seal across a damp strip of mud to create the impress of his signature. Whether these were the King's guards and companions, or ranking officers who had earned their promotions in battle is not known, and they could even be early Temple knights. The main point is that the seals reinforce the idea of warriors/soldiers and the Lions. These men appear to have perhaps been warrior priests who eschewed wealth in the manner of the Templar Knights.

Exactly as in the depictions of the Epic of Gilgamesh, where the friendly Lions are either shown as being captured by Gilgamesh, or assisting Gilgamesh and Enkidu to hunt ibex and bulls, and fight with them against their enemies, so also the friendly Lion hunts deer for food for Owein, and fights for him against his successive enemies.

If we cast King Arthur in the role of Gilgamesh, and first Sir Owein, then Sir Gawaine, and finally the titular L'Ancelot, into the role of Enkidu, we may have a clear picture of the preservation of the Epic of Gilgamesh. In "Dark Age" real life the King Arthur—Gilgamesh figure would be the combination of Arthur I son of Magnus Maximus, and Arthur II son of Meurig ap Tewdrig. The "Sir Owen"—Owein figure would be the real life Owain son of Urien Rheged, son of Cynfarch Oer.

The matter of parallels then brings us to another very obvious event. In the Gilgamesh Epic, the created man Enkidu—Ea Bani lives amongst the animals. He is unkempt, longhaired, naked, and totally outside all normal human contact and behaviour. After being seduced by a beautiful woman and led into the ways of 'civilized' living, Enkidu and/or his lion companion at first fights with Gilgamesh and then later he becomes Gilgamesh's companion and bosom friend. Following the death of Enkidu, the distraught Gilgamesh went out from his city into the wilderness and he also became as Enkidu, a wild, unwashed, unshaven, and unkempt, naked man. Most commentators have interpreted this episode as some form of necessary religious experience, clearly similar to the wild role that was played by John the Baptist in his epic.

A historical episode, recorded by Josephus, relates how the mighty Chaldean Emperor Nebuchadnezzar, 605-561 BC, also went out into the wilderness in exactly the same way as did Gilgamesh in an identification with Enkidu. The

all-powerful King Nebuchadnezzar went out into the wild uncultivated country, for an extended period. His hair grew long, as did his unshaven beard. He lived amongst the animals and he was dirty, stark naked, and his fingernails were untrimmed. After a few years of this hermit like retreat, Nebuchadnezzar returned, and once again he sat upon his throne. Nebuchadnezzar was however a very changed man following his experiences out in the wastes and deserts, and this is shown in "Moses In The Hieroglyphs". He was mild, tolerant, and even on occasion forgiving. The main point of all this is that the legendary experience of King Gilgamesh of Erech, was re-enacted and re-experienced by Nebuchadnezzar as is historically recorded, and all this then re-emerges in the British stories.

In the Mabinogi of "Owein and the Countess of the Fountain", the hero figure Owein also undergoes exactly the same type of experience. He becomes a wanderer who lives in wild wastelands amongst the animals. The hair on his head and body grows, as does his beard, he is naked, dirty and unwashed, and his very skin becomes scaled and hard. Owein does not know or remember who he was or is, as he wanders totally alone. This is an unmistakeable parallel with the historical account of Nebuchadnezzar and the ancient semi-mythical account of Gilgamesh and Enkidu.

Owein and the Countess of the Fountain.

"The next morning he rose and set out, not to Arthur's court but to the four reaches and the desolate mountains of the world. He wandered about until his clothes fell off and his body all but gave out and long hair grew all over him, and he kept company with wild animals and fed with them until they grew used to him. When he became so weak that he could not keep up with them he descended from the mountains into a vale and made for a park, the loveliest one in the world, and it was owned by a widowed countess."

"One day this countess and her handmaidens ere out walking alongside a pond that was in the park, and half-way along they saw the form and shape of a man and were frightened. Even so they approached and felt him and examined him carefully."

The Countess orders her ladies to clean Owein up and to anoint his body with a healing ointment. They place clothes near to him and a saddled horse, and finally he begins to revive and with difficulty he dresses himself and climbs onto the horse. Be it Gilgamesh or Enkidu or Nebuchadnezzar, or Owein, or L'Ancelot, the story is always the same. There is of course the initial reference to the "four reaches and desolate mountains of the world", which

mirrors the ancient Sumeria-Akkadian-Babylonian-Chaldean notions of the Four Quarters of the World. Later Mediaeval French Romance tales repeated this strange episode and ascribed the experience to L'Ancelot instead of Owein; —"le ancelot" becomes "l'ancelot" and means The Servant.

The Epic of Gilgamesh opens with a description of the King Gilgamesh and his city of Uruk and then introduces Enkidu:—

"So the goddess conceived an image in her mind, and it was of the stuff of Anu in the firmament. She dipped hers hands into water and she pinched off clay, and she let it fall in the wilderness and noble Ea-bani—Enkidu was created. There was virtue in him of the god of war, of Ninurta himself. His body was rough, he had long hair like a woman, and it waved like the hair of Nisaba, the goddess of corn. His body was covered with matted hair like Samuquan the god of the cattle. He was innocent of mankind, and he knew nothing of the cultivated land." "Enkidu eat grass in the hills with the gazelle and lurked with wild beasts at the water holes; he had the joy of the water with the herds of wild animals."

Inevitably a trapper discovered the wild man Enkidu, because Enkidu was releasing the animals from his traps. Unable to confront the powerful Enkidu, the trapper went to Gilgamesh who told him to take a temple woman to Enkidu to seduce the wild man. This was done, and Enkidu was lured away from his animal like existence by the woman, and the wild creatures avoided him thereafter. Then Enkidu was persuaded to go to the city of Uruk—"I will take you to strong-walled Uruk, to the temple of Ishtar and Anu, of love and heaven. There Gilgamesh lives…." So just as Owein is found and tended to by a maiden of the Countess of the Fountain, and Enkidu is seduced and lured away by a woman from the temple of Ishtar. Nothing changes.

The story of L'Ancelot and Elaine was copied by Thomas Mallory in his "Morte d'Athur" of 1476, and this also includes the tale of a man wandering and living wild like a beast in the wilderness.

"But L'Ancelot cried aloud in his agony of mind, and the world seemed to spin around him. Flinging open the window, he leapt out of it, clad only in his shirt, and fell into a bed of roses. He sprang to his feet all scratched and bleeding from the thorns and rushed away still crying aloud, until he was lost in the forest. And there he wandered, and upon the desolate hills of Wales his wits quite gone from him."

"The months sped by and at Camelot men began to ask what had become of Sir L'Ancelot that no one had seen him for so long."

Numbers of Knights finally set out to try to find L'Ancelot and eventually the small son of the lady Elaine found him sleeping by the well at Case Castle. Elaine knew that it was L'Ancelot and she told Bors and Percivale (Peredur-Steel Shirt), and early the next morning L'Ancelot was later located inside a small chapel. They escorted him back to the chapel, he walking like a man asleep. As he began to recover, Elaine told him,

"Sir…into this country you came as a madman, wandering naked, and without knowledge. In my garden you were found, and the madness raised from you……"

As Mallory simply plagiarised the "Y Seint Greal" manuscript, reportedly set down in its present form in AD 1106, by lifting large sections from it the matter again points towards Wales. It is a great British-Welsh epic story and not a great French or Anglo-Saxon English epic. Roses and rose gardens into which L'Ancelot tumbles are important in the concepts of Paradise and they form a complete study in their own right, and the meaningful imagery of these tales is barely scratched at in this first exposition.

The situation is one where the Epic of Gilgamesh was widespread through the Near East and Asia Minor-Turkey in the most ancient times, but it appears to have been unknown to the Greeks and others around the time of the Trojan War in c.650 BC. The Gilgamesh stories did not begin to resurface in these Eastern regions until the 19th century Western European archaeologists began unearthing inscribed baked clay tablets, and carved stones and metal artefacts, which preserved the stories. Yet in Britain when the Arthurian and other sagas began to burst forth out of South East Wales around AD 1135 a few decades after the Normans began to penetrate the areas along the coastal strip, there is clear evidence of these same ancient Sumerian-Chaldean sagas and stories being preserved in this area.

Possibly the most direct and the most important parallel version of the Mabinogi of 'Owen and the Countess of the Fountain' is the ancient Egyptian story of Osiris and Isis. In this well-known story Osiris is a good and noble king who is tricked into getting into a magical box by his 'brother' Seth. Seth parallels the Black Night who guards the Fountain and Osiris parallels the knightly Owein. Seth then throws the box into the river Nile and it floats away to finally become embedded in a great tree in Lebanon. This parallels the great tree under which the fountain and its chalice are located along with the stone that must not be wetted. Just as Owein spends time wandering around lost with the animals, and in a wild condition, so Osiris is lost and languishing in his coffin box embedded in the great tree. Then just as Owein who leaves the

realm of the Countess so also Osiris has left the realm of Isis in Egypt. Then, exactly as Owein is rescued by the Countess, who tells her handmaid to salve Owein with expensive ointments, so Osiris is rescued and salved by Isis. Then finally as Seth destroys Osiris who is restored by Isis only to then be compelled to depart to the realm of the dead, so Owein is restored to the realm of the Countess after he has left and remained at Arthur's Court for three years. Then finally Owein departs from the Countess and Arthur with his flight of 300 Ravens, and Ravens are the Birds of ill-omen and death.

This explains why we cannot locate the planet of Owein as this has disintegrated in the same way as its alter ego Planet Osiris disintegrated. Seth literally chopped Osiris into many small pieces and several of these pieces fell to Earth, and this is simply the account of debris from an exploded planet striking our planet Earth. In the guise of Orion the Arthurian Mabinogi hero Owein and the Egyptian hero Osiris have both become located as the great constellation of Orion. The point is that all the ancient nations knew of exploded or disintegrated Planets and they all had their stories of these events.

As Orion as a planet was said to have died and he was then translated into a stellar constellation in the skies, so also Osiris as a planet died and he also was placed in the heavens as a constellation. The epic of Gilgamesh that parallels the story of Osiris in Egypt, and of Orion in Greek lore, and also of Owein in the Mabinogi, is best seen in the Denderah Zodiac where the gigantic figure of Gilgamesh-Orion-Osiris-Owein is depicted advancing on Taurus, the great Bull of Heaven, in order to slay Taurus. Close to the pole star is the great thigh of Taurus the Bull of Heaven that Gilgamesh tore off and threw in the face of the goddess Ishtar. At the centre of the Denderah Zodiac is the giant figure of a Hippopotamus that is Humbaba the Keeper of the Beasts and the Forests, who towers over Polaris the Pole Star. Gilgamesh and his companion Enkidu slay Humbaba and the Hippopotamus is not some cuddly friendly pacific animal for even today it kills more people in Africa than the lions. By slaying Humbaba the hero Gilgamesh causes a shift in the observed position of Polaris, and that means that our planet Earth shifted on its poles and the great Flood ensued. Humbaba is described as donning his seven splendours, but he only succeeds in putting on one before Gilgamesh kills him. The seven splendours are the colours of the Rainbow that signal the end of rain.

In revenge for the slaying of the Bull of Heaven and of Humbaba the goddess Ishtar threatened to destroy the entire human race and this she almost succeeded in doing with the great Flood. Ishtar exacts her revenge on Gilgamesh and Enkidu by causing the death of Enkidu and this is predictable

as Enkidu is actually described as a comet / meteor in the text of the Epic. The likelihood is that the arrival of Enkidu into our solar system caused disturbances on planet Earth, and then when Enkidu crashed into Earth he died and was buried. The thigh of the Bull of Heaven then became the portion of a sacrificed animal that was offered to the gods. Whether this thigh was the portion eaten by the priests is uncertain and not relevant to this enquiry.

The largest grave mound in the group of mounds at Sutton Hoo was excavated in 1939 and the evidence that a large boat had been buried in the mound was proved. The person who was buried in the boat is thought to have been the local Angle King Redwald, and as Redwald only died some 40 years after King Arthur II the son of King Meurig, it is hard to see why the discovery and excavation of Arthur II is regarded as some sort of impossibility. As stated, amongst the valuable possessions that were found in this boat burial of a king was an ornate purse that is clearly decorated with the traditional ancient Chaldean-Akkadian scene of the mighty King Gilgamesh holding two lions by their necks. This is unmistakable. As there is no evidence of any kind amongst the Angles and Saxons, who began infiltrating the devastated country after the cometary catastrophe in AD 562, of any legendary or historical knowledge of Gilgamesh, there is more than a problem with the origins of the Sutton-Hoo purse that obviously carries the metal sculpture depicting Gilgamesh holding two Lions. It may well be that the object was Ancient British made, and that it was obtained it from some British source. There is no conclusive evidence that this boat grave is that of Redwald. The Epic of Beowulf in what is now England is another ancient parallel story and as it has no parallel anywhere in the European homelands of the Angles, Saxons, and Jutes, it is perhaps correct to attribute the Beowulf Epic to the original Chaldean or Syrian people who migrated into Britain around 1600 BC. This is all the more likely as the Anglo-Saxons were originally illiterates, unlike the educated Khumric Welsh and the Irish.

The muddled thinking that is everywhere in the voids and vacuums created by the deliberate demolition of ancient British Histories in the mid 19th Century AD can be illustrated by the many obvious confusions that exist. Two instances however may suffice. In 1937 the remains of three ancient ships were found in the mud banks of the river Humber on the East Coast of England. These were automatically thought to be Viking Long Ships without a scrap of proof or evidence—well they could not be anything else could they? It was not until over half a century later that samples from the timbers were Radio Carbon 14 dated, and surprise, surprise, the wood dated to well over a fifteen hundred

years before any Viking. In a sane society there might have been immediate reference to the First Migration led by Albyne around 1560 BC or the Second Migration led by Brutus from Western Asia Minor in 504 BC, right in the correct time slot. The timber might even be attributed to the Ealde Cyrcenas—Old Syrians of present day England. But Britain is now the "united ? kingdom", and so the English archaeologists had to come up with something non-British. The theory offered is that these ships were "Egyptian", even when the reconstruction drawings plainly bear no resemblance whatsoever to known depictions of ancient Egyptian ships.

One is reminded of the famous lines and song in the film musical "My Fair Lady" where the linguistics super expert pronounces on the young lady from the London slums—"She is Hungarian". The ships do not resemble ancient Egyptian ships as is proposed, and the possibility of the well-recorded Brutus migration might at least be explored is studiously avoided. But no, a whole book was written in AD 2000 that speculates that these ships are "Egyptian". Why Egyptian is hard to imagine, unless of course we recall that the author is an Egyptologist. Quote—"Every traditional text recounting the history of the British Isles would have to be re-written. The simple fact that many peoples of the British are going about their daily business unaware of their Egyptian heritage is astounding in itself."

Well, there is a different Egyptian link, and it is well recorded in the traditional British Histories, which this strange book and the whole Egyptian guesswork contained it in studiously ignores. The mere thought that these ships might actually support authentic but discarded British Histories is appalling to the academic fraternity. There is no need to "re-write" every traditional text recounting the History of the British Isles" as these traditional histories recount very clearly that Albyne sailed to Britain from Syria around 1600-1560 BC, and Brutus sailed from Lemnos and the Dardanelles around 504 BC which matches with these ancient ships. The young lady author simply does not appear to have bothered to read the traditional British Histories that she thinks should be re-written.

The other outstanding fact lies in the 2004 discovery of a large stone built ancient harbour at Poole in Dorset, made by a team from Bournemouth University. This harbour had two very large jetties or quays over eighty meters (90 yards) long and some eight meters wide, and was as well built as anything that the Romans of Greeks constructed. The problem for the archaeologists is that this British harbour dates from around 250 BC, a mere 300 years before the first Roman set foot in this area in AD 42 or later. The somewhat lame

explanation offered is that foreign Roman, Greek, or other traders came to Britain in antiquity and that they cut down around 10,000 oak trees and transported hundreds of thousands of tons of stones in order to build a trading harbour for themselves. The professor directing this effort is reported as saying that he would like to find a Roman trading ship in this ancient British harbour. The question has to be "Why does he not wish for an ancient British trading ship like any normal person should"? It shows the confused state of mind.

Bel Merodach and Bran and the Obvious Comparisons.

In this exploration of ancient British and Chaldean links that begins with the investigation of the British History of Albyne sailing to Britain with a great fleet from Syria around 1600 BC, there are many comparative exercises. Not least in this series of parallels is the search for the British alter ego of the major Chaldean god Bel-Merodach or the Baal Marduk. We have shown that there is evidence that supports the British records of ancestry back to Ur of the Chaldeans and also to Western Asia Minor. In line with this reasoning it is utterly logical that the ancient British ancestral Ealde Cyrcenas—Old Syrians brought with them their records of philosophy, religion, and general technical culture, which would include ore mining and metal working, agricultural husbandry, cattle farming, housing, weaving of textiles, and sciences including astronomy, and mathematics. That they preserved this body of knowledge is evident from the writings of Strabo c 50 BC and Julius Caesar 55 BC, and others including Ammianus Marcellinus.

In the Mabinogi of Bronwen and Mathollwch there is a strange passage where the gigantic Bran—the Crow—is severely injured in the fighting and Bran occupies the role of the Great Weather God of Heaven, and an alter ego of the ancient god Yahweh. The wounded Bran realizes that his wound is mortal and so he orders his followers to cut off his head and to preserve it, and so to preserve stability. This episode follows the great war between Bran the fresh water god of the heavens, the rain, the rivers, springs, and fountains, and his followers of the Island of the Mighty, against Mathollwch and his dark legions. The war was caused by the planned aggression of Efnissyen against Mathollwch's, the Flood's, "horses" that are the waves.

This story has its ancient Chaldean parallel. Dug up from the ruined forgotten cities of ancient Babylonia—Mesopotamia are baked slab clay tablets that are inscribed in cuneiform with stories of the great god Bel-Merodach. In the versions of the Seven Tablets of the Epic of Creation it is told how the mighty Bel-Merodach or Baal Marduk, does battle with the evil forces of

destruction and chaos. In this version of the tale the powers of chaos are led by Apsu-Rishtu and his awesomely powerful consort Tiamat, who, together with Mummu, the messenger of Apsu, plot the destruction of the entire created universe of Ea the Creator god. This trio wish to restore the tranquillity of the pre-creation formless nothingness.

These are stories of the planets of our Solar System in collision with intruding planets and gigantic errant comets. Some of these intruding planets and some of the existing planets were destroyed in these 'combats' and collisions. These exploded or destroyed planets now circle endlessly around the Sun in the form of millions of tons of asteroid debris. There are two major asteroid belts in our solar system and these pose dangers to all the planets of our Solar System including our planet Earth.

Ea the 'all-wise' one is aware of their iniquity, and using his magic he attacks Apsu-Rishtu and Mummu—Mercury with all his magical powers. Ea succeeds in killing Apsu-Rishtu—which means that an intruding Planet into our Solar System is probably destroyed—and Ea succeeds in binding and controlling Mummu. Which means that Ea gets Mercury into a safe orbit. This gives time for the gods of the Babylonian pantheon to confer and to ask Ea to produce the mighty Bel-Merodach to oppose the enraged Tiamat the consort of Apsu. None of the gods is able to withstand Tiamat and even Ea withdraws from her anger. So Bel-Merodach is summoned into being as a son of Ea, and curiously although a "son" or creation of Ea, yet Bel-Merodach is said to be born of Lakhmu and Lakhamu in Apsu. In short, in this context Bel-Merodach is brought into being by Ea, and he arrives into our Solar System from the vast empty still silences of quiet outer space. In this context Bel-Merodach was identified as the Planet Jupiter, or Niburu.

So Bel-Merodach is born in the Hall of Ea, that is the primordial deep of the great waters of the firmament, where the heavens were conceived of as a vast expanse of limitless oceans. Neither Ea, nor any other god, can combat the terrible female power of Tiamat, the sky god Anu is helpless, as is Ea, and all the powers of day and night are helpless. Furious over the death of her consort Apsu and the binding of the messenger Mummu, the terrifying and awesome Tiamat raises a host of devils to fight with the gods. Foremost amongst these is Tiamat's brutish son Kingu and as they advance the council of the gods is filled with dread. Significantly Tiamat and Kingu are described as "dragons" and therefore they appear as great comets or wandering planets with great trailing tails stretching dragon-like across the skies.

The story tells how Kingu, who shared the desires of Tiamat, counselled her, saying—"Apsu and Mummu have been overcome, we cannot repose. You will be their avenger o tempestuous one." Tiamat heard the words of the "bright and evil god", and answered saying:—"On my strength you can trust. So let the war be fought." And so the hosts of chaos and the great outer unknown were gathered together, and day and night they plotted and raged against the high gods, storming with fury as they prepared for battle, none of them taking any rest. So Tiamat—Mother Chuber—provided many terrible weapons and exalted the monstrous Kingu, and delivered to him the Tablets of Fate.

In the face of this enormous threat the wise Ea went to his father Anshar, and told him how Tiamat had turned against her own offspring. None of the gods could oppose Tiamat and both Anu and Ea had to withdraw in fear. Then Anshar and the other gods exalted Bel-Merodach the son of Ea and armed the fearless Merodach with weapons to enable him to overcome the dragons Tiamat and Kingu. They gave him a magic garment that appeared and disappeared giving invisibility at command, and also the invincible trident of lightening and the thunderstone. Merodach himself then created the seven winds of evil—of sandstorm—of uncontrollable typhoon—of whirlwind—of fourfold wind—of sevenfold wind,—and the wind with no equal. Then Merodach rode out to battle in the great storm chariot drawn by charging steeds with foam flecked mouths and he defeated Tiamat and all her dread legions.

What we have is a parallel with the Mabinogi of Bronwen where three terrible red haired strangers enter the realms of the Island of the Mighty, and these three are obviously Apsu Rishtu, and Tiamat, and their son Kingu. It means that three intruder planets or giant comets entered our Solar System threatening the existence of all the existing Planets and everything on them. The Mabinogi relates how one of the three is killed, and the others are controlled if not killed. Amazing as it may seem, the debris of destroyed Planets forming the outer Asteroid Belt of our Solar System comprises material which is predominantly red and is thought by some more thoughtful researchers to be the remains of Red planets. The astronomer Tom Van Flandern postulates four asteroid rings grouped together in two pairs, and this would indicate four very large planet like objects that were destroyed.

Bel—Merodach then becomes the great Weather god of Heaven after this great victory over chaos. Reconstruction from fragments of tablets enables scholars to complete the story, and Bel-Merodach offers to have his own head cut off so that humankind can be saved by the sacrifice of his blood. His advisors counsel against this and recommend that Merodach should cut off the

head of the captured Kingu son of Tiamat, and this is done and all life is saved. Berrosus the historian writing around 300 BC offers that the head of Bel Merodach was cut off to save life, and there are therefore some detailed contradictions or alternative versions of the story in later ages. These contradictions do not affect the theme of a great Chaldean-Babylonian god being badly injured and offering his head to be cut off as a sacrifice to be the saviour of mankind, which is mirrored in the story of the great Weather-Storm god Bran of Britain being voluntarily beheaded as a saviour who is voluntarily sacrificed to save humankind. As Ea is undoubtedly one and the same as the Hebrew Yahweh-Jehovah, and Jesus the alleged son of Yahweh has also been claimed to have been sacrificed as a saviour for mankind, in the same manner as the god Mithras, the parallels are painfully obvious.

The magic garment of invisibility given to Merodach parallels the cloak of invisibility given to Owein in the Countess of the Fountain Mabinogi. The Fountain is of course the Fountain of the Waters of Life, which is a constant theme in the ancient Chaldean Tales and in the British Mabinogi stories, and the Fountain is even depicted in murals on the walls of ancient Etruscan tombs. As has been proved over and again the ancient British and the ancient Etruscan Alphabets are virtually identical and the preserved British Ciphers allow for the decipherment and reading of the ‘indecipherable’ Etruscan texts. This identicality was published in AD 1793 and in 1846 and 1906, by competent Welsh authors and the matter was proved correct in 1984. The story of the Bran’s beheading is told in the Mabinogi of Bronwen and Mathollwch, and the Fountain appears in the Mabinogi of Manawydan, and also in the Mabinogi of Owein and the Countess of the Fountain. There is also the mediaeval story of “Sir Gawaine and the Green Knight”, where the Green Knight, who is plant growth and vegetation, volunteers to be beheaded, and compels Sir Gawaine to return one year later to suffer the same fate.

After his great victory Bel-Merodach sets the whole of creation in order by organizing the spiral of the stars based on the circle of the Zodiac, and measuring the year into 365 days and grouping the days into twelve months. He determined the limits of all the stars. He also founded the limit or orbit of his own star Niburu-the planet Jupiter. Merodach set Ea—the Oceans and all waters, and Enlil—the Earth, in place on either side of himself, constructing the familiar Greek trilogy of Zeus, Poseidon, and Pluto, or the Roman Jupiter, Neptune, and Orcus, or the Father, Son, and Underworld Ghost. Then he opened on each side of the heavens the mighty gates with fixing bolts to right and left, and placed the Zenith in the centre, Polaris. This Chaldean-Babylonian

version mirrors the British—Welsh sets of doors in the dwelling ordained by Bran.

The opening of the forbidden door of the South in the Bronwen Mabinogi Tale simply means that after eighty years the heavens were again in disorder, and the controlled procession of the Planets and stars, of day and night from East to West, as seen from Planet Earth through the great gates was again disturbed. Stars and Planets were no longer all in their appointed places, and therefore the Earth was in danger again,—probably because Venus had moved into an erratic orbit, or equally likely a shift in the Earth's axis. The Babylonian-Chaldean astronomers watched the erratic orbits of the Planet Venus with unusual agitation and care for eighty years, and modern astronomers have rejected their careful records. Either these ancient observers were totally clueless as to what they were doing for eighty years, or else the Planet Venus behaved erratically before again settling into a safe and predictable orbit. Significantly in Egypt the legends tell of the young Horus being hidden as a child, matching Jupiter and Bel Merodach both being hidden, as was Peredur—Steel Shirt, and then after a great court battle with his uncle Seth, the judges took eighty years to decide on the division of Earth and of Heaven between the youth Horus and Seth. Then with the conditions of the heavens, or at least of our Solar System again finally stabilized, the Judges were able to decide on the decision of the heavens and earth between Horus and Seth. This solves the problem for Egyptologists who are puzzled as to why after eighty years the Judges changed their decision and allotted almost all the earthly regions of Seth in Egypt to Horus instead. The principle of "as above, so below" applied and a changed stability in the heavens called for a change of boundaries on Planet Earth. Eighty years in Babylonia, eighty years in ancient Egypt, and eighty years in ancient Britain, it is all too obvious.

The problem is and will be academic intransigence and a refusal to move forward from outdated theories that do not match with the ancient evidence. To cap it all, the ancient English epic legend of "Beowulf" is an almost exact replica of the Bel-Merodach and Tiamat Saga. Beowulf kills Grendel, a monster son of the monster mother "Tiamat", and then Beowulf fights and slays the even more monstrous mother. To kill the terrible demon mother monster Beowulf dives into the "oceans" and stays under water for a very prolonged period, and this must mean that these "oceans" are the vast empty reaches of outer space. Once Beowulf is seen as the alter ego of Bel Merodach-Jupiter, and Grendel is either Apsu-Rishtu the husband of Tiamat or Kingu her son, the parallels between these ancient stories becomes obvious. It does not

matter if the Beowulf Saga we have today was written down 1300 years ago of 1000 years ago or whatever, in Britain's damp climate and after millennia of wars, invasions, fires, storms, and even bookworms, the stories are inevitably of huge antiquity. Once Beowulf the warrior is seen as the planet Jupiter the entire saga becomes interpretable.

Everything descends to us from the two great inward migrations in antiquity from Syrian Chaldea around 1600 BC and from "Trojan" Asia Minor around 504 BC. By rejecting the national historical heritage the confidence tricksters and forgers of 19th century Oxford, Cambridge, and London, came very close to fooling all the people for all the time, and they almost proved Abraham Lincoln wrong. This would have impoverished everyone.

The Mabinogi and Valentinianism
Geraint and Enid and the Gnostics..

There will be those who will scoff at the obvious analysis that reveals the Mabinogi Tales as the survivals of the ancient learning of the Chaldean inheritance of the British. Much of this will stem from the automatic British knee-jerk reaction of fear,—the uncomfortable fear that the "facts" which are accepted as "facts" in academia are not really "facts" at all, and the ideas which they have spawned are confusing and badly mistaken. Most English people prefer to think of themselves as Anglo-Saxon, wrongly believing in the non-existent, never happened, Anglo-Saxon conquest. In fact very few of them are descended from Angles or Saxons, and the same applies to the Midlands and Northern areas where Vandal-Mercians, Vikings, and Normans invaded. Again the Danish Vikings are selected and preferred as ancestors as are the Normans across England, simply because they appear to be "conquerors". Everyone forgets the well recorded Ealde-Cyrcenas or Old Syrians of England and Wales. The truths of British origins are in fact distorted to meet these strange psychological needs to be descended from "conquerors" and to be seen as "winners" rather than "losers". This desired deception itself aided the deceptions so necessary to both the church and the monarchy.

At the dawn of the Christian era there were a number of disparate contending Christian Sects. There were the Mandaeans, the Manicheans, the Basilides, the Gnostics, the Arians, the Valentinians, and others, and of course the Trinitarians. These Trinitarians saw the Christian event as a parallel of the Osiris, Isis, Horus, religion, whereby a dead god father figure Osiris somehow contrived a virgin birth through Isis, and the marvellous child Horus was born. Horus was hidden away from pursuit designed to kill him, just like Jesus the

Nazarene, and Horus was also one and the same with his father as a unified great god. Again everything parallels the Christian story that was progressively developed and finally emerged out of Alexandria in Egypt strong enough to allow for a rigged Zimbabwe election that then crushed all other forms of Christian belief.

One of the most widespread of the early Christian Sects was Valentinianism, and the British-Welsh early genealogies carry the name Aballach or Afallach as the British version of the name Valentinian. This Aballach figures prominently in early Genealogies that directly relate the Royal Houses of Britain to the Holy Family from Jerusalem, and this is very well known. The Genealogy of St Cadoc, and the Genealogies of the Princes of Dyfed and Gwynedd all carry this descent from Aballach—Valentinian, and they place Valentinian at the dawn of the Christian era. The first name is Mary the mother of Jesus the Nazarene, and the line of succession then proceeds through Aballach as a member of the next generation.

There is in the Mabinogi Tale of Geraint and Enid a remarkable passage where Geraint sets off on a journey of adventure. Geraint takes with him his seemingly estranged wife Enid on this apparently motiveless journey, which again fits with a Planet being disturbed from its placid routine orbit and moving into an erratic and dangerous course. Geraint is in a much-troubled state and he orders Enid to maintain an absolute silence and to ride ahead of him separately. The drooping and apparently weak Geraint and his Lady appear to offer an easy prey to three robber knights, who decide to attack the placid Geraint. Here there is a classic case of a Planet that for some reason is disturbed from its safe orbit and moving into a zone where collisions with giant asteroids or comets are likely.

As Geraint-Strength appears definitely to be the Planet Mars we have a scenario where Mars is close to the great outer Asteroid Belt of our Solar System, which is still the case today. In the Mabinogi Tale we have two key numbers—One Geraint alone, and Three for the three Robber Knights. Not unexpectedly Geraint kills all three (3) knights, and he orders Enid to drive their three (3) captured horses and armour ahead of him.

This small procession then attracts the attention of Six more Robber Knights who again see the drooping Geraint and the three valuable horses and suits of armour. Again these Six knights attack Geraint and again Geraint kills all Six. This makes the numbering sequence grow to—1 then 3 + 6 = 9. Inevitably if we see Two horses with Geraint and Enid, plus Three and Six horses with the

defeated Robber Knights, then we have 2 + 3 + 6 = 11, and very clearly we have a basic —One—Three—Six—Nine—Eleven, and this gives us a total of Thirty. Again Thirty is another significant or Key Number.

There is also the fact that Geraint and Enid as two (2) are in opposition to 9 (Nine), and 2 x 9 = 18. Again this is a significant number.

If we turn from the Mabinogi of Geraint and Enid and look at the early Christian writings of Irenaeus of around AD 150 we find some remarkable parallels. Irenaeus in attacking Valentinianism unwittingly helpfully described the system of Ptolemaeus of Valentinianism. In the section on the Pleroma, listed as 1-1 by Massuet and printed in Harvey's text, we find this.

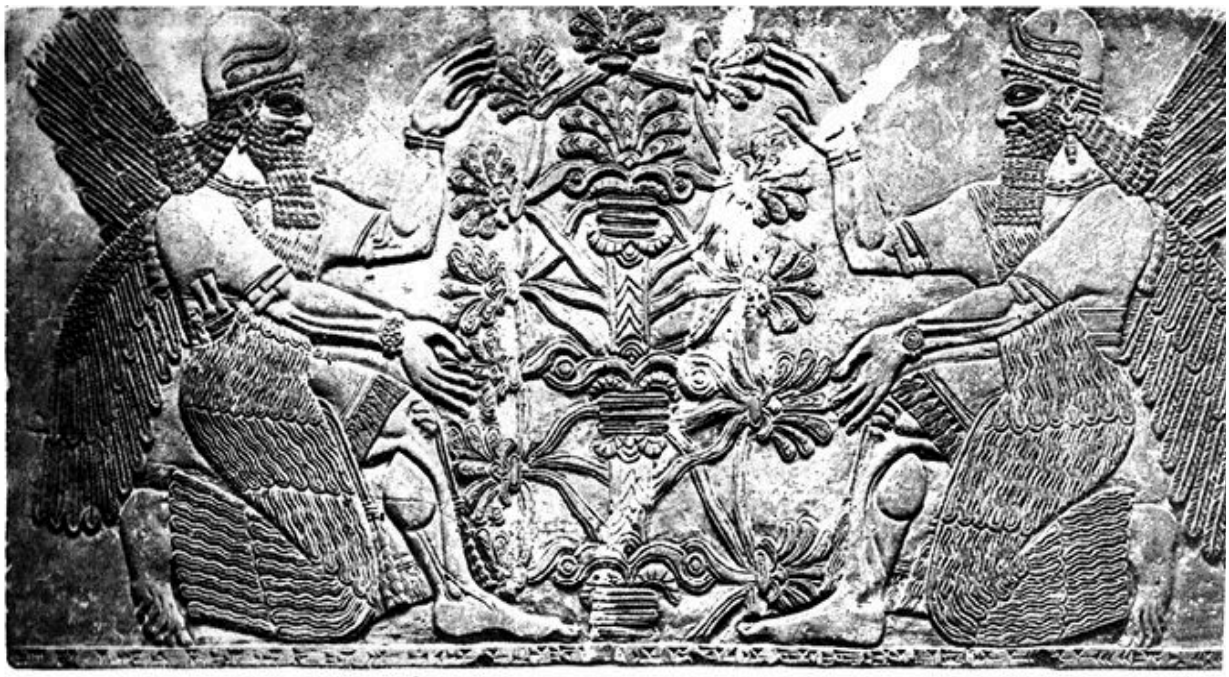
" …… (3) These are the Thirty Aeons, which are kept in silence and are not known. This is the invisible and spiritual Pleroma, triply divided into an Eight, a Ten, and a Twelve."

Proofs from the Scriptures.

"For this reason, the saviour did nothing openly for Thirty Years' (cf Luke 3. 23.) in order to set forth the mystery of the Aeons. In the parable of the Vineyard (Matthew 20. 1-16.) there is a very clear indication of these Thirty Aeons, for Labourers were sent for the first hour (One) about the third (Three), others about the sixth (Six), others about the ninth (Nine) and others about the eleventh (Eleven), and when these hours are added together they make the sum of Thirty,—for 1 + 3 + 6 + 9 + 11 = 30. The hours mean Aeons. These are the great and marvellous and ineffable mysteries which we bear as fruit."

The relevance of these numbers, especially Thirty and Eighteen, are repeated many times in Chaldean descended Gnosticism. Their clear listing in the Geraint and Enid Tale is utterly unmistakeable.

The people of the Gutians from ancient Chaldea, who became known as the Geauntes of ancient Britain following their migration, became the Gewissae of the Dark Ages, and finally the people of (Ge)Wessex in the time of Alfred. They are found in the Thames Valley and Middle and South England, and in Mid, North, and West Wales. They became known as the Ealde-Cyrcenas meaning The Old Syrians in the mediaeval manuscripts, a fact that is generally deliberately ignored, and they clearly gave their name to the county of Surrey. In the Bruts of England their origin is traced back to Surrey = Syria. There are other very ancient mentions of Surrey—Syria. They preserved the same traditions in Britain as they had in ancient Chaldean Syria. These "English" people are the most enduring of nations.



WINGED DEITIES KNEELING BESIDE A SACRED TREE

Ancient Assyrian Tree Worship c 700 BC

It is no accident that modern Archaeologists all proclaim that two great metal working cultures burst forth as if from nowhere in Ancient Britain. The first eruption was around 1600-1350 BC that matches with the Albyne Migration from ancient Chaldea, and the second around 500 BC that matches with the time of the Brutus Migration from Western Asia Minor. Nor is it an accident that the three ancient ships found in the mud bed of the river Humber are Radio-Carbon 14 Dated to around 1600 BC which matches with the Chaldean Albyne migration into Britain. No lessons appear to be learned from the sobering thought that wild and completely unsubstantiated guesswork confidently labelled these very ancient ships as being “Viking” for 60 years before Radio-Carbon 14 dating sank that theory. The Histories match perfectly with the modern Archaeological evidence and this has to be a matter of significance. All that is required is a more open-minded approach to our British Histories and Records. We must not allow ourselves to be shackled and chained into fearful mental immobility by the generally prejudiced religious and political theories of misguided long dead 18th and 19th century writers.

It is difficult to the point of impossibility to understand how academics can totally deny the migration histories of Albyne around 1600 BC and of Brutus around 500 BC and yet at the same time to admit to the unavoidable explosion

of two great creative metal working cultures in Britain at these same periods around 1600 and 500 BC. The Bible recounts the story of Esau who placed so little value on his inheritance that he sold his inheritance for a bowl of soup. We need to learn from this and value what our ancestors have left for us.

The Trial Excavation at the Boat Shaped Stones.

The strategy which Alan Wilson and Baram Blackett had developed for dealing with this multi-faceted set of major Projects was to set up contacts in as many areas of Britain as possible. Research is a very expensive business to engage in, and most money donated towards research by government and business interests is squandered and wasted on the parasites who get fat livings as Grant Farmers, and university employees. To get around the perennial problem of funding these researches a loose Round Table of supporters was formed. Trusted people who would do whatever they could in their own areas and locations when asked, were accepted as they came forward and there was a spread across Britain. Contacts in Cambridgeshire, Essex, London, Oxford, Newcastle, Llanelli, Dyfed, Pembrokeshire, Glamorgan, Gwent, Birmingham, the North Midlands, Brecon, Scotland, Ireland, in Italy, numbers in America, and some in Australia and New Zealand, who would go out and identify sites and artefacts, take photographs, and obtain copies of books and manuscripts and local maps, which were used to assemble data.

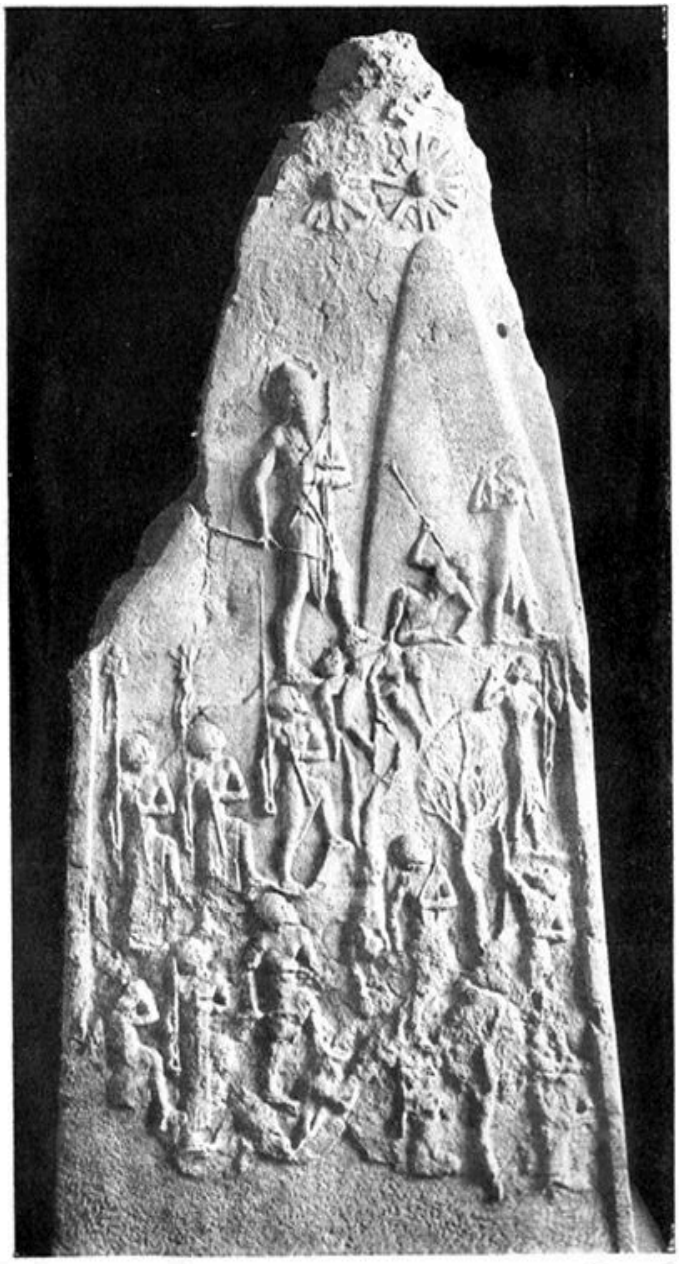
In AD 2000 Alan Wilson, Baram Blackett, Gavin Wilson, and Richard Wyer, assembled a small group of their West Wales Round Table in Newport, Pembrokeshire. Richard Wyer had assisted in negotiating with the landowner to obtain co-operation for a trial excavation in the field where the arrangement of very large stones appeared to be set out as a boat shape. The site was estimated to be where a person standing at the foot of a crucified man on the giant mounds replicating the star cross, that is centred on Nevern, would be positioned. It was reasoned that the Empress Helen might have chosen this spot for her gravesite. Claims that the Empress Helen of the Cross had been buried in Rome were ignored as the usual Roman nonsense, which had neither proof nor evidence.

Viewing the whole area from local very high ground positions had first identified the probable gravesite of Helen, and a considerable number of strange very large white stones were seen to be grouped. A preliminary visit to this site had already defined that something ran down the slope of the hillock in a straight line, and hopes were that this might be a tunnel. The weather was atrocious and rain poured down incessantly in what was the worst year for rain

ever recorded. The decision was taken to dig a trench across whatever it was that ran downhill. If it was a tunnel then an entry might lead up to the hill to underneath the boat-shaped stone arrangement.

The something running downhill turned out to be something else, and this is not unusual in these Projects, and a huge trench and a massive drainage system was uncovered. Whereas one would expect to find around a foot or so of top soil and then shale and bedrock on these hills, someone in antiquity had dug our a trench of seven feet deep and five feet wide running some two hundred yards down the slope of the hill. The bottom two feet of the trench was filled with loosely piled stones and the remaining upper five feet in depth was earth with no stones. This was clearly a vast ancient engineering project designed to get water away from whatever it was at the hilltop. Whatever is it that is under the large stones at this low hilltop must have been considered to be very important to justify the construction of this monster drainage system in antiquity.

Digging holes in a field and placing loose large stones in the bottom covered by a piece of slate and then refilling the hole, is a traditional way of setting up a field drainage system. No one present had ever seen or heard of anything on this vast scale however and it was agreed that there had to be something of great importance underneath the large white stones of the boat-shaped arrangement at the top of the slope, which would have been the reason for such a huge ancient labour. Local experts who operate mechanical diggers in the area confirmed the geological evidence that the nearest place where rock of the nature of these very large white stones could be found was over six miles away. The transportation of these stones to the site was therefore a major civil engineering task in antiquity.



STELE OF NARAM SIN

Stele of Naram Sin c 2000 BC showing the Sun
and another great luminary Comet or Planet.

The rain was belting down in torrents and in the wettest year for 100 years the only reason for not postponing the entire operation was the difficulty in assembling the necessary crew in secrecy. A return uphill to the white stones and a discussion and further examination of the boat-stones resulted in the decision to call off the operation. It was feared that a rushed job under extremely adverse conditions would possibly cause irreparable damage to

whatever it was that might be under the stone monument. The rains, which had gone on through the year, continued for months, and then there came the dread news of widespread foot & mouth disease amongst cattle all across Britain. This meant that there was no possibility of going onto the land with a group of people assembled from various areas, as all movements of cattle and access to farming land was generally prohibited. Over two years have elapsed and the planned inertia strangling all initiative in Britain is still crippling the project.

The original plan had been to erect a large tent over the arrangement of large white stones and to carry out the excavation under cover so that whatever was buried there would be protected from the elements. Alan Wilson and Baram Blackett have a justifiable jaundiced view of university and college employees, both archaeologists and historians, many of whom will not hesitate to steal the fruits of other peoples Researches, whilst at the same time denigrating and ridiculing those researches. So they have maintained a prudent silence about this site. This policy of silence applies to several other very important sites in England and in Wales, and even some in Ireland. That there is something under the boat-shaped arrangement of huge white stones appears to be certain, but given the vicious antagonism and hostility normally encountered in every quarter of British bureaucracy, secrecy has to be maintained and matters have had to wait. No one in authority wants authentic, ancient British History.

It has to be admitted that after twenty-nine years of struggle, the will power and the desire to achieve and accomplish is diminished, and if the choice is between taking a holiday or funding this excavation, then Wilson and Blackett are going off on holiday. Who cares what is under the stones, not the politically motivated anti-British minority clique who run Britain that's for certain. Who cares what is at several sealed caves, or other sites where no one ever lived and yet there are huge quantities of metal lying underground, and the last thing that the academics want is any massive discovery which will dent their supposed Lilliputian reputations.

The Common Heritage.

Many readers will wonder how what is described in this volume can possibly be true, and if there have been planet collisions or near collisions that have caused as many as four planets to explode and disintegrate in our solar system why have they not heard of this before. Many will wonder what is going on, and many will think that this volume has to be somehow misguided. The plain fact is that people have been told of these fearful events for millennia in the records preserved by ancient nations all around planet Earth. All around our

Earth the nations recorded and remembered how great terrible dragons soared through the heavens and how they fought great aerial battles, and how “heroes” destroyed and killed these flying dragons.

The records of ancient Sumer and Akkad, and of Babylonia, tell of these conflicts in the heavens. The records of the Hittites and the Ancient Egyptians tell of these terrifying struggles in the skies, as do all the records of the other ancient Nations. The Chinese still have dragon festivals where the great serpentine flying dragons with their long flaring tails, and the peoples of India and all those of Asia, remember these events, as do all the ancient nations. The Spanish and Portuguese discovered that the peoples of the “New World” of North and South America also had histories that recalled great flying serpents. Back in Britain the ancient Khumry remembered the dragons of the heavens in their Mabinogi Tales and so also did the Iceni peoples of what is now England in their Beowulf Sagas.

What is not generally realized is that all the ancient nations appear to have had concepts or ideas about a great tree. This World Tree clearly appears to have been associated with cosmic order also order and harmony on planet Earth. The 19th Century translators of ancient Assyrian records noted the ancient belief in a ‘world spine’ and the connection of this invisible ‘world spine’ with the star Polaris, and this would clearly point to a recognition of the Earth spinning on its polar axis and the fact that all was well with planet Earth as long as he ‘world spine’ remained in place. This concept of a ‘world spine’ then appears to be associated with the ideas of the World Tree, and a great Eagle is often associated with this great Tree.

The World Tree notions may lie at the root of the story of the Egyptian deity planet Osiris being trapped in a coffin-like box by his brother Seth-Saturn, and floated off down the Nile to the Lebanon where the coffin grew into a giant tree. In the Hebrew and derived Christian religion the stories of mankind itself open with the tale of a great Tree in the Garden of Eden, and the serpent lurking in the Tree gave an apple from the Tree of Knowledge to Eve, and this resulted in the expulsion of Adam and Eve from their paradise garden. If the serpent is recognized as a giant comet and the apple as either the comet itself or a displaced planet then the story becomes one of planet Earth being displaced from its axis onto a new and different axis. This makes sense, as it is customary to ignore the disturbing fact that during the misdated era that is referred to as the Last Ice Age, there was no Ice Age in Siberia. This is more than strange as the academic ‘theory’ is that the ice masses of the North Polar Regions spread down southwards like cream being poured over a great pudding. The

alternative is that the North pole was then to the South of Greenland and its ice cap covered most of North Eastern America and parts of north Western Europe.

That the North Pole was once to the South of Greenland is a fact, and it was once in the Great Lakes of North America, and it was once in Minnesota, and the only problem is "when"? The 19th Century theorists came up with the Theory of Gradualism that postulated that great granite mountain ranges were worn away by infinitesimal degrees by erosion that was caused by wind and rain. This resulted in tables of the previous eras of ages of planet Earth being calculated into millions and millions of years. If however the Theory of gradualism is not correct and planet Earth has experienced a series of cataclysmic destructions caused by near collisions with other planet and giant comets, and also direct impacts from large comets and asteroids then these geological ages of millions of years need to lose a lot of their zeros. With the South Pole lying to the South of Greenland the whole of Siberia would have been a marvellous place for both humans and animals to dwell. When the North pole shifted back to the North of Siberia then the whole of Siberia would have become the inhospitable cold zone that it now is, and this Garden of Eden would have been no more. There was no Ice Age in Siberia.

The idea of a world tree and the climate changes of the seasons is evident in the Mabinogi story of Lleu Llaw Gyffes where Lleu lingers as an emaciated Eagle in the world tree until Gwydion brings Lleu—Spring & Summer) back to life. In Mesopotamian legend Etana, who appears to be a version of Tammuz the god of vegetation, or spring and summer, is also associated with a great Eagle in his search for the source of life and birth, and just as Lleu is damaged to the Eagle of Etana also crashes down to earth Nin-Hursag the deity of the ancient city of Lagash, who was another version of Tammuz, was depicted as a lion headed eagle. In fact the Eagle is found almost everywhere and Vishnu the Indian god also rides on the back of the giant Eagle. In Egypt the vulture goddess Nekhebit was associated with childbirth, and the Greeks identified the same birth goddess as Eiliethiya.

A salient feature may be that the Greeks thought that the planet god Zeus = Jupiter = Bel Merodach was also attended by a great Eagle, and in Indian legend Garuda was a gigantic eagle that destroyed the great flying serpents. This brings matters back full circle to the persistent stories of the giant planet Jupiter =Bel Merodach destroying the very dangerous great comets or asteroids that had intruded into our solar system.

The themes of a Great World Tree reoccur throughout the Mabinogi and the Y Seint Greal stories, just as they do in the tales of many ancient nations. Lleu Llaw Gyffes transformed into a great eagle sits high in the world tree at winter. In the Y Seint Greal the journeying hero knight comes upon a gigantic tree that has a bugle hanging from its banches and so he takes the bugle and blows it. Immediately a powerful knight who defends the Tree rides out to attack him. This same story is central to the Mabinogi of 'Owein and the Countess of the Fountain', where Kynan discovers the Great Tree and throws water from the fountain onto the stone, and as a result he is attacked and defeated by the defending Black Knight—Saturn. When Owein goes to the Great Tree and he also throws water onto the stone he is attacked by the Black Knight, but Owein succeeds in defeating the Black Knight. In short Owein has disturbed the world order by disturbing the poles. Later in the tale when King Arthur and his retinue arrive at the Great Tree they are attacked by the defending Black Knight—Owein, who has taken the place of the knight who he killed. Then when Owein leaves his place as the defender of the Fountain there is further catastrophe and disturbances in the natural order.

Lleu Llaw Gyffes is associated with the Goat sign of Capricorn in the heavens as is evident from his story in the Mabinogi. His direct counterparts, Tammuz of the Mesopotamians and Anshar of the Assyrians, were also associated with heavenly Goats and both were the sentinels of the night heavens. Suffice it to say that there are many surviving Assyrian carvings depicting the guarding of the sacred World Tree, and that there are many mentions of this. The World Tree idea can be found in Irish and Teutonic legends and in fact it is found almost everywhere in the ancient records of the nations. Gilgamesh and his companion Ea-Bani cut down the great mountain forests and they killed Humbaba the guardian of the mountain forests and they caused disaster by doing so, in just the same way that Owein killed the Guardian of the World Tree and its Fountain of Life.

The problem lies at the door of religion, for the men who seek to own and dominate religion have consistently taught that the God created the Earth, the Solar System, and the Galaxy, and the entire Universe, and that this creation is a safe haven under the guardianship and protection of the god. When in the eighteenth and nineteenth centuries of this Christian era the scientific researchers were struggling their way free of church dogmas the minds of the pioneering scientists were split and operating on two levels. One level was the straightjacket confined and imprisoned level of church dogmas, and the other was relatively freethinking and almost seeing things as they actually are. The

scientific approach was conditioned by the mental confinement of religion. No great asteroid, or meteorite, or comet, or whatever could crash into planet Earth because the god had created Earth as it was and as it always will be, and the same dogma applied to the order of the planets which like the Earth circle around the Sun on their different orbits. Everything had always worked in the harmony of a giant clock with all the wheels and gears spinning around in their places in endless precision and without disturbance, and everything was still working that way, and everything would go on working that way in endless harmony and precision.

This thinking on two mixed planes had a very dangerous outcome as although it was realized that the Earth was considerably older than the 7000 years estimated by the religionists, the idea of tranquil and undisturbed infinitely slow gradualist geological progression persisted. So when ancient human remains of Neaderthal man and other earlier humanoids were discovered, and when the fossils of the great dinosaurs began to be discovered, and all manner of inexplicable geological upheavals were discovered, everything was “explained” in the straightjacket of the theory of tranquillity. If ancient beaches were found raised a thousand feet above present sea levels, and other ancient beaches and once habitable land was found several thousand feet below the surface of the oceans then this raising and descending must have happened very very slowly and gradually. It was theorised that wind and rain wore away mountains and mountain ranges, and that tiny streams slowly and inexorably gouged out huge valleys and canyons. The rocks of mountains were eroded at 1 / 100,000 of an inch a year or less, and the rainfall and small rivers and streams gouged out the valleys at the same minute hardly measurably rate. In the way that academia fails to work, these theories rapidly became established academic dogmas and creeds, and in the strange ways of mankind the religion plodded on hardly changed by the switch from 7000 years to several billions of years in the age of planet Earth.

The problem that then arises, and which is studiously and deliberately ignored, is that at first catastrophic events on planet Earth and on the Moon, and on the other planets of our solar system, were at first ignored and then when recognition became unavoidable they were misdated.

A barely debated conflict has arisen between the die-hard conventional Gradualists and the new breed of Catastrophe pundits. What if a near collision with a great passing comet or wandering planet had shifted the Earth on its Poles? What if the mountain ranges were flung up in colossal upheavals that lasted a few years or even days or weeks? What if the shift in the positions of

the North and South Poles of our planet Earth were changed drastically within weeks? It is a geological fact that the North Pole was once South of Greenland, and much of North America and the western coastline areas of Europe were affected by an Ice Age. It is also a fact that the North Pole was once squarely in Minnesota in the heart of the USA, and that could happen again

The idea that there was once an Ice Age when the ice spread down from the stable positions of the Polar ice caps like cream running down over a Christmas pudding and then the Ice Age ended and the hugely enlarged Polar ice caps retreated leaving the once ice covered lands habitable is a nonsense. The Poles shifted to new positions with the North Pole once "north" of Greenland moving "southwards" to a position to the south of Greenland placing large areas of North America and of Western Europe under a new ice cap, and then the Poles shifted again to a new position "north" of Greenland and the ice melted away from Northeast America and from the North West of Europe with great rapidity. Before anyone states that this is nonsense consider the fact that there was NO contemporary ice age in Siberia.

Why did the academic community gang-up and conspire to do everything that it collectively could to abuse Immanuel Velikovsky and his books written between 1950 and 1970? Answer, because he pointed out that the last "Ice Age" of North America ended around 2500—2150 BC, and not 10,000 BC. Amongst a myriad of other fairly obvious facts he pointed out that the fossilised footprints of a dinosaur and a human that were found imprinted in what had once been an ancient sandbank had not taken millions of years to become fossilised, as the first gentle rains and mild breezes would have been enough to obliterate them. The obvious conclusion is that fossils were formed almost instantaneously in some huge incredibly hot blast and catastrophe. Beds of coal over ten feet thick could not have formed from the detritus of an incredibly ancient forest and the detritus would have had to have been some 100 feet deep, and more, to finally be compressed into 10 feet of solid coal. The dinosaur enthusiasts will not readily give up large numbers of the zeros—000—in their much loved theories of various dinosaur groups living 200,000,000 or 60,000,000 years ago, and they will probably fight to stop the examination that may lead to 25,000 years and 10,000 years or whatever.

The fact is that the scholars of many scientific disciplines are almost certainly working to very incorrect systems of measurement. If our human ancestors all over planet Earth saw and recorded and remembered the great catastrophes in the heavens of the Solar System, then these events did not take place 250 million or 50 million years ago. Where does this line of thinking lead

us? Well, it basically means that all those confidently chanted figures of ancient dinosaur ages of 50,000,000 or 100,000,000, or 250,000,000, years ago may have to lose large numbers of those “000” figures. It also means that the huge craters on planet Earth that have been identified as resulting from ancient comet or asteroid impacts may not have occurred 200,000,000 years ago and perhaps a figure of 20,000 or 30,000 years might be more accurate. As 75%—80% of planet Earth is covered by ocean waters, we simply do not know how frequently or when planet Earth has been struck by massive asteroids or comets, and the claim that these events only happen every several millions of years apart is unsound.

The current attitude is often one that presumes that our ancestors were less intelligent than we are today and this is also unsound. They were just as intelligent as we are, and the only difference is that the process of the accumulation of knowledge had not developed to the same extent as it has today. Too many ancient libraries and national and city collections of books were deliberately destroyed and too many libraries were lost through accident for us to have a clear view of our ancient ancestors.

If the ancient astronomers of Babylon saw and recorded extremely erratic behaviour in the appearances, positions, and disappearances of the planet Venus, then that is what they saw and recorded. The practice of summiralily dismissing apparently strange recordings of ancient planetary movements as being the result of incompetence on the part of the ancient astronomers is unwise. Every nation preserved stories of unusual and unpredictable planetary movements as observed in the heavens is the form of the stories of heavenly conflicts and strange journeys undertaken by the “gods”. If this is not the case then how did the ancient Egyptians know of “conflict” in the heavens between Planet Seth and Planet Horus the elder, and how did they know of the “killing” of Horus the Elder who became Osiris in death. Osiris was killed and cut into many pieces by his brother Seth, and this murder mirrors matters the same way that Cain killed Abel in the Biblical version, and this dismembering of Osiris speaks of an exploded Planet that was shattered into pieces. How or why did the Babylonians know of “conflicts” in the heavens between the planet gods and the monster Tiamat, her husband Aspu Rishtu, and their son Kingu? How did the ancient people of Sumer, Akkad and Babylonia, know of the giant planet Baal Marduk aka Bel Merodach that we know as Jupiter “fighting with” and destroying these wandering Planets, if these heavenly collisions and near collisions between Planets did not occur in the era of recorded history?

We need to re-examine the whole corpus of ideas and theories that have been spawned by Eighteenth and Nineteenth Century politically and religiously correct dogmas of “eons of tranquil gradualism”. We need to throw out a great many “000”s of years and look at the existing evidence much more objectively. The whole subject will be further dealt with in a later volume, and the point that is being made is that the Khumric Mabinogi Tales are emphatically not Children’s Tales and Fairy Stories. They are invaluable records from the past and they carry warnings and information that we would do well to listen to.

There are two inner asteroid belts between Mars and Jupiter, and two outer asteroid belts out beyond Uranus, Neptune, and Pluto, and the fact that these asteroid belts contain around 10 % of the original matter from large Planets is about right as the other 90% would have vaporised when these exploded Planets were destroyed. The Marquis de la Place has been dead for around 200 years and it is time to bury his ideas with him. If, as common sense demands, the asteroids are not multitudes of jagged rocks that have not yet got around to joining together to make a Planet, then these asteroid belts are all that remain of destroyed planets, and Khumric records laconically stated that ”once there were fourteen planets, but now there are only ten.” This statement was not made to make a fortune out of book publishing or film making, as it was made at a time when there was nothing to be gained.

The importance of all this is that if the 18th and 19th century unproven theories of Gradualism are incorrect and the many huge geological changes in the topography of our Planet Earth did not come about in a slow and tranquil unending uninterrupted process of extremely minute changes over hundreds of millions of years, then the matter is serious. If instead there were huge very sudden cataclysms interspersed by periods of tranquillity as Catastrophe interrupted Gradualism, then the theoretical timescale of Geology is highly inaccurate. It means that the occasions when Planet Earth was struck by giant asteroids or huge comets that caused global disaster were not 50,000,000 or 250,000,000 years ago but very much more recent. It means that these catastrophes occur more regularly than hypothesised by the 18th and 19th century religiously orientated and influenced theorists.

This brings us back to the question of the position of the North and the South Poles. It is generally accepted that the Poles have shifted periodically. It is known that the Earth is not a perfect sphere, and that it is flatter at the Poles. The Earth also bulges outwards at the Equatorial areas and there has to be a reason for this. One theory is that the enormous weight of the ice caps at the

Poles depresses the several miles thick outer surface of the Earth, and yet the equally, or greater, weight of the Himalayas mountain ranges, and of the Andes, and the Rocky Mountains, do not cause similar depressions. If, as is believed, the central mass of Planet Earth is molten liquid metal and lava, then is it not possible that the spinning of the Earth causes an inevitable centrifugal force that inevitably causes the Earth to move outwards at the Equatorial zones?

So what, well the "so what" is that when the North and South Poles shift to different positions then the areas of the Equator shift and the Earth has to flatten itself in different places and it also has to move outwards making itself fatter at different places, and to contract inwards in other zones. This is a difficult situation for the hard outer shell of the Earth that has to try to reshape itself, and so the outer shell of the Earth's surface cracks and breaks up into huge plates. Huge splits occur as these plates move apart to reshape the new fat areas around the new equator, and the great Rift Valley running hundreds of miles up through East Africa and on up through Palestine is proof of this. So also is the great rift area of the mid Atlantic Oceans where lava has boiled up forming a new chain of undersea mountains again running from North to South. In other areas the Earth's surface areas are already too fat and they need to contract and so one great plate of Earth's surface grinds under or over it's neighbour. The very obvious consequence is Earthquakes that shake mountains and shift sea levels and destroy the habitations and works of mankind.

With global warming happening, is it not just a possibility that the melting of the Polar Ice Caps and their removal or elimination might remove two great stabilizing forces that already wobble slightly. Is it not a possibility that the North Pole might slip down southwards and take up a position just South of Greenland and close to North America? The South Pole would then move to recover Australia, which it flattened in the past. We have to consider that with the North Pole south of Greenland most of Western Europe was in a similar situation to modern day Siberia and sparsely populated. Not until around 700 BC did the westward movement of migration from the Near East begin with any earnestness as the great swamps and remnant glaciers finally dried out and disintegrated. The earliest known record of any westward movement into Britain took place around 1600 BC, and the question has to be one of why this did not occur earlier. Why is it that no one questions why Greenland is under several thousand feet of polar ice and yet many regions of Europe, Siberia, and North America, as equally close to the North Pole, and yet they are not covered permanently by thousands of feet of ice. Might it not be because the North Pole

was just south of Greenland, and so Greenland was under the ice cap, and now the North Pole is just North of Greenland and Greenland remains under the frozen spell of the ice cap?

In short the timescales to which modern 21st century scientists are working were invented over 200 years ago in a climate of religiously orientated thinking, and as the ancestors of the modern nations recorded strange erratic movements of planets in the heavens and planets in collisions or near collisions disintegrating we would be foolish to ignore the records of what they saw. It is necessary to push aside the curtains and veils that the men of religion have used to cloak and to conceal the past. We need to start to see things as they are and to recognize that Planet Earth is a fragile place and a mere lifeboat in the sea of the Solar System and the gigantic space oceans of our galaxy. Travelling at the phenomenal speed of Light it would take an estimated 120,000 years to cross our own Galaxy. Man on the Earth is smaller than the size of a speck of sand on a great desert, and our Planet Earth is smaller than a speck of sand compared to the Galaxy if our gigantic Galaxy is represented as the Earth. That the Galaxy is infinitesimally tiny when seen as part of the unimaginably huge Universe completes the picture of our mind-blowing insignificance.

The sum of all this is that the Mabinogi Tales are stories of Origins or a form of Genesis. The great Constellation of Orion that rises about the horizon of the night skies around the 17th March and then declines some three months later is the Mabinogi figure of Sir Owein guarding the stability of the great Earth Tree as the Poles. The giant planet Jupiter that restored order in our endangered Solar System by its magnetic and gravitational forces is the all-conquering Peredur—Steel Shirt. The wandering knight errant that veers around close to the Asteroid Belts and plays a part in subduing the dangerous Venus as it careers around in unsettled and dangerous orbits is Geraint. That the Earth can and does shift on its Poles was well known.

The Slavonic and Ethiopian Books of Enoch can be dealt with in another volume, but suffice it to say that the statement concerning Noah as the Flood became imminent is significant. “And Noah saw that the Earth had declined.” In other words Noah realized that the Earth was shifting on its axis and the Poles were moving to different places.

Our British ancestors left us gigantic Star Maps in the form of huge mounds set out across the hilltops and surrounding areas to record all these things for us. They named the mounds correctly for the Stars and the constellations that they represented, and they left us the stories so that everything could be

interpreted using these gigantic Star mounds. The indigenous British people are entitled to reclaim their ancestral culture and heritage regardless of the prevalent political incorrectness of exhibiting anything that is distinctly and positively British.

Chapter Twenty One.

Resolution of the Problems. The Discovery of the Ark.

By 2001 both Alan Wilson and Baram Blackett had exhausted all their patience with the appalling Welsh Establishment and the London secret police. It was abundantly clear that no person who was elected, appointed, or empowered to do anything in Wales was ever going to actually do anything whatsoever. The antagonistic campaigns against them were continuing and the sheer lack of competence allied to what can fairly be described as the human imbecility factor in Wales was clearly a barrier to progress that was not worth any further effort to overcome.

This first and most sane and rewarding action was to move as far away from Wales as possible and so they went south to Brighton & Hove, and then they sold up their house containing two separate flats in Hove and moved up north to Newcastle upon Tyne. This was in fact the best thing that they had done in twenty-five years, and by 2002 they were set up and ready to recommence their researches. A programme of work was set up that would be designed to promote as much of their research as possible outside the United Kingdom and certainly away from Wales. It would be impossible to avoid the place altogether but it was decided to attempt to orientate everything away from there as far as was possible.

The first objective was to select major sites that had been identified and which might have metallic contents. Eight sites were available and these were to be explored using an expensive metal detector owned by a colleague that would detect metal deposits up to thirty feet below ground (10 meters), and which could differentiate between ferrous and non-ferrous metals. This was a departure from previous policies, as no sites that were discovered were ever touched because it was feared that simple digging might result in damaging the evidence that would in fact prove the Histories to be correct.

The results were spectacular as large metal deposits were identified on all five sites that were tested. As some sites had at least two joint locations it was possible to test the lesser location whilst keeping film and other technicians away from the major site. None of these eight sites that had been identified were Scheduled Ancient Monuments and so the so-called authorities could be

totally ignored. The usual Welsh “performance” was encountered and one farmer who agreed to an excavation of a mound that was not a registered ancient monument then listened to his wife and called in a clueless local archaeologist, who predictably was not Welsh, and decided to go it alone without Alan Wilson and Baram Blackett. Well, Alan had taken the precaution of directing them around 80 yards off-course to the wrong mound and so they dug nothing out. They even brought in a mechanical excavator and got nowhere.

The main thrust was then directed towards buying the land where sites were located and this mean raising the funds and negotiating and so on. No outsiders were told anything about the Ark site and the other two main sites

The decision was taken to organize most of the researches into six or eight books. The first would deal with the ancient origins of the British Nation beginning with the great fleets of the migration of Albyne from Syria in circa 1600 BC, for which there is considerable evidence, and with the second migration led by Brutus from Western Asia Minor around 500 BC. This volume would explore all the abundant evidence that is so rigidly ignored by academics obeying the dogmas of political and religious correctness enforced by the London regimes. The invaluable ancient texts in Britain, in Etrurian Italy, in Rhaetian Switzerland, in the Aegean, in Asia Minor, in Assyria, and in Palestine would be exhibited, and all these were written in the same ancient British Alphabet and in the same Ancient British Language would tell the story. The same Ancient British Alphabet is found scattered all across the Mid-West of North America and along the East Coast and dates from around AD 574.

In this way the volume would be useful to scholars outside the United Kingdom, and these scholars had hitherto been denied access to the very valuable information in these ancient “indecipherable” texts. This resulted in the production of THE KING ARTHUR CONSPIRACY in 2005, and all manner of strange events had delayed this production from the autumn of 2004.

Next, the second volume MOSES IN THE HIEROGLYPHS was produced in early 2006, and this was delayed from September of 2005 by the theft of the manuscript and illustrations from a printer’s office in Crewe, England. None the less, this second book that takes the Khumric-Welsh language back to its roots and to the era before 2000 BC, is out and available and thankfully and most importantly it has little or nothing to do directly with the United Kingdom and specifically with Wales.

This volume DISCOVERING THE ARK OF THE COVENANT is the third book in this planned linked series. In 2004 Alan and Baram contacted Peter Sunman in Cardiff. They told him of their researches into the fact that the Ark of the Covenant was almost certainly in Wales and that they believed that it was still intact. Pete agreed to begin a detailed place name search of theYnys-y-Bwl area, and they set up a system where Alan and Baram in Newcastle and Pete in Cardiff had identical sets of large and small-scale maps of the area. Alan and Baram had visited the site as early as 1981, and after a quick survey they had been compelled to decide that they had not got the resources to tackle such a large site, and that even their detailed researches were at that time more general, and not far enough advanced. Ground Penetration Radar was not then available nor was Deep Reading Electronic Metal Detection equipment, and Satellite Photography was not then available, and the Internet had not been invented. The tools to do the job simply did not exist.

So Pete Sunman started sending information and dozens and then hundreds of detail photographs by e-mail and Alan and Baram made further suggestions and continued to evaluate the records and process their star patterns. They also began to research the results and findings on similar sites that had been explored elsewhere as they already had some ideas of how the site might have been constructed. It was all rather laborious and it was left up to Pete to make the necessary contacts with the landowners and to get their permission to walk the land and to explore the site. So the photographs kept flowing through the Internet, and every care was taken not to alarm or offend the landowners. Farmers make their living from their land and it is no small thing to ask them to let a bunch of strangers start looking into a specific area in great detail. The other problem was the perennial lack of cash to actually do anything.

From the mass of on site detail that Pete Sunman supplied to them Alan Wilson and Baram Blackett made an estimation of where they believed that the Ark of the Covenant might lie buried. They decided that it was possible to identify where “X” marked the spot as if on an old pirates’ treasure map. So they began a series of visits to the site to finalize the operation making the long trek of over 340 miles down to Cardiff as frequently as possible.

In the autumn of 2005 a group of American-British filmmakers contacted Alan Wilson and Baram Blackett to see if they would be willing to co-operate with a project that they had in mind. They were not overly interested in the Blackett & Wilson Researches, and this was understandable, as they knew very little about them. What this mainly American but British funded group had in

mind was a documentary on the capabilities of the famous psychic George MacMullen of Vancouver.

For those who might not know it, amongst many other things, George was taken to Alexandria in Egypt where the city of Mark Antony and Cleopadra VII now lies sunken beneath the waves. George was taken to the shoreline and asked if he could define anything of where the buildings described in old Roman texts might be located. So George looked out across the waters and he drew a sketch map and pointed in various directions and specified distances. This exercise was received with much skepticism as George was indicating everything in the wrong directions, at least as far as the archaeological "experts" had deduced. So the Egyptian Navy supplied six divers and their efforts showed that George was in fact exactly correct.

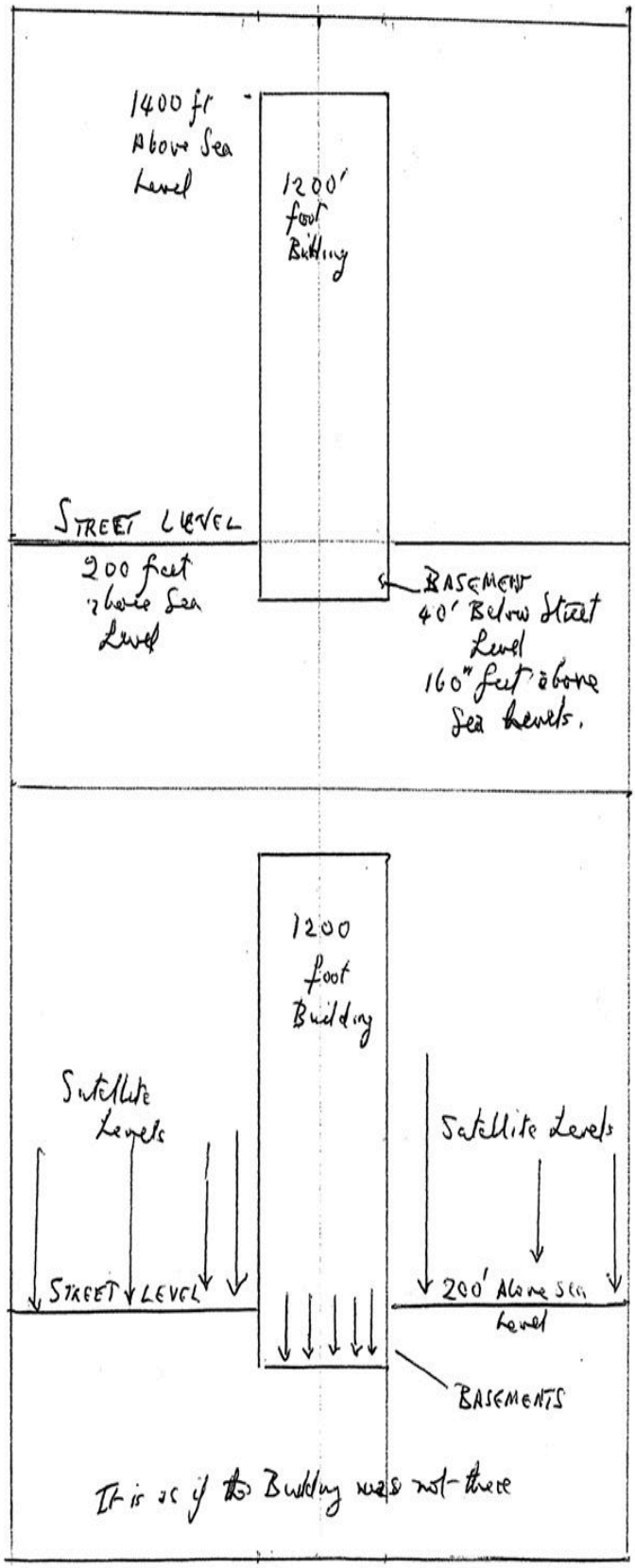
They later drove George in an army vehicle along the shores of Egypt as a well recorded ancient port had vanished over the ages and no one knew where to look for it. The convoy drove along and George told them to stop and when everyone got out of the vehicles he suggested that some people should dig at places he pointed to on the right and that others should dig on places he indicated on the left. Within minutes they were finding the remains of buildings in the sands and the vanished city port had been located.

George McMullen is rightly acknowledged for his work in Canada. He went to open scrubland in an area where a Native American town had stood around AD 1604, and from where the inhabitants had fled when Catholic Missionaries brought diseases against which the Natives had no developed immunity. In this wilderness where soil surface levels had risen by over a foot over 400 years, George was able to set down rows of little wooden pegs that marked the post holes where the long-houses of around 100 feet long and 15 to 20 feet wide had stood 400 years ago. The stunned archaeologists then excavated and found that George MacMullen had a margin or error of a maximum of five inches (12 cm) and that he had correctly identified the longhouses and the defence barricades and fences of the township.

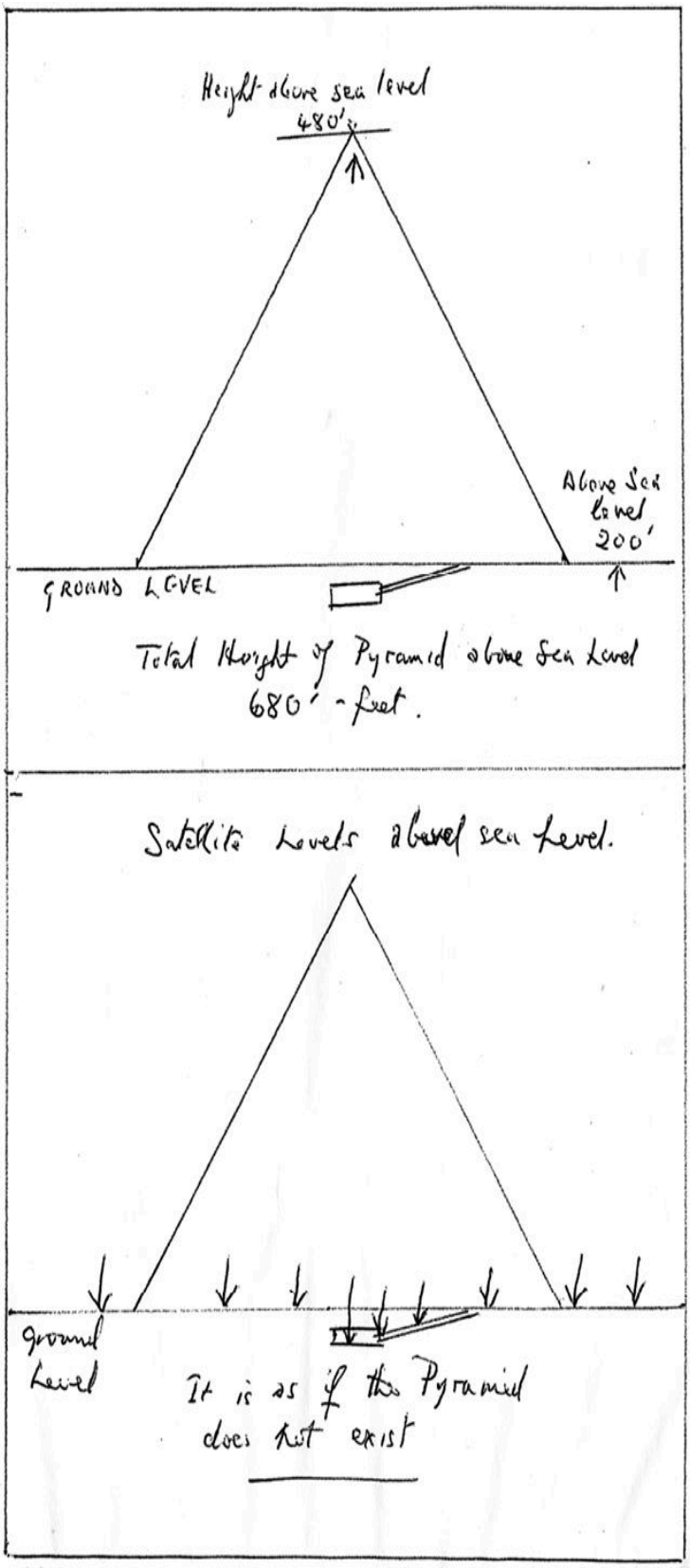
So Alan and Baram decided that if might be worth taking George to a few sites that they knew about in detail, and to see what he made of them. They also decided to take him to the Enclosure of the Ark and to plant him in his wheelchair—George is 84 years old—precisely onto their "X" marks the spot that they had identified. It was further planned that after this their colleague with the deep reading metal detector that can scan down to 30 feet below ground would be invited to go to the same place. Then a lady from West Wales

who has the ability to detect cavities under the ground by simply walking over them would be invited to also visit the site. They also hired Ground Penetration Radar equipment.

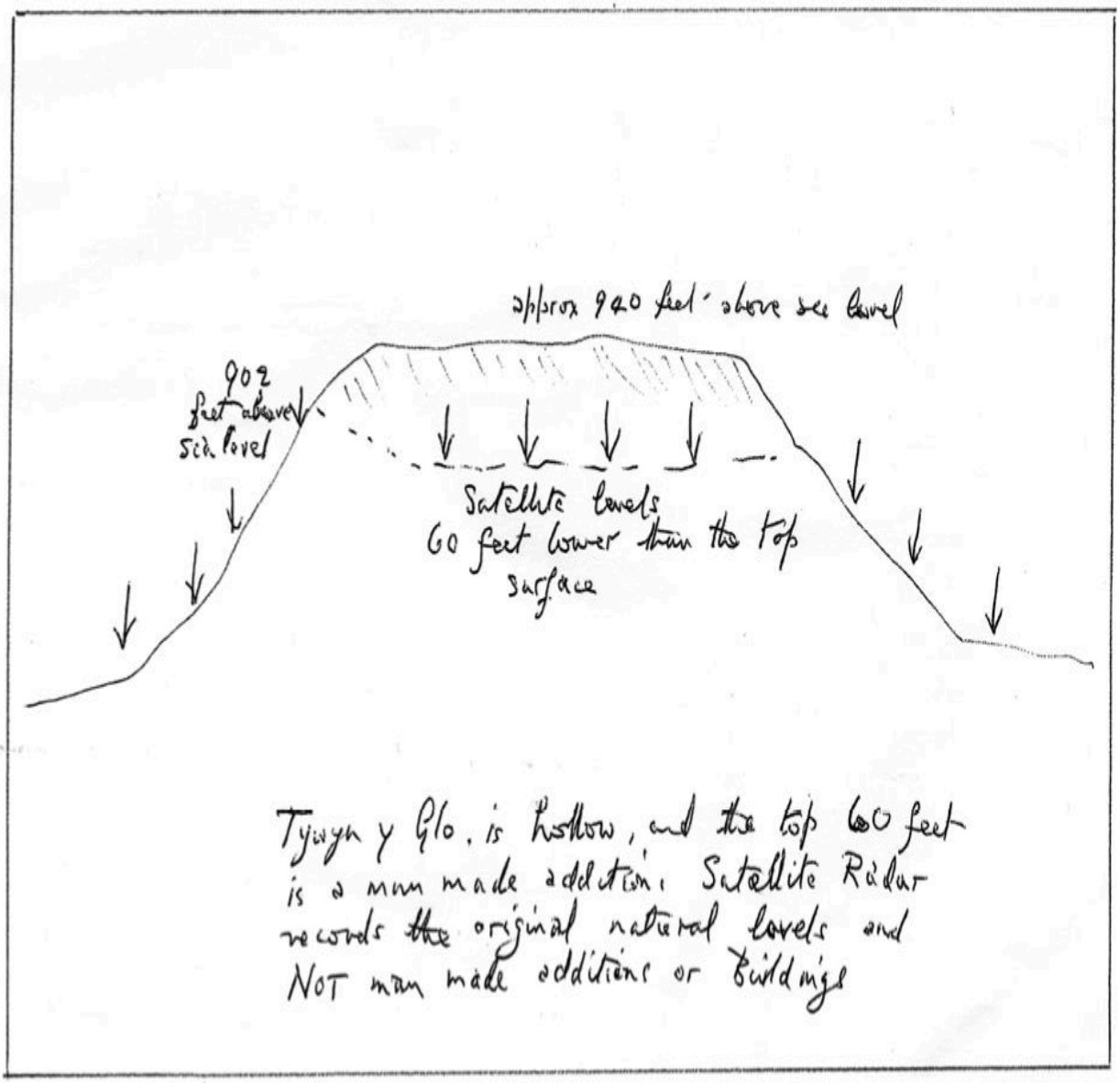
A strange and little publicized excavation on a hill in the North of England had revealed an underground chamber that was reached through a cleverly constructed vertical shaft that dog-legged slightly near the surface. The entry was disguised and filled with small stones. The shaft led downwards into a chamber, and in this chamber there was a large ledge well above floor level. On this ledge were the remains of whoever the important person was—probably a British King—who had been buried there in antiquity. Another shaft cut low down in the floor of this burial chamber led downwards and outwards and emerged lower down the hillside in a very neatly arranged drainage system. The drain reached the surface as a hole filled with small stones that was in the bottom of a bowl shaped man-made pit. The system encouraged rainwater to percolate rapidly into the bottom of the chamber, where it was then led away quickly but in a controlled manner through the drain.



Failure of Satellite System to identify Skyscraper height above sea level.



Failure of Satellite System to identify Pyramid height above sea level.



Failure of Satellite System to identify top man-made 60 feet of Tywyn-y-Glo.

Alan and Baram had already identified an identical drainage system at another site, and on the Enclosure of the Ark site there were no less than five such drains on the north side slope of the hill. It was therefore plainly obvious that a huge effort had been made in antiquity to construct a very large drainage system to draw off water that might penetrate the probable chamber under the surface at the center of the top of the hill. The presence of a standing stone surrounded by flat pavement like stones set into the ground around it to ensure stability marked the exact place where they would take George, and where they might dig.

Actually both Alan and Baram had already decided that they knew exactly and precisely where to dig and they intended to do it anyway. The idea of using these strangely talented specialists was intriguing and they might just add some very valuable information to what was already known. George MacMullen was of the opinion that there was some sort of cavity below ground and he described it as “a sort of temple”, but he added that in his opinion it was empty and that there was nothing there. The deep reading electronic metal detector said otherwise.

Alan Wilson and Baram Blackett did not believe this notion of George’s, and whilst a cave, a cavity, or even some buried small building fitted with their own deductions, their opinion was that the massive destructions that devastated Britain in c AD 562 when a scatter of debris from a Comet caused a huge catastrophe killing millions of the British, had left the buried Ark untouched. The vast explosions had almost certainly killed the entire monastic community leaving the anticipated buried chamber intact. They still firmly believed that the Ark was sitting down there in the dark chamber waiting to be discovered.

Next, on the 4th February 2006 at 12.00 noon Alan Wilson and Pete Sunman escorted their metal detecting specialist to the site where they had a brief conference with the landowners. Here Alan Wilson explained the importance of the four strange circular bowl shaped pits set alongside the north side of the small hill, and how such an ancient drainage system worked and why. Then Alan and Pete and the detection expert went up to the top of the hill and Alan pointed to the exact spot where he anticipated they would get metal readings. After several sweeps around the area the precise spot anticipated was approached and the sound volume of the detector went into a blast and the lights flashed indicating non-ferrous metal. Careful examination revealed a non-ferrous metal object over four feet long (125 cm) and around two feet plus wide (60+cm).

The presence of five ancient drainage sumps literally means that there are five underground chambers up near the top of the Tywyn-y-Glo hillock. This is of great importance as it was the universal practice to place all the national and local records in the temples, and therefore there is a very strong possibility that the British ancient national archives are stored in these underground chambers. This should interest the British authorities, and particularly the Welsh authorities, but there is more chance of a set of dinosaur bones getting up and walking around a museum than the British authorities doing anything that might promote British and Khumric national interests.

On Thursday the 31 January 2007 Alan Wilson travelled to Cardiff where he joined Russell Downe, the Mayor of Llantwit Major Town, and both attended at the Welsh National Assembly Offices in Cardiff Bay where a meeting had been arranged after correspondence between Russell Downe and the First Secretary of the Welsh National Assembly, Rhodri Morgan. Secretary Rhodri Morgan had arranged for his personal Chief advisor Professor Mark Drakeford and the Assembly Minister Jane Hutt to meet with Alan Wilson and Russell Downe. Ms Hutt was unavoidably delayed at the Assembly Chamber through urgent business, and the meeting began without her present. A full explanation of the discovery of the site of the Ark was given and supporting explanatory paperwork was handed over. Subsequently Alan Wilson returned to Newcastle upon Tyne where he spent the weekend preparing some supplementary papers that might assist the Welsh National Assembly in arriving at a decision on how to proceed.

In Newcastle after consultation with leading members of their team, the decision was made on the 14th February 2007, to publish this book. This was to safeguard the prior rights of discovery and copyright of Alan Wilson and Baram Blackett, and also to stake their claim to be the Discoverers of the Ark of the Covenant. The legal convention in the United Kingdom is that the landowners of an archaelogical find of value are entitled to 50 % of the value of the artefact and the Discoverers are equally entitled to receive 50% of the value of that artefact. Therefore Alan Wilson and Baram Blackett jointly lay claim to their right to receive 50 % of the value of the Ark of the Covenant that they have successfully located.

At the last moment—in this case a few days—before the final version of this volume was packaged and ready to be sent of to the publishers an astounding new scientific method was discovered that completely validates all the other evidences that are displayed in this book.

For several years the researchers had pondered on the shape of the top of the Tywyn y Glo and they had debated and argued the extent to which our ancestors might have re-shaped the entire top of the hillock. The general consensus was that the top areas did not appear to be natural and that considerable work had been done to create a low dome shape for the entire area within the girdle wall that surrounded the top of the Tywyn. So on the 23 February 2007 a telephone conference was held between Peter Sunman and Matrin Butterworth in Cardiff and Baram Blackett and Alan Wilson in Newcastle. Both pairs of researchers had the Google Earth Satellite Photography systems up on their computers and the subject under discussion was a strange anomaly that Peter Sunman had noted in the heights above sea level of various points at the top of the Tywyn y Glo.

The situation was that at the point of entry through the girdle wall surrounding the top areas of the Tywyn a reading of 902 feet above sea level had been shown by the Satellite system. Yet a chance reading of a point that was visually obviously higher than this entry spot had shown a height above sea level reading that was considerably lower, and lower by over 40 feet. The problem that confronted this discussion group was that either the Gogle Earth and the whole Satellite photography system was somehow at fault or that there was something very strange at the Tywy-y-Glo.

Patiently Peter and Martin led the discussion by demonstrating that as they moved the cursor across the photograph of the top of theTywyn towards the sumit the height above sea level readings declined instead of rising. Areas that were indisputably known to be up to 30 feet above the entry point that read out 902 feet were showing readings of 40 to 60 feet lower than they should be. At this point Alan and Baram suggested that they had (a) a fault with Google Earth, or (b) the readings were Radar generated and the Radar was not registering man made structures. They asked Peter and Martin, who had initiated the meeting, to move the point of examination to New York. This was done and then Alan asked Peter to zoom in onto a known sky-scraper building, the Empire State building, and to see what happened when the cursor was moved from the street onto the top of the building. The result was astonishing as the above sea level reading from the Satellite Photography System showed the decline in above sea level readings that indicated that it was registering the ground floor of the basements well below street level. The normal anticipation would be roughly (a) above sea level 200 feet, plus (b) height of building 1150 feet, and so (c) an above sea level reading of around 1350 feet. This did not happen and the above sea level readings declined from street levels.

So, these above sea level readings were totally ignoring the very existence of the around 1200 feet high Empire State Building as if it was not even there. This caused some excitement even with the phlegmatic Alan Wilson. After things had calmed down a little Baram and Alan decided to ask Peter to move across to Egypt and to get locked onto the Pyramids at Giza. In his excitement Peter got Ghiza in Nigeria, and some hilarity ensued about spelling. When the Giza Pyramids were zeroed onto there was some intense anticipation as (in rough figures) if the plateau around the pyramids was about 250 feet above sea level and the great pyramid was nearly 500 feet high then an above sea level reading of around 750 feet should anticipated. What actually happened was the reverse. As the cursor was gently moved across the rising sloped sides of the pyramid the above sea level readings remained constant at ground level and then they dipped lower than ground level. This is probably because there is a rough-hewn chamber below ground level underneath the pyramid. Once again as far as the above sea level readings coming from the Satellite Photography System the man made building of the pyramid did not exist.

What this means is that man made structures like houses or farm barns do not appear to register on this Radar generated system of establishing the height above sea level. The system only records the original or remaining natural areas on that spot underneath the buildings.

A return to the Tywyn-y-Glo hillock showed that virtually the whole area of the top of the Tywyn is showing up as being around 50 to 60 feet lower than it actually is. Alan was instantly onto the ancient Khumric Triad listing “the construction of the mound of Cyfrangon” as being one of the three great labours of the Khumry in antiquity. All four participants agreed that the entire top of the Tywyn was a man-made or re-shaped structure, just as they and several others had conjectured. The consensus opinion was that the discovery of the five ancient drainage sumps on the northside of the Tywyn was crucial and that these drains were maintaining some relatively dry conditions inside at least five ancient chambers, and possibly a labyrinth of chambers. What is indisputable is that a very large area of several acres on the top of this hillock is a man-made structure of up to 60 feet higher than the original ground levels. The transportation of earth and rubble appears to have come up from the west side of the Tywyn.

This discovery is proof positive of everything else that has been found at the Tywyn-y-Glo and it indicates that our British ancestors had create something massive at this site and that this something was of huge importance to the nation. This is rock solid incontestable scientific evidence of a high order and it

vindicates the accuracy and authenticity of the ancient records and the histories of our nation. It vindicates the researches into our histories. It is not blundering, estimating, guesstimating, speculating archaeology that serves only to disfigure our national heritage, culture, and history.

Alan and Baram immediately decided to make a statement under Oath with a Commissioner of Oaths as under the Statutory Declaration Act of 1835 in the names of themselves and Peter Sunman and Martin Butterworth to register and record their discovery.

This system can now be used by researchers all over the world, and particularly by those in countries in South America, and Egypt, and Asia, where large buldings, pyramids, and temple complexes may conceal underground chambers. At this moment in time it represents a prodigious and phenomenal find at a site where a huge effort involving Briish historical researches has been totally vindicated.

Books on the Alan Wilson & Baram Blackett Reasearches.

The Discovery of the Ark Of The Covenant. 2007
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The King Arthur Conspiracy. 2005.
The Holy Kingdom. 1998.
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Arthur the War King. 1983
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